

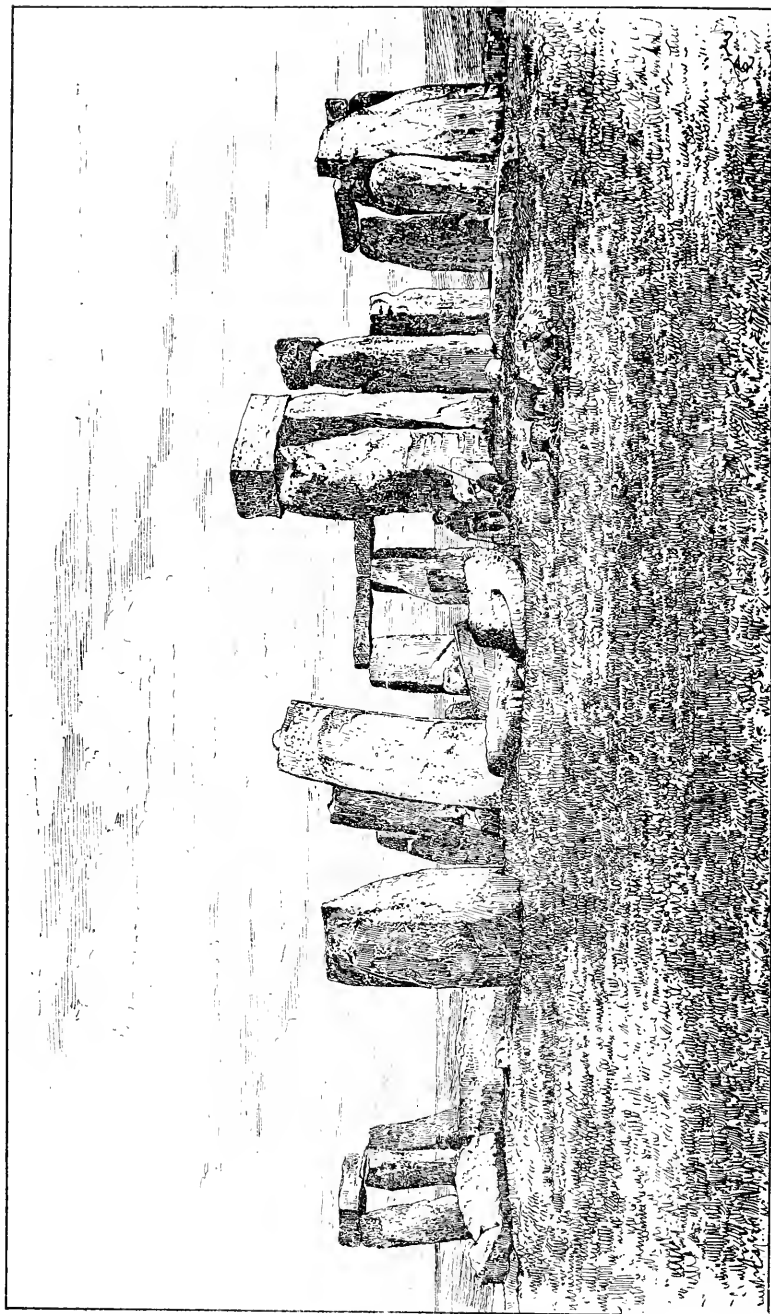
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Stonehenge .

THE HISTORY

OF

THE PRINCES, THE LORDS MARCHER,

AND THE

ANCIENT NOBILITY

OF

POWYS FADOG,

AND

THE ANCIENT LORDS OF ARWYSTLI, CEDEWEN,
AND MEIRIONYDD.

BY

J. Y. W. LLOYD, OF CLOCHFAEN, ESQ.,
M.A., K.S.G.

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HISTORY OF POWYS FADOG.

THE HISTORY OF KENTISH TOWN FROM THE CREATION.¹

UNDER the very comprehensive title of "The History of Kentish Town from the Creation", the Rev. Edward White lately delivered an extremely interesting and instructive lecture to a large and thoroughly appreciative audience at the hall of the Tolmers Square Institute, in Drummond Street.

The chair was taken by Mr. Churchwarden Bolton, supported by the Rev. Frederick Hastings, president; Messrs. H. Devenish, J. N. Gall, hon. secs.; and a number of other well-known friends of the Institution.

The rev. gentleman (who was repeatedly applauded in the course of his address) commenced by saying that although the denizens of the more aristocratic parts of the metropolis might affect not to think much of the district of Kentish Town, he was prepared to show that from the earliest times it had, at all events, been a rising place, for at some remote period it had risen no less than 10,000 feet from the bottom of the sea. Previous to that wonderful upheaval (*i.e.*, when it formed a portion of the German Ocean) its first inhabitants were flat fishes, who, as they swam about with that enormous mass of water above their heads, little dreamt that the muddy ground beneath them would one day be the site of "The Red Cap", of Camden Town, of the "Brecknock", the "Assembly House", of the Belle Isle Mission; in fact, of a large and populous district, with the usual trams, shams, and other ordinary accompaniments of modern civilisation.

His audience would naturally ask how he came to know that, and who was the historian of that long transitive state extending over probably hundreds of thousands of years? The answer was, Nature herself, who wrote her history on tablets of her own manufacture, and stored them away (like the

¹ From *The St. Pancras Gazette*, February 16th, 1884.

Nineveh marbles) in dark underground treasure-houses, there to remain till ages after, for those who were fortunate enough to obtain possession of that key of knowledge which could alone give access to their mysteries.

In 1852, the French engineers, employed, under Mr. Prestwich, upon the Hampstead Water Works, were the first, he believed, to penetrate into the secret cellars beneath their feet, and by the light of science to read the marvellous story told upon the ancient tablets upon which Nature had inscribed the ancient history of this suburb, and the wonderful chain of events that united the incalculably distant epochs of the St. Pancras Vestry and the flat fishes of former times.

In the Highgate Road, beyond the Grove in Kentish Town, in a field nearly opposite the Roman Catholic convent, those ingenious Frenchmen bored one of the first Artesian wells in England, the hope being that they should get down to deep, hidden sands, whence would be derived a continuous spring and flow of water. That hope was, unfortunately, not realised; but what they did succeed in opening was a fountain of knowledge that to geologists and lovers of nature was considered as valuable as any amount of water that might have rewarded their enterprise. Forcing down by steam pressure their ten-inch boring tubes, pieced together like the modern chimney-sweep's *ramoneur*, and armed at the end with a transverse steel chisel, they toiled night and day with their apparently never-ending boring rod, until at last, when they had reached a depth of 1,300 feet, came the greatest bore of all—their engines would not turn it any more, and their fruitless labours were brought to a close. But, as some compensation for their patience and perseverance, what a wonderful record of the ancient history of Kentish Town and the vicinity was unfolded in the wonderfully varied strata of clays, chalks, rocks, sands, and fossils thus revealed to view! The first course to be got through was a thinnish bed of glacial clay and gravel; then they went down through 236 feet of London clay; then through 88 feet of mingled clay and sand; and next through the fearful depth of 586 feet of pure white chalk and fossils. They then struck the green sand, through which they bored 72 feet; under this was 130 feet of hard blue clay, and beneath that 188 feet of alternate beds of sandstone, 1 foot; red clay, 12 feet; loose rounded stones, 2 feet; including porphyry, trap, quartz, selenite, syenite, granite—in fact, an ancient sea-beach. Then came more clay, and finally, 126 feet of sandstone, when, after passing through strata and sub-strata to the number of no less than 68, the panting engine could turn the

enormous rod no more. The borer broke in the rock, and thus not even hope was left at the bottom of their well.

Commencing, however, from the lowest stratum reached—the sand, and rock, and boulders being still beneath the feet of the present dwellers in Kentish Town—it was evident that that had been at one time the bed of a shallow ocean that probably flowed all over England, with the possible exception of the trap and granite hills of Wales. The incessant rolling of pieces of broken rock and gravel produced hundreds of feet of sand, which, in the course of ages, has been hardened by pressure into sandstone. Upon this foundation of 126 feet had arisen a mass of mud and clay, deposited by the rivers, which, upon the main land of Europe rising to the surface, carried it into an estuary on the borders of the sea, because next above that came an ancient beach of rolled stones, from one to four inches in diameter, formed of fragments of primary rocks, syenite, greenstone, porphyry, trap, quartz, selenite from Norway, Sweden, and the eastern hills of Scotland, the aggregation of unknown ages of the ceaseless rolling of an ocean that had at length swept them up on this shore.

After this the sea sank again somewhat, and this was followed by the land pouring in nearly 200 feet of blue clay and sand, that buried the old beach beneath it. Then the whole country sank to a prodigious depth, and the German and Atlantic Oceans flowed all over the seashore portions of England. At the bottom of this profound abyss there began, and continued for ages, the deposition of the chalk, in exactly the same kind of process as is now going on in the bed of the Atlantic. Minute shell-fish of the *Globigerinae* and *Foraminifera* species existed in the water in myriads, and their shells fell to the bottom and formed a liny ooze that slowly accumulated, century after century, and millennium after millennium, till a thickness had been piled up to the height of St. Paul's Cathedral with the Monument on top of it. Embedded on this were fossil relics of marine creatures that lived in a sea world now long passed away. Upon this the bed of the ocean once more began to rise—rose, in fact, till the chalk, and its covering clays and gravels, came up above the water level, and formed the inland hills and the famous “White cliffs of Old England”. We had then in Kentish Town a surface of chalk, and the name of Chalk Farm, had it then been known, would have been quite appropriate. Chalk Farm Station, however, was not to be yet for a long while.

Vegetation now began to cover the surface, in the forms of grass, ferns, and trees, but the atmosphere drenched all Eng-

land with vast torrents of rain. Inland springs broke forth and formed brooks and rivulets, that rushed hither and thither all over England to reach the shrunken sea. Then from the north came torrents of sandy water, which tore an enormous valley through Middlesex, Kent, and Essex. These were succeeded by softer floods, bringing blue clay, which settled in that deeply traced valley, filling it up to a depth of 300 feet.

At last the water, hemmed in between the hills, formed a mighty river, and the damp, wet earth began to dry under the rays of a comparatively tropical sun. An Indian summer prevailed all over the broad valley of the Thames, now full to the brim; all over the district now Regent's Park; and far away to the Nore; and animals common to so hot a climate roamed our forests. Groves of palm-trees reared their straight and graceful stems, thirteen species having been found in the Isle of Sheppy alone; and crocodiles and alligators swam in the vast muddy river, of which far-off period Primrose Hill still remains as a memorial monument, the clay around having been washed away.

When the tunnel for the North-Western Railway was cut through it, innumerable fossil remains of this old English summer time were disclosed to view. Cowries and other tropical shells were found in the Channel; the nautilus swam in the Thames; the anaplotherium and other monsters roamed the woods of Highgate; while the rhinoceros basked in the sun at Gravesend.

This fine weather was, however, as we say in England, "too good to last"; and once more (for the last time, let us hope) down went Kentish Town to the bottom of the sea. Then came weather of quite another kind. All the north of Europe, with England, became one mighty Greenland, covered with glaciers; and there was a vast icy ocean in which floated stupendous icebergs 2,000 feet in depth, which went ploughing and scraping their way along and carrying huge boulders of rock from the distant hills; loads of gravel, the spoil of far-off lands; and depositing them, as now, when they reached that point where the temperature melted the ice into water as it went down. Thus was formed that last coating of yellow boulder glacier-clay that covers the old London clay round Highgate and Finchley, the Regent's Park, the Marylebone cemeteries, Muswell Hill, and the northern heights of London. There, also, were to be found curious mixtures of mud, clay, chalk, limestone, volite, and granite, torn away from the distant rocks of Lincolnshire by those vast ice-ploughs. Only the other day he picked two fossils out of a trench in the ceme-

tery, of the *Gryphie incurva*, and the belemnite, and the skeleton of a species of cuttle-fish, a distant cousin of the formidable octopus, probably 200,000 years old.

Lastly, when the long winter began to wear away, England rose once more to the surface, and there ensued a vast creation of terrible animals, such as the hyena, the cave bear, the machordus, the woolly mammoth, and the great elephant, skeletons of which are found in the ooze all over the valley of the Thames. Numbers had been found at Erith, and eighty years ago one was dug up at Battle Bridge. Still England was not a cheerful place to live in, being little else but mud, swamps, and marshes, all unsuited for the yellow 'buses now running from the "Red Cap". In fact, a great work had to be done to put our world in order—Man had to be created. So, either the monkeys, after repeated efforts, managed to get rid of their furry coats, prehensile tails, and horribly silly faces; to get new heads and new brains; to learn to stand upright; to think, and still more, to talk; and the gorilla became Adam, and his partner in life the beauteous Eve; or (which was much the least embarrassing theory), God created man upon the earth, though at first but little better than his predecessor, the cave-bear. The earth, we are told, was "filled with violence", and at length that part of Asia, where Eve lived and multiplied, was put under water for some months, and all but one family perished. These latter multiplied and spread east and west, and the first to come into our ancient woods were the Cymri, Kelts, or Welshmen; who, clad in skins, and their faces painted blue, came fishing in the Hampstead ponds, or made war upon other savages and barbarians from Pimlico and Islington.

Thus ages rolled on till the land got peopled, and was divided into little kingdoms, villages, and homesteads, and mining for tin, lead, and iron in Cornwall, and a few other trades began to be taught. Then Julius Cæsar "came, saw, and conquered", followed by more powerful armies under Suetonius and other generals, who routed the assembled Britons at Colchester, and also at Battle Bridge. Boadicea being defeated, they burnt her wooden London, and built a Roman London, beautified with temples and palaces, and villas with inlaid floors, and for 400 years afterwards the Italians held this country.

At that time Kentish Town was doubtless all forest, with perhaps a road over the northern heights, and the strong and swift Fleet river running down to the Thames. Then came the Roman missionaries, and the Britons were taught to put

aside their Druidical superstitions and worship the living God. St. Alban's, where human sacrifices are known to have been offered up to their idols with fearful rites and yells, was not so far off, and it was just possible that similar terrible tragedies might have been enacted in the woods of Highgate and Kentish Town.

STONEHENGE.¹

(See vol. ii, p. 363.)

No county in England possesses more numerous or more interesting remains of its aboriginal Celtic inhabitants and of their temporary successors and conquerors, the Romans and Saxons, than Wiltshire. We learn, therefore, with little surprise that, not many days since, a party of workmen engaged in levelling the inequalities of the ground in the neighbourhood of the house of Mr. Alexander Taylor, at Manton, near Marlborough, came upon a couple of ancient human graves sunk about two feet below the surface of the wold. For nearly forty years Mr. A. Taylor has resided upon the edge of the Marlborough Downs, where in his time he has trained scores of famous racehorses, among them being included Teddington, who won the Derby for Sir Joseph Hawley in 1851; Sefton, who gained the same race for Mr. W. Stirling Crawford in 1878; St. Albans, who won the St. Leger for the Marquis of Ailesbury in 1860; and Craigmillar, who carried it off in 1875 for Mr. Crawford.

The whole of that bleak and wild down-country, which is so well adapted for training of racehorses and for coursing-matches, in which the stout and sinewy hares often outrun the pursuing greyhounds, is singularly rich in mighty and mysterious monuments of an inscrutable antiquity. It also bears evidence that the Romans, during an occupation of these islands which extended over four hundred years, had constructed one of their imperishable trunk roads from London to Aquæ Solis, or Bath, the traces of which are as clearly marked to-day as they were in the first four centuries of the Christian era. In addition, Stonehenge and Avebury are to Great Britain what the Pyramids are to Egypt; and these two Wiltshire monuments, as to the origin of which Sir John Lubbock and our best modern antiquaries are as much puzzled as Sir Richard Colt

¹ From *The Standard*, January 29th, 1884.

Hoare and William Cunnington were before them, have absolutely no parallel in any other part of the island. Over the downs are scattered in profusion British or Roman camps and earthworks, together with boundary ditches and fosses, and the deep-seated foundations of houses and villages.

Sir Richard Colt Hoare, in his magnificent work called *Ancient Wiltshire*, gives elaborate sketches of the sepulchral mounds or barrows abounding in the southern half of the county, which established the fact that it was long occupied by the Celtic tribes who are supposed to have first colonised Britain. The Romans and the Saxons have also left unmistakable traces of their permanent sojourn in this part of the West of England. "Among the meritorious labours of Sir Richard Hoare", says a reviewer of *Ancient Wiltshire*, "not the least valuable was his indefatigable exploration of many hundred barrows among the Wiltshire hills, the position and contents of which are duly chronicled in his great work."

These earthen mounds, or tumuli, are believed by the same authority to have been the burying-places of distinguished personages through many stages of society, from the rudest and most primitive to those marking a certain progress in civilisation. "In these ancient repositories, together with bones of individuals of both sexes and of all ages, weapons of several kinds in bone, stone, brass, and iron have been profusely found, together with ornaments of horn, glass, jet, amber, brass, pewter, and occasionally of gold. The contents of some of these indicate a Saxon and perhaps a Christian origin, but the great bulk are unquestionably British or Roman." There can be little or no doubt that to the last-named category—that is to say, the Roman era—belong the remains which the spade has just turned up at Manton, near Marlborough.

These relics consist of a couple of human skeletons, buried in very shallow graves, and protected with covering stones or slabs. In immediate proximity to the unknown dead, a number of ceramic fragments have been discovered, which are evidently of Roman origin. The spade has also unearthed a quantity of coins, belonging, it is believed, to the Lower Empire of Rome, many of them being of silver.

A few yards distant from the spot where the skeletons were laid bare, twelve magnificent metal chargers or dishes have been found, placed or packed one above the other, together with a tazza-formed vase, and a vessel shaped like an amphora, which, like those still to be seen at Pompeii and Ostia, was probably used by the ancient conquerors of the world for the storage of grain. The largest of these circular metal chargers is about

two feet in diameter, and the remainder are of a gradually diminishing size, like the boxes within boxes enclosed in a Chinese puzzle. The upper surfaces of the broad margins of these dishes have sharply incised and exceedingly graceful ornamental borders, while their centres are embellished with various designs of ordinary Roman workmanship. The articles are almost perfect and unblemished in their condition, and the metal called "argenterium" by the ancient Romans, of which they are composed, has a very silvery appearance, somewhat resembling the Britannia metal in the production of which the artificers of Birmingham are such proficient.

It is impossible to contemplate the results of this last upheaval of the Wiltshire downs without regretting that Sir Richard Colt Hoare was not spared to feast his eyes upon treasures which he would have regarded with such peculiar interest. During the first quarter of the present century the greatest of Wiltshire antiquaries was in the habit of surrounding himself with a knot of congenial friends, who were ardent lovers of topography and archæology. In his well-stocked library at Stourhead—that library which has lately been dispersed under the hammer—the erudite Sir Richard was wont to pass his time surrounded by the works of men like Cunnington, Arundel, Bowles, Harries, Benson, Hatcher, Black, and Nichols—men whom future generations of archæological explorers will never cease to hold in grateful remembrance.

The stone circles of Avebury and of Stonehenge afforded to these delvers in the mines of the forgotten past a host of never-failing themes for study, speculation, and research. Close to the stone encampment at Avebury lies that wonderful barrow called Silbury Hill, which will be recalled by those old enough to have travelled along the highroad from Bath to Marlborough. Silbury Hill is a truncated cone rising to the height of one hundred and thirty-five feet, and covering an area of about five acres. It is the largest barrow in England, and endless have been the debates upon the knotty question whether Silbury Hill is posterior or anterior to the Roman occupation of Britain. The ancient mound, or tumulus, refuses to yield up any evidences as to the men by whom it was originally erected. It has been repeatedly and in vain opened by modern explorers; and in 1663, John Aubrey, a Wiltshire antiquary, had the honor of conducting Charles II and his brother the Duke of York to the top of the imposing monument. A few years earlier, the "Merry Monarch", upon his escape from the fatal battle of Worcester, passed some hours at

Stonehenge. He amused himself, with characteristic frivolity, by counting the stones over and over again, in order to test the absurd assertion that no one could reckon them twice alike.

It is impossible to stand in the middle of those gigantic stone circles at Stonehenge and Avebury without musing upon the strange and inscrutable mystery which, despite the researches of many generations of antiquaries, still hides from our inquiring ken their origin, their purpose, and the date of their birth. After studying the investigations of Aubrey, Stukeley, J. Kemble, Fergusson, Hoare, Long, and of a host of still living archæologists, we are forced to the conclusion expressed in Pope's well-worn line,

“’Tis but to know how little can be known.”

We are told, indeed, by the writer of an excellent article in the *Quarterly Review*, of January 1858, that, “in spite of all the learned lucubrations that have been expended upon the attempt to solve these problems, from the profound Stukeley to the imaginative Mr. Duke, they remain to this day as doubtful as ever.”

The quarter of a century which has elapsed since these disappointing words were written leaves us still enveloped in profound and perplexed ignorance. Who shall decide whether Avebury and Stonehenge are Druidical remains or Celtic temples to the sun, or “stone-almanacs, zodiacs, and orreries all in one”? Stukeley assigns to them both a very remote date, and says they were built or reared “about the time of Abraham.” The Reverend Mr. Lisle Bowles believes Avebury to be Phœnician. In his learned work on *The Worship of the Serpent*, Mr. Deane asserts it to be a serpent temple. The Reverend E. Duke regards it as part of a vast planetarium, or astronomical circle, founded by the Druids upon the Wiltshire downs; while Mr. Herbert is of opinion that it was erected after the Romans had quitted these islands.

“The discoveries of similar remains in India”, remarks the compiler of Mr. John Murray's *Handbook to Wiltshire*, “appear to throw a light upon the history of Avebury, and lead us to attribute it to a people who had migrated from the East.” The investigators of the buried treasures which have just been disinterred at Manton appear to be of one mind in regarding them as of Roman origin. If so, what strange thoughts are suggested by the sight of coins and dishes which were last handled by the stern soldiers of the ancient mistress of the world, and have not been seen or touched by man for more than fourteen centuries! The ancient *Saxon Chronicle* tells us

that, in the year 418 of the Christian era, "the Romans collected all the treasures that they had brought with them to Britain, and some they hid in the earth, so that no one has since been able to find them, and some they carried with them into Gaul."

Roman coins found within these islands are not so scarce as to forbid the hope that skilled numismatists of the British Museum may be able to pronounce authoritatively upon the date and nationality of the ancient pieces of money which have just been exhumed in Wiltshire. In the meanwhile, Englishmen may reflect with satisfaction upon the unmeasured delight with which the learned of newer countries would hail the discovery of treasures buried ages ago beneath the surface of their soil, and which in themselves testify to the antiquity and dignity of the history of Great Britain.

TUMULI, OVAL AND ROUND.

On the Welsh hills are many barrows of earth and stone, but almost all with which I am acquainted are round—varying in diameter from 20 to 100 feet. There are a few oval ones. Would it not be well to collect a list of these latter, as in the opinion of antiquaries they belong to a different and earlier race—the dolicocephalous—which is supposed to have preceded the Celtic race in these islands? There are hundreds of barrows, earth and stone, on the mountains to the south of the river Teivy, but all I have seen, with some doubtful exceptions, are round. I have been present at the opening of some dozen of the smaller ones, and those that have not been disturbed have generally a "cist" in the centre. This is formed by placing large slab stones in an upright position, so as to enclose a space about 2 ft. in width and varying in length from 6 ft. to 3 ft. Generally it is covered by a cap-stone. The smaller ones were used for burial by cremation, as the burnt bones and ashes found in them still bear witness, and the larger ones for inhumation. The burial arrangements in the oval mounds are generally more elaborate than in the round ones, having frequently large chambers and walled passages leading to them from the outside. I believe that only one or two specimens of this class have yet been exposed in Wales. There is a very large oval cairn—some 150 ft. by 80 ft.—within the ancient fortress of Carn Goch in Carmarthenshire, and another on the hills near Abergwessin in Breconsire.

CYNWIL.

ANGLICAN AND SCOTCH PREDESTINATION.

(Continued from vol. iv, p. 427, and vol. iii, p. 315.)

In an article entitled "Religion", in the January number of the *Nineteenth Century* for the present year, Mr. Herbert Spencer says that—

"The cruelty of a Fijian god who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better natured, that while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly this change cannot cease until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice.

"The visiting on Adam's descendants, through hundreds of generations, dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space, and who, during millions of years of the earth's earlier existence needed no honouring by its inhabitants, should be seized with a craving for praise, and having created mankind, should be angry with them if they do not perpetually tell him how great he is. As fast as men escape from that glamour of early impressions which prevents them from thinking, they will refuse to imply a trait of character which is the reverse of worshipful.

"These, and other difficulties, some of which are often discussed but never disposed of, must force men hereafter to drop the higher anthropomorphic characters given to the First

Cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning must go on enlarging until, by disappearance of its limits, it becomes a consciousness which transcends the forms of distinct thought, though it for ever remains a consciousness. . . .

“That internal energy which in the experiences of the primitive man was always the immediate antecedent of changes wrought by him—that energy which, when interpreting external changes, he thought of along with those attributes of a human personality connected with it in himself; is the same energy which, freed from anthropomorphic accompaniments, is now figured as the cause of all external phenomena. The last stage reached is recognition of the truth that force as it exists beyond consciousness cannot be like what we know as force within consciousness; and that yet, as either is capable of generating the other, they must be different modes of the same. Consequently, the final outcome of that speculation commenced by the primitive man is that the power manifested throughout the universe distinguished as material is the same power which in ourselves wells up under the form of consciousness. . . .

“But those who think that science is dissipating religious beliefs and sentiments seem unaware that whatever of mystery is taken from the old interpretation is added to the new. Or rather, we may say that transference from one to the other is accompanied by increase; since, for an explanation which has a seeming feasibility, science substitutes an explanation which, carrying us back only a certain distance, there leaves us in presence of the avowedly inexplicable.

“Under one of its aspects scientific progress is a gradual transfiguration of Nature. Where ordinary perception saw perfect simplicity, it reveals great complexity; where there seemed absolute inertness, it discloses intense activity; and in what appears mere vacancy it finds a marvellous play of forces. Each generation of physicists discovers in so-called ‘brute matter’ powers which, but a few years before, the most instructed physicists would have thought incredible; as instance the ability of a mere iron plate to take up the complicated aerial vibrations produced by articulate speech, which, translated into multitudinous and varied electric pulses, are re-translated a thousand miles off by another iron plate and again heard as articulate speech. When the explorer of Nature sees that, quiescent as they appear, surrounding solid bodies are thus sensitive to forces which are infinitesimal in their amounts—when the spectroscope proves to him that molecules

on the earth pulsate in harmony with molecules in the stars—when there is forced on him the inference that every point in space thrills with an infinity of vibrations passing through it in all directions, the conception to which he tends is much less that of a universe of dead matter than that of a universe everywhere alive—alive, if not in the restricted sense, still in a general sense. . . .

“While the beliefs to which analytic science thus leads are such as do not destroy the object-matter of religion, but simply transfigure it, science under its concrete forms enlarges the sphere for religious sentiment. From the very beginning, the progress of knowledge has been accompanied by an increasing capacity for wonder. It is not the rustic, nor the artisan, nor the trader, who sees something more than a mere matter of course in the hatching of a chick; but it is the biologist, who, pushing to the uttermost his analysis of vital phenomena, reaches his greatest perplexity when a speck of protoplasm under the microscope shows him life in its simplest form, and makes him feel that, however he formulates its processes, the actual play of forces remains unimaginaire.

“Neither in the ordinary tourist, nor in the deer-stalker climbing the mountains above him, does a Highland glen rouse ideas beyond those of sport or of the picturesque; but it may, and often does, in the geologist. He, observing that the glacier-rounded rock he sits on has lost by weathering but half an inch of its surface since a time far more remote than the beginnings of human civilisation, and then trying to conceive the slow denudation which has cut out the whole valley, has thoughts of time and of power to which they are strangers.

“Nor is it in the primitive peoples who supposed that the heavens rested on the mountain-tops, any more than in the modern inheritors of their cosmogony, who repeat that ‘the heavens declare the glory of God’, that we find the largest conceptions of the universe or the greatest amount of wonder excited by contemplation of it. Rather, it is the astronomer, who sees in the sun a mass so vast that even into one of his spots our earth might be plunged without touching its edges; and who by every finer telescope is shown an increased multitude of such suns, many of them far larger.

“Hereafter, as heretofore, higher faculty and deeper insight will raise rather than lower this sentiment. At present the most powerful and most instructed mind has neither the knowledge nor the capacity required for symbolising in thought the totality of things. Occupied with one or other division of Nature, the man of science usually does not know

enough of the other divisions even rudely to conceive the extent and complexity of their phenomena; and supposing him to have adequate knowledge of each, yet he is unable to think of them as a whole. Wider and stronger intellect may hereafter help him to form a vague consciousness of them in their totality.

“We may say that just as an undeveloped musical faculty, able only to appreciate a simple melody, cannot grasp the variously entangled passages and harmonies of a symphony, which in the minds of composer and conductor are unified into involved musical effects awakening far greater feeling than is possible to the musically uncultured; so, by future more evolved intelligences, the course of things now apprehensible only in parts may be apprehensible all together, with an accompanying feeling as much beyond that of the present cultured man, as his feeling is beyond that of the savage.

“And this feeling is not likely to be decreased, but to be increased, by that analysis of knowledge which, while forcing him to agnosticism, yet continually prompts him to imagine some solution of the Great Enigma which he knows cannot be solved. Especially must this be so when he remembers that the very notions, beginning and end, cause and purpose, are relative notions belonging to human thought, which are probably irrelevant to the Ultimate Reality transcending human thought; and when, though suspecting that explanation is a word without meaning when applied to this Ultimate Reality, he yet feels compelled to think there must be an explanation.

“But amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an infinite and Eternal Energy, from which all things proceed.”

A DOG-SACRIFICE.

The scapegoat celebrated in the religious annals of the Jews is replaced in the ecclesiastical code of the Red Indians by an animal of quite a different species. The dog—the friend of man—is chosen for this humiliating office, and bears away every year, not into the wilderness, but into the happy hunting-grounds of another world, the sins and offences of the people. Only a short time ago this annual celebration was carried out with much pomp amongst the Onondaga tribe, and was watched by a civilised American, who has given a graphic account of it in one of the Transatlantic papers.

The tribe was assembled in a large hall or council-chamber, furnished with benches all round the wall, upon which the chiefs squatted in the style familiar to us in pictures of Red Indian domestic life. After some preliminary formalities, the head man of the tribe went out into an adjoining room, and returned shortly, bringing in a white dog upon his shoulders and a packet of tobacco in his hand. The dog being deposited on the ground, a prayer was offered, and the evil deeds of all persons present being called to mind by them, were confided to the animal for safe escort to the other world. The wretched dog was then decorated with festoons of ribbon and feathers, and stained and painted in various colours, while the sacrificial fire was lighted in a grate between the hall and the adjoining room. Next followed a dance round the victim, and then the chief, seizing the unfortunate creature, cast him, together with the packet of tobacco, into the midst of the flames, where he was left to be consumed. The company, after feasting religiously, then retired much refreshed in mind and body, having got rid of the whole debt of repentance incurred during the preceding twelve months.

STATE OF THE DEPARTED.

Mr. William Smellie, F.R.S. and F.A.S., author of the *Philosophy of Natural History*, was a great friend of the Rev. William Greenlaw; they had entered into a solemn compact, in writing, signed with their blood, that whoever died first should return, if possible, and testify to the survivor regarding the world of spirits; but if the deceased did not appear within a year after the day of his death, it was to be concluded that he could not return. Greenlaw died on the 26th of June 1774. As the first anniversary of his death approached, and he had made no sign, Smellie became extremely anxious, and even lost rest during several successive nights, in expectation of the appearance of his friend. At last, fatigued with watching, and having fallen asleep in his arm-chair, Greenlaw appeared to him, stating that he was now in another and better world, from which he had found great difficulty in communicating with the friend he had left behind; and adding, as to that world, "that the hopes

and wishes of its inhabitants were by no means satisfied, for, like those of the lower world, they still looked forward in the hope of eventually reaching a still happier state of existence."¹

AULUS ALBIUS TIBULLUS.²

From the beautiful elegy by Ovid, upon the death of Albius Tibullus, a Roman knight and poet, we learn what was thought of the state of the departed in the Augustan age:—

“ If bright Aurora mourned for Memnon’s fate,
Or the fair Thetis wept Achilles slain,
And the sad sorrows that on mortals wait,
Can ever move celestial hearts with pain,

“ Come, doleful Elegy ! too just a name !
Unbind thy tresses fair, in loose attire,
For he, thy bard, the herald of thy fame,
Tibullus, burns on the funereal pyre.

* * * *

“ Live a pure life ;—yet death remains thy doom :
Be pious :—ere from sacred shrines you rise,
Death drags you heedless to the hollow tomb :
Confide in song—lo ! there Tibullus lies.

“ Scarce of so great a soul, thus lowly laid,
Enough remains to fill this little urn—
O holy bard ! were not the flames afraid
That hallowed corse thus ruthlessly to burn ?

“ These might devour the heavenly halls that shine
With gold—they dare a villany so deep :
She turned who holds the Erycinian shrine,³
And there are some who say she turned to weep.

¹ *Memoirs of the Life and Writings of William Smellie, F.R.S. and F.A.S.* By Robert Kerr, F.R.S., Edinburgh, 1811, p. 187.

² See Lemprière’s *Classical Dictionary*.

³ Eryx is a mountain in Sicily, near Drepanum. On its summit stood a famous temple of Venus Erycina, who is supposed to be identical with the Astarte or Ashtaroth of the Phœnicians, who founded the town of Eryx, now called St. Giuliano.

“ Yet did not the base soil of a stranger land
 Not hold him nameless ; as the spirit fled,
 His mother closed his eyes with gentle hand,
 And paid the last sad tribute to the dead.

“ Here with thy mother’s woe to wait,
 Thy sister came, with loose dishevelled hair ;
 Nemesis kissed thee, and thy earlier mate—
 They watched the pyre when all had left it bare.

* * * *

“ Ah ! yet if any part of us remains
 But name and shadow, Albius is not dead ;
 And thou, Catullus, in Elysian plains,
 With Calvus see the ivy crown his head.

“ Thou, Gallus, prodigal of life and blood,
 If false the charge of amity betrayed,
 And aught remains across the Stygian flood,
 Shalt meet him yonder with thy happy shade.

“ Refined Tibullus ! thou art joined to those
 Living in calm communion with the blest ;
 In peaceful urn thy quiet bones repose—
 May earth lay lightly where thy ashes rest !”

Tibullus is said to have been born at his father’s mansion at Pedum, between Præneste and Tibur, about the year 700 A.U.C. As a Roman knight, he must have been in fair circumstances, if not in comparative affluence, as the express statement of Horace would lead us to suppose.

At an early age he was admitted to the intimate society of the illustrious Marcus Valerius Messala Corvinus, whose favour and friendship he enjoyed through life. He was solicited by that General, who had previously served in the army of Cassius, to join his standard, and accompany him to the war which was being waged against Antony by Augustus, and which was brought to a close by the decisive battle of Actium (fought September 2, A.U.C. 722)—an invitation which the poet declined ; but a year later he went with him in the capacity of *contubernalis*, or aide-de-camp, in a campaign against the rebel tribes of Aquitania, and was present at the battle of Atax (*Aude*), a portion of the glory of which he claims for himself in a most spirited Elegy, in which he celebrates the exploits and subsequent triumph of his patron, who enjoyed the

honours of a triumph¹ for his victories in Gaul, on the 27th September, A.U.C. 726, an event mentioned again and again by the poet with feelings of exultation and pride. In regard to his *personnel*, we learn that Tibullus was dark-haired, beautiful, handsome, and of knightly bearing.²

Tibullus, when prostrated by sickness in A.U.C. 724, and being then twenty-four years old, and compelled to remain at Coreyra (Corfu) while Messala continued his journey to the East, whither he had been despatched on a mission by Augustus, wrote his third Elegy, in which he says:—

“Thou’lt cross the Ægean waves, but not with me,
 Messala, yet by thee and all thy band
 I pray that I may still remembered be,
 Lingering on lone Phœacia’s foreign strand.

“Spare me, fell Death! no mother have I here
 My charred bones in sorrow’s lap to lay;
 Oh spare! for here I have no sister dear
 To shower Assyrian odours o’er my clay,

“Or to my tomb, with locks dishevelled, come
 And pour the tear of tender piety;
 Nor Delia, who, ere I quitted Rome,
 ’Tis said, consulted all the gods on high.

* * * *

“But me, the facile child of tender Love,
 Will Venus waft to blest Elysium’s plains,
 Where dance and song resound, and every grove
 Rings with clear-throated warblers’ dulcet strains.

“Here lands untilled their richest treasures yield—
 Here sweetest Cassia all untended grows—
 With lavish lap the earth, in every field,
 Outpours the blossoms of the fragrant rose.³

¹ A Roman general, when celebrating a triumph, had his brow wreathed with laurel, and was drawn by snow-white horses in a chariot adorned with gold and ivory.

² *The Elegies of Albius Tibullus*. Translated by James Cranstoun, B.A. Edinburgh and London: Blackwood and Sons.

³ See vol. i, pp. 222, 223, 226.

“ Here bands of youths and tender maidens chime
 In love’s sweet lures, and pay the untiring vow—
 Here reigns the lover, slain in youthhood’s prime,
 With myrtle garland round his honoured brow.”

In another *Elegy*, when he thought that his end was near, and addressing his mother and those who loved him, he says :—

“ Their pious hands in water let them bathe,
 And lift the scattered remnants once were mine,
 And in disinctured sable vestments swathe
 The whitened relics from grim Pluto’s shrine :
 First let them wash them well with mellow wine,
 Anon with milk a-cream with snow-white foam,
 And wipe them o’er with linen kerchiefs fine,
 Cleansing with care the clammy dew’s therefrom,
 And place my dry remains within their marble home ;

“ Then o’er them shower what rich Panchaia rears,
 Assyrian oils and gums of Araby,
 And mingle them with memory’s tender tears,—
 So turned to ashes, would I wish to lie.”¹

Tibullus died B.C. 14 ; and in this *Elegy* we have a minute and detailed information on all the ceremonies connected with the preserving of the ashes of the dead. To trample on graves, or otherwise violate them, was looked upon as a species of impiety, calling for the special vengeance of the gods. See the prayer of the rustic at the *Palilia*, *Ov.*, *Fast.*, iv, 747-750.

“ ‘ Consule’ die ‘ pecori pariter pecorisque magistris :
 Effugiat stabulis noxa repulsa meis.
 Sive sacro pavi, sedive sub arbore sacra,
 Pabulaque e bustis inscia carpsit ovis’.” etc.

“ Alike to herd and herdsman, bounteous Pales, give regard,
 And far from every taint of plague my roaming cattle
 ward,
 Whether o’er holy ground I’ve grazed or sat ’neath sacred
 tree,
 Or ewe of mine hath browsed on grass o’er graves unknown
 to me.”

¹ *The Elegies of Albius Tibullus.* Translated by James Cranstoun.

Pales was the Latin goddess of flocks and shepherds. Her emblem was a pillar, oblong stone, Maen Hir, or obelisk, and represented the vivifying power of God in nature. This pillar generally stood upon a Yoni, or circular altar of stone, as seen in India to this day.¹

ELYSION, OR PARADISE.

Winter braming, summer flaming,
 There relax their blustering ;
 And sweet roses, gaily blooming,
 Make an everlasting spring :
 Lily blanching, crocus blushing,
 And the balsam perfuming.

Pasture glowing, meadows blowing,
 Honey streams in rivers fair ;
 While with aromatic perfume
 Grateful glows the balmy air ;
 Luscious fruits that never wither,
 Hang on every thicket there.

There they live in endless being ;
 Passingness has passed away ;
 There they bloom, they thrive, they flourish,
 For decayed is all decay ;
 Lasting energy hath swallowed
 Darkling Death's malignant sway.²

It is believed in Japan that birds of paradise are the souls of doves.

In the bright fables of an Eastern land,
 Where song and moral travel hand in hand,
 They say, the dove laments not as alone,
 That lingers here, her sweet companions gone ;
 She knows that, denizen'd in brighter skies,
 They shine as glorious birds of Paradise ;
 And though she may not see their sportive rings,
 Nor the fleet glancing of their rainbow wings

¹ See Cox's *Mythology of the Aryan Nations*, vol. ii, p. 112.

² S. Peter Damian.

(For earthlier vision clogs her earthlier eye),
 To know and feel them near is ecstasy.
 And so, methinks, comes such a season, fraught
 With heav'nlier communing and purer thought,
 What time we linger o'er the quiet rest
 Of those, the lovely once, and now the blest !

O'er the dark wave two homes of old were made,
 And all must seek at last the fatal shore ;
 To one is borne foul Clytemnestra's shade,
 And the mad mother of the Minotaur.

Yon flower-crowned bark for happier realms is bound—
 Elysian rose-bowers by soft breezes fanned,
 Where the stringed lyre and the round cymbals sound,
 And Lydian lutes delight the mitred band.¹

THE TRIBUNAL OF RHADAMANTHUS.

After leaving their earthly bodies, the departed spirits are summoned one by one before the dread tribunal of Rhadamanthus.² Each has to strip for examination. For, burnt in upon the breast of every man, patent now to the Judge of Souls, though invisible to mortal eyes, will be found the marks left by the sins of his past life.³ Cyniscus presents himself first, cheerfully and confidently. Some faint indications there are upon his person of scars, healed over and almost obliterated. He explains that these are the traces of great faults committed in his youth through ignorance, which, by the help of philosophy, he has amended in his maturer years. He is acquitted, and bid to take his place among the just, after he shall have given evidence against the tyrant Megapenthes. Micyllus, the poor cobbler,

¹ *Propertius*, v. vii, 55-62.

² See vol. iv, p. 207.

³ This is from Plato. In his *Gorgias* (524) Rhadamanthus finds the soul of the tyrant "full of the prints and scars of perjuries and wrongs which have been stamped there by each action". Tacitus (*Ann.* vi, 6), speaking of Tiberius, introduces the idea as that of Socrates: "If the minds of tyrants could be laid open to view, scars and wounds would be discovered upon them; since the mind is lacerated by cruelty, lust, and evil passions, even as the body is by stripes and blows." (See vol. i, pp. 226-227; vol. iv, pp. 222-223.)

who has had few temptations, shows no marks at all. But when Megapenthes, hanging back in terror from the scrutiny, is hurled by Tisiphone into the presence of the Judge, Cyniscus has a terrible list of crimes to charge against him. He has abused his power and wealth to the most atrocious deeds of lust and cruelty. In vain he tries to deny the accusations; his bed and his lamp—the unwilling witnesses of his debaucheries—are summoned, by a bold and striking figure of impersonation, to bear their evidence against him; and when he is stripped for examination, his whole person is found to be livid with the marks imprinted on it by his crimes. The only question is, what punishment shall be assigned him. The Cynic philosopher begs to suggest a new and fitting one:—

Cyniscus : It is the custom, I believe, for all your dead here to drink the water of Lethe?

Rhadamanthus : Certainly.

Cyniscus : Then let this man alone not be permitted to taste it.

Rhadamanthus : And why so?

Cyniscus : So shall he suffer the bitterest punishment in the recollection of all that he has been, and done, and all the power he had while on earth, and in the thought of his past pleasures.

Rhadamanthus : Excellently well advised! Sentence is passed. Let him be fettered and carried away to Tartarus, there to remember all his past life.¹

We find from this that Lucian could appreciate the awful truth of a moral hell which the sinner carried always within him.²

“ No vultures rend the breast of Tityos,
As his vast bulk lies tost on Acheron’s wave ;

* * * *

But he is Tityos, whose prostrate soul
The fangs of guilty love and vain regret,
And fruitless longings ever vex and tear.”³

This is the punishment which Milton imagines for Satan :—

¹ Lucian’s *Dialogues of the Dead*.

² See vol. iv, pp. 219-224.

³ *Lucretius*, iii, 997.

“ Horror and doubt distract
 His troubled thoughts, and from the bottom stir
 The Hell within him ; for within him Hell
 He brings, and round about him now from Hell
 One step, no more than from himself, can fly
 By change of place : now conscience works despair
 Thus absorbed,—wakes the bitter memory
 Of what he was, what is, and what must be.”¹

 THE BIBLE.

In ancient times theology was based upon such science as existed at that time ; and science and theology were consequently in harmony with each other. This harmony has long ceased to exist, in consequence of the rapid progress which science has made, while theology has remained unchanged.

The better instructed among the ancients, whether Jews or pagans, never believed in the literal meaning of their sacred books and mythological traditions. Maimonides, the most learned of the Rabbis, says of the Book of Genesis: “ We ought not to take literally that which is written in the Book of the Creation, nor entertain the same ideas of it as are common with the vulgar. If it were otherwise, our learned ancient sages would not have taken so much pains to conceal the sense, and to keep before the eyes of the uninstructed the veil of allegory which conceals the truths which it contains. Taken literally, the work contains the most extravagant and absurd ideas of the Deity. Whoever can guess at the true meaning should take care not to divulge it. This is a maxim inculcated by our wise men, especially in connection with the work of the six days.”

Origen (*Philocal.*, p. 12) asks: “ What man of good sense will ever persuade himself that there has been a first, a second, and a third day, and that these days have each of them had their morning and their evening, when there was as yet neither sun, nor moon, nor stars? What man is there so simple as to believe that God, personifying a gardener, planted a garden in the East? that the Tree of Life was a real tree, which could be touched, and the fruit of which had the power of preserving life?” etc. He com-

¹ *Par. Lost*, iv, 18

compares the story of the Temptation to the mystic fable of the birth of Love, whose father was Porus, the father of Abundance.

Mosheim says that all the Fathers of the second century attributed a double sense to the words of Scripture: the one obvious and literal, which they treated with the utmost neglect; the other hidden and mysterious. This includes, among others, Papias, Justin Martyr, Irenæus, and Clemens Alexandrinus, to whom may be added Gregory of Nazianzen, Gregory of Nyssa, and Ambrose, who all held that the Mosaic account was an allegory.

Dr. Geddes says of Genesis iii, 15, "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel":—"Whoever thou beest that understandest the first elements of the Hebrew dialect, and the first elements of logic, say if thou findest in it any vestige of a seducing devil, or a redeeming Saviour; then mayest thou turn to Calmet's *Commentary*, or any other commentary of the same brand, and keep thyself from laughing if thou canst." Dr. Geddes also says: "The Fall is an excellent mythologue, or an Egyptian allegory, judiciously selected by Moses, in order to enable him to account for the introduction of evil, and of man's antipathy to the reptile race." This learned Hebraist concludes his commentary on the third chapter of Genesis as follows: "We have now got to the end of this wonderful production. I trust I have done something like justice to its beauties; and that it will appear, on the whole, to be a well-devised, well-delineated, well-executed piece; nay, that it has not its equal in all the mythology of antiquity; I mean, if it be considered not as real history, nor as a mere mystical allegory, but as a most charming political fiction, dressed up for excellent purposes in the garb of history, and adapted to the gross conceptions of a rude, sensual, unlearned, and credulous people." And this is the story on which the Christian religion is based—the supposed Fall of Man, and the Atonement.

The Hebrew text fixes the creation of the world as having taken place B.C. 4121. The earth, which had been made out of nothing, "was without form and void, and darkness was upon the face of the deep", for the ancient authors who have written on cosmogony held that Night begat Chaos. The modern Jewish computation is that the world was created B.C. 3760; and that the Deluge took place B.C. 2104. The Exodus,

according to them, took place B.C. 1312, thus giving exactly 792 years for the foundation and existence of the mighty empires of Assyria and Babylonia; for the wonderful structures and advanced civilisation of the Egyptians; and for the civilisation of the whole world. The received chronology makes Abraham to be contemporary with Noah for fifty-eight years of his life, and to die thirty-five years before Shem, who did not die till B.C. 1846, and sixty-four years before Eber, who did not die till B.C. 1817. Isaac was born only forty-two years after the death of Noah, and was contemporary with Shem 110 years, yet there is not the slightest mention of Abraham's having seen or heard of Noah, or Shem, or any of their descendants, or of the Deluge. Again, Ham, who was the father of the Egyptians, according to the Hebrew text, and his son Mizraim, must have been worshipping the true God in Egypt; while Terah, the father of Abraham, though contemporary with Noah for 128 years of his life, was not only a worshipper of idols, but a manufacturer of them.¹

The vulgar Jewish chronology makes Shem die B.C. 1602, and Peleg B.C. 1573, only fifty-one years before the descent into Egypt. Abraham, according to this chronology, was born forty-eight years before the confusion of tongues. The Septuagint version makes Methuselah live fourteen years beyond the Deluge; and our (the Protestant) Masoretic version contains an equally extraordinary statement, for it makes Methuselah to be drowned in the Deluge. We are told that he was 187 years old when he begat Lamech, and that Lamech was 182 years old when he begat Noah. Methuselah, therefore, was 369 years old when Noah was born; and as he lived 969 years, he must have lived 600 years after that event, and consequently must have been still alive when Noah entered into the Ark.

It is scarcely necessary to say that all the dates above given are untenable. In the historical period alone we find that Lepsius traces the dynasties of the Egyptians back to B.C. 4242. Lesueur, a pupil of Champollion, and author of a very learned work, considers that the first dynasty of civil rulers in Egypt corresponded with B.C. 8986, thus making the historical period in this part of the world to have commenced 10,858 years ago. Plato (in *Tim.*) says that everything that had occurred for 8,000 years was written in the sacred books at Sais; and the priest who gave this informa-

¹ *Mankind, his Origin and Destiny.* London: Longmans and Co.

tion said that he would give an abridged account of what had happened during 9,000 years. Plato also says (*De Leg.*, i, 2): "Works of painting and of sculpture are to be found among the Egyptians which were executed ten thousand years ago (this is not to be taken as a vague assertion, but literally), which were not inferior to those of the present day, and which have been executed in conformity with the same rules as the modern ones." Diogenes Laertius says that the priests had preserved records of 373 solar and 832 lunar eclipses, which must have extended over an immense period of time. Diodorus Siculus says the Pyramids were built about 3,400 years before our era, but that the Egyptians carried their dynasties back 15,000 years, and that they only began after Hermes and the gods had regulated legislation, worship, and morals. An Arabian manuscript (*Trans. Phil. Abrég.*, t. i, p. 252), fixes the period of the building of the Pyramids eighty years earlier, that is, about B.C. 3482, at which period Taurus was at the vernal equinox, as he appears on the Mithraic monuments, and on the top almost of all the ancient obelisks, where he has the Accipiter above him, which denoted that equinox (*Clem. Al. Strom.*, l. v).¹

The Pentateuch is affirmed to have been written by Moses, under the influence of Divine inspiration. Considered thus, as a record vouchsafed and dictated by the Almighty, it commands not only scientific but universal consent.

But here, in the first place, it may be demanded, Who or what is it that has put forth this great claim in its behalf?

Not the work itself. It nowhere claims the authorship of one man, or makes the impious declaration that it is the writing of Almighty God.

Not until after the second century was there any such extravagant demand on human credulity. It originated, not among the high ranks of Christian philosophers, but among the more fervid Fathers of the Church, whose own writings prove them to have been unlearned and uncritical persons.

Every age, from the second century to our times, has offered men of great ability, both Jewish and Christian, who have altogether repudiated these claims. Their decision has been founded upon the intrinsic evidence of the books themselves. These furnish plain indications of at least two distinct authors, who have been respectively termed Elohistie and Jehovistic. Hupfield maintains that the Jehovistic narrative bears marks

¹ *Mankind, his Origin and Destiny.* London: Longmans and Co.

of having been a second original record, wholly independent of the Elohist. The two sources from which the narratives have been derived are, in many respects, contradictory of each other. Moreover, it is asserted that the books of the Pentateuch are never ascribed to Moses in the inscriptions of Hebrew manuscripts, or in printed copies of the Hebrew Bible, nor are they styled "Books of Moses" in the Septuagint or Vulgate, but only in the modern translations.

It is clear that they cannot be imputed to the sole authorship of Moses, since they record his death. It is clear that they were not written until many hundred years after that event, since they contain references to facts which did not occur until after the establishment of the government of kings among the Jews.

No man may dare to impute them to the inspiration of Almighty God—their inconsistencies, incongruities, contradictions, and impossibilities, as exposed by many learned and pious moderns, both German and English, are so great. It is the decision of these critics that Genesis is a narrative based upon legend; that Exodus is not historically true; that the whole Pentateuch is unhistoric and non-Mosaic; it contains the most extraordinary contradictions and impossibilities, sufficient to involve the credibility of the whole—imperfections so many and so conspicuous that they would destroy the authenticity of any modern historical work.

Hengstenberg, in his *Dissertations on the Genuineness of the Pentateuch*, says: "It is the unavoidable fate of a spurious historical work of any length to be involved in contradictions. This must be the case to a very great extent with the Pentateuch, if it be not genuine. If the Pentateuch is spurious, its histories and laws have been fabricated in successive portions, and were committed to writing, in the course of many centuries, by different individuals. From such a mode of origination, a mass of contradiction is inseparable, and the improving hand of a later editor could never be capable of entirely obliterating them."

To the above conclusions I may add that we are expressly told by Ezra (*Esdras*, ii, 14) that he himself, aided by five other persons, wrote these books in the space of forty days. He says that at the time of the Babylonian captivity the ancient sacred writings of the Jews were burnt, and gives a particular detail of the circumstances under which these were composed. He sets forth that he undertook to write all that had been

done in the world since the beginning. It may be said that the books of Esdras are apocryphal; but in return it may be demanded, Has that conclusion been reached on evidence that will withstand modern criticism? In the early ages of Christianity, when the story of the Fall of Man was not considered as essential to the Christian system, and the doctrine of the Atonement had not obtained that precision which Anselm eventually gave it, it was very generally admitted by the Fathers of the Church that Ezra probably did so compose the Pentateuch. Thus St. Jerome says: "Sive Mosem dicere volueris auctorem Pentateuchi, sive Esdras ejusdem instauratorem operis, non recuso." Clemens Alexandrinus says that when these books had been destroyed in the captivity of Nebuchadnezzar, Esdras, having been inspired prophetically, reproduced them. Irenæus says the same.

The incidents contained in Genesis, from the first to the tenth chapters inclusive (chapters which, in their bearing upon science, are of more importance than other portions of the Pentateuch), have been obviously compiled from short, fragmentary legends of various authorship. To the critical eye they all, however, present peculiarities which demonstrate that they were written on the banks of the Euphrates, and not in the Desert of Arabia. They contain many Chaldaisms. An Egyptian would not speak of the Mediterranean Sea as being west of him; an Assyrian would. Their scenery and machinery, if such expressions may with propriety be used, are altogether Assyrian, not Egyptian. They were such records as one might expect to meet with in the cuneiform impressions of the tile libraries of the Mesopotamian kings. One such legend, that of the Creation, has already been exhumed and published by the late Mr. Smith.¹

From such Assyrian sources, the legends of the Creation of the earth and heaven; the Garden of Eden;

¹ *The Chaldean Account of Genesis.* By George Smith. London: Sampson Low and Co.

the making of man from clay, and of woman from one of his ribs ; the temptation of the serpent ; the naming of animals ; the cherubim and flaming sword ; the Deluge and the Ark ; the drying up of the waters by the wind ; the building of the Tower of Babel, and the confusion of the tongues, were obtained by Ezra. He commences abruptly the proper history of the Jews in the eleventh chapter. At that point his universal history ceases ; he occupies himself with the story of one family, the descendants of Shem.

In direct contradiction to all this, the late Vatican Council decreed as follows :—“The Holy Mother Church holds that God can be known with certainty by the natural light of human reason ; but that it has also pleased Him to reveal Himself and the eternal decrees of His will in a supernatural way. This supernatural revelation, as declared by the Holy Council of Trent, is contained in the Books of the Old and New Testament, as enumerated in the decrees of that Council, and as are to be had in the old Vulgate Latin edition. *These are sacred, because they were written under the inspiration of the Holy Ghost. They have God for their Author, and as such have been delivered to the Church.*”

Among other canons the following were promulgated :—

“ Let him be *anathema*—

“ Who does not acknowledge that the world and all things which it contains were produced by God out of nothing ;

“ Who shall say that man can, and ought to, of his own efforts, by means of constant progress, arrive at last at the possession of all truth and goodness ;

“ Who shall refuse to receive, for sacred and canonical, the Books of Holy Scripture *in their integrity, with all their parts*, according as they are enumerated by the Holy Council of Trent, or shall deny that they are inspired by God ;

“ Who shall say that Divine revelation cannot be rendered credible by external evidences ;

“ Who shall say that no miracles can be wrought, or

that they never can be known with certainty ; and that the Divine origin of Christianity cannot be proved by them."

Science turns away from the incomprehensible, and rests herself on the maxim of Wyclif, "God forceth not a man to believe that which he cannot understand." In the absence of an exhibition of satisfactory credentials on the part of her opponent, she considers whether there be in the history of the Papacy, and in the biography of the Popes, anything that can adequately sustain a Divine commission ; anything that can justify pontifical infallibility, or extort that unhesitating obedience which is due to the vice-God.¹

Passing over the first nine plagues of Egypt as inventions, or exaggerations of natural phenomena, we will dwell a little on the circumstances of the tenth plague. In this plague we are told (Exod. xii, 29) that the Lord smote all the first-born of the Egyptians, and the first-born of animals shared the same fate. Now, the Jews who left the land of Goshen were 600,000 men able to bear arms, which supposes 600,000 families. The land of Goshen occupies about the fortieth part of Egypt ; the rest of Egypt, therefore, must have contained 24,000,000 families. We are thus required to suppose that God slew with His own hand this frightful number of first-born children, and a much larger number of animals. And this, *after the whole of the animals had already been once destroyed*—once in the fifth plague (Exod. ix, 6), when "*all the cattle of Egypt died*"; and again in the sixth plague, when, notwithstanding that "*all the cattle*" had just been destroyed, those that were in the field were killed by the hail (Exod. ix, 19-21).

The account of the Exodus by several authors of this event is that the Israelites spread leprosy, with which they were infected, among the Egyptians, to whom they had also lent money at usurious interest. King

¹ *Conflict of Religion and Science.* By Draper. London : Kegan Paul and Co.

Boechoris (according to Diodorus) consulted the oracle of Ammon as to what he had better do. The oracle advised him to drive them out of the country, and he accordingly drove them into the desert, where they would have perished of thirst if some wild asses had not shown them where there was a spring. After seven days' march they invaded Palestine (the distance not being more than 200 miles), and God knows, say they, how bloody the invasion was.

It would seem as if this was really the cause of their being sent out of Egypt, and that the account in Exodus was contrived either to conceal the fact, or for religious purposes. Josephus (*Contra Apion*, l. i, cap. ix, 11, 12) says that Manetho and Cheremontes, the Egyptian historians, assert that the Jews were driven out of Egypt for this reason; that they chose for their leader a priest of Heliopolis named Moses; and that this took place in the reign of Amenophis. Josephus also says that Lysimachus, the historian, was of the same opinion. Tacitus (*Hist.*, l. v, cap. iii) says that the Jews were driven out on account of their leprous condition, and that Moses, a priest of Heliopolis, was their leader. Justin (l. xxxvi, cap. ii) repeats this without alteration. Strabo merely says that the Jews left Egypt under the guidance of Moses, who was an Egyptian priest.

The Bible also tells us that the king pursued the Israelites with 600 chariots (notwithstanding that *all* the animals, and consequently *all the horses*, had been slain by the fifth plague); and God Himself *having taken off the chariot wheels* (Exod. xiv, 25), Moses *lifted up his rod, upon which the east wind ceased to blow*, and Pharaoh with all his host was drowned in the sea, after which Israel saw their dead cast upon the shore.

Merenptah I, fourteenth son of Rameses II (who was the son of Seti I, the son of Rameses I, the first king of the 19th dynasty), succeeded to the Egyptian throne at the death of his father. His magnificent predecessor, Rameses Sesostris, was the acknowledged builder

of the treasure cities Raameses and Pithom, in the construction of which the Israelitish people were forced to take an active part under circumstances of considerable severity. Hence it happens that Rameses is accepted as the "oppressor" of the Jews, and his son Merenptah, the present king, has been regarded as the Pharaoh of the Exodus. A full account of the kings of Egypt will be found in a most interesting work called *The Egypt of the Past*, by Sir Erasmus Wilson, F.R.S.¹

"The canonicity of the present gospels was not established till the Council of Nice, in the year 325 of the Christian era. Pappus, in his Synodicon to the Council, tells us how it set about choosing the gospels which it intended to adopt out of the immense number of gospels then in existence. He says: 'Having promiscuously put all the books that were referred to the Council for determination under the communion table in a church, they besought the Lord that the inspired writings might get upon the table while the spurious ones remained underneath, and that it happened accordingly.' The gospels which Gelarius ought to burn remained, we are told, underneath the table, and the four inspired ones got upon it, and were declared canonical! Subsequently to this Council, however, a general revision and correction of these inspired gospels was made at Constantinople in A.D. 506, by order of the Emperor Anastasius. This extraordinary order runs as follows:—

"'Messala V.C. Consule, Constantinopoli jubente Anastasio Imperatori sancta evangelia tanquam ab idiotis evangelistis composita, reprehenter et emendantur.'

"'The illustrious Messala being Consul, by order of the Emperor Anastasius, the holy gospels as having been written by idiotic evangelists, are censured and corrected.' Signed, Victor, Bishop of Tunis, in Africa." (See Cave, *Hist. Lit.*, vol. i, p. 415.)

"The Council of Nice was composed of the mystical number of 318 bishops, and presided over by the "pious" Constantine. Sabinus, the Bishop of Heraclea, affirms, however, that "excepting Constantine himself and Eusebius Pamphilus, they were a set of illiterate and simple creatures, that understood nothing". With regard to the Old Testament, Rabbi Michel Weill says: "What is certain, what results from several tradi-

¹ London: Kegan Paul and Co. 1881.

tional passages (*Talmud, Meguilla*, fols. 3 and 7), which have never been the subject of any serious doubt, is, that the holy books were first arranged in the time of Ezra." Irenæus (l. III, c. xv), Eusebius (l. I, c. viii), Clemens Alexandrinus (*Stromata*, l. I, c. ii), Tertullian (*De habitu Mulierum*, l. I, c. iii), Basil (*Letter to Chilo*), and others of the Fathers, go much beyond this, for they hold that the Books of the Law had been burnt by Nebuchadnezzar, and that Ezra was really the author of these books. It is certain that the law of Moses is not once alluded to in the Old Testament till the time of Malachi, who wrote in the time of Nehemiah, and is not mentioned again until Dan. ix, a chapter which speaks of the repair of the fortifications of the Temple and of Jerusalem, sixty-nine weeks, or 490 lunar years, after the sentence had been issued that the Jews might return from captivity. The books which Moses wrote, according to the references to them in the Pentateuch, differ from any of the five books now ascribed to him. They are, "The War against the Amalekites", which we are told (Exod. xvii, 14) that Moses wrote by God's command; "The Book of the Agreement" (Exod. xxiv, 4, 7); and "The Book of the Law of God", subsequently augmented by Joshua by an account of another covenant (Josh. xxiv, 25, 26). The Book of the Agreement, which has perished, was to be esteemed imperative upon all, and even posterity (Deut. xxix, 14, 15); and Moses, it is said, ordered the book of this second covenant to be religiously preserved for future ages.

"The oldest evangelical tradition began, not with the birth of Jesus, but with the preaching of John, as is evident from Acts i, 22, and x, 37. We are also told (*Epiphanius, Hæres.*, xxx, § 13, 4) that the Ebionites and primitive Christians made use of a gospel which did not contain the genealogy of Christ. Mr. Sharpe, in his treatise on *Egyptian Mythology* (p. 89), has pointed out that we have historic evidence that the first two chapters of Matthew's and Luke's Gospels, which receive no support from the other two Gospels or from the Epistles, formed no part of the original Gospels, and that they are of Egyptian origin, being all but identical with the Egyptian ideas of the miraculous conception of their kings, and especially with the miraculous birth of Amunothph III, as shown in a series of sculptures on the wall of the temple of Luxor, which contain the annunciation, the conception, the birth, and the adoration of that king. The account of the Mother of Christ being found with child of the Holy Ghost (Matt. i, 18), is contradicted by the passage in c. xii, 46, of that Gospel, in which His brethren (not His half brothers) are spoken of; and by

that in c. xiii, 55, 56, in which His *sisters* are also spoken of, and in which He is called "the Carpenter's Son." It is impossible also to reconcile the account in c. iii, 16, of the Holy Ghost descending upon Jesus for the first time after His baptism by John, with His being the Son of the Holy Ghost in the first chapter. The life of Christ, therefore, begins, strictly speaking, with His baptism by John.¹

THE DESCENT OF MAN.

Mr. Darwin, in his late work on the *Descent of Man*, has said that "the similarity between man and the lower animals in embryonic development, as well as in innumerable points of structure and constitution—the rudiments which he retains, and the abnormal reversions to which he is occasionally liable—are facts which cannot be disputed. They have long been known, but until recently they told us nothing with respect to the origin of man. Now, when viewed by the light of our knowledge of the whole organic world, their meaning is unmistakable. The great principle of evolution stands up clear and firm, when these groups of facts are considered in connection with others—such as the mutual affinities of the members of the same group, their geographical distribution in past and present times, and their geological succession. . . . We are forced to admit that the close resemblance of the embryo of man to that, for instance, of a dog—the construction of his skull, limbs, and whole frame, independently of the uses to which the parts may be put, on the same plan with that of other mammals—the occasional reappearance of various structures, for instance of several distinct muscles, which man does not normally possess, but which are common to the quadrumana, and a crowd of analogous facts, all point in the plainest manner to the conclusion that man is the co-descendant with other mammals of a common progenitor."²

We certainly cannot escape from such a conclusion without abandoning many of the weighty arguments which have been urged in support of variation and natural selection, considered as the subordinate causes by which new types have been gradually introduced into the earth. Many of the

¹ *Critical Examination of Gospel History*. London: Longmans and Co.

² *Descent of Man*, vol. ii, p. 385, 1871.

gaps which separate the most nearly allied genera and orders of mammalia are, in a physical point of view, as wide as those which divide Man from the mammalia most nearly akin to him; and the extent of his isolation, whether we regard his whole nature or simply his corporeal attributes, must be considered before we can discuss the bearing of transmutation upon his origin and place in the creation.¹ On these subjects an elaborate and faithful summary has been drawn up by the late Isidore Geoffroy de St. Hilaire.²

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Professor Agassiz, after declaring that as yet we scarcely possess the most elementary information requisite for a scientific comparison of the instincts and faculties of animals with those of Man, confesses that he cannot say in what the mental faculties of a child differ from those of a young chimpanzee. He also observes that the range of the passions of animals is as extensive as that of the human mind, "and I am at a loss", he says, "to perceive a difference of kind between them, however much they may differ in degree, and in the manner in which they are expressed. The gradations of the moral faculties among the higher animals and Man are, moreover, so imperceptible, that to deny to the first a certain sense of responsibility and consciousness, would certainly be an exaggeration of the difference between animals and Man. There exists, besides, as much individuality among animals as among Man, as every sportsman, or every keeper of maneries, or every farmer and shepherd can testify, who has had a large experience with wild, or tamed, or domesticated animals. This argues strongly in favour of the existence in every animal of an immaterial principle, similar to that which, by its excellence and superior endowments, places Man so much above animals. Yet the principle exists unquestionably; and whether it be called soul, reason, or instinct, it presents, in the whole range of organised beings, a series of phenomena closely linked together, and upon it are based not only the higher manifestations of the mind, but the very permanence of the specific differences which characterise every organ. Most of the arguments of philosophy in favour of the immortality of Man, apply equally to the permanency of this principle in other living beings."³

¹ *The Antiquities of Man.* By Sir Charles Lyell, Bart. London: John Murray, Albemarle Street.

² *Histoire Naturelle Générale des Règnes Organiques*, vol. ii. Paris, 1856.

³ *Natural History of the United States of America*, vol. i, Part 1, pp. 60, 64.

Mr. Darwin admits that the difference between the mind of the lowest man and the highest ape is immense, although he maintains that it is one of degree, not of kind. "The belief in God", he says, "has often been advanced as not only the greatest, but the most complete of all the distinctions between man and the lower animals. It is, however, impossible, as we have seen, to maintain that this belief is innate or instinctive in man. On the other hand, a belief in all-pervading spiritual agencies (many of them cruel and malignant) seems to be universal; and apparently follows from a considerable advance in the reasoning powers of man, and from a still greater advance in his faculties of imagination, curiosity, and wonder. . . . The idea of a universal and beneficent Creator of the Universe does not seem to arise in the mind of man until he has been elevated by long-continued culture."¹

From a passage from Sanchoniathon, quoted by Eusebius, Sir John Lubbock extracts the following passages from his description of the first thirteen generations of men:—

"*Generation 1.*—The first men consecrated the plants shooting out of the earth, and judged them gods, and worshipped them, upon whom they themselves lived.

"*Gen. 2.*—The second generation of men were called Genus and Genea, and dwelt in Phœnicia; but when great droughts came, they stretched their hands up to heaven towards the Sun, for him they thought the only Lord of Heaven.

"*Gen. 3.*—Afterwards, other mortal issue was begotten, whose names were Phōs, Pur, and Phlox (*i.e.*, Light, Fire, and Flame). These found out the way of generating fire by the rubbing of pieces of wood against each other, and taught men the use thereof.

"*Gen. 4.*—The fourth generation consists of giants.

"*Gen. 5.*—With reference to the fifth, he mentions the existence of communal marriage, and that Usous "consecrated *two pillars* to Fire and Wind, and bowed down to them, and poured out to them the blood of such beasts as had been caught in hunting.

"*Gen. 6.*—Hunting and fishing are invented.

"*Gen. 7.*—Chryсор, whom he affirms to be Vulcan, discovered iron and the art of forging. 'Wherefore he also was worshipped after his death as a god, and they called him *Diamichius* (or *Zeus Michius*).'

"*Gen. 8.*—Pottery was discovered.

¹ *Descent of Man*, vol. ii, p. 395.

“*Gen. 9.*—Now comes Agrus, ‘who had a much-worshipped statue, and a temple carried about by one or more yoke of oxen in Phœnicia.’

“*Gen. 10.*—Villages were formed, and men kept flocks.

“*Gen. 11.*—Salt was discovered.

“*Gen. 12.*—Taautus, or Hermes, discovered letters. The Cabiri belong to this generation.

“Thus, then, we find mentioned in order the worship of plants, heavenly bodies, pillars, and men; later still comes idolatry, coupled with temples.”¹

Sir William Jones (*Diss. VI on the Persians*) says: “The primeval religion of Iran, if we may rely on the authorities adduced by Monsani Fârú, was that which Newton calls the oldest (and it may justly be called the noblest) of all religions; a firm belief that one supreme God made the world by His power, and continually governed it by His providence; a pious fear, love, and adoration of Him; and due reverence for parents and aged persons; a fraternal affection for the whole human species; and a compassionate tenderness for even the brute creation.”

PRIMITIVE CONDITION OF MAN.

The condition under which man lived in Europe in the Pleistocene age was that of a savage. “There is no trace of the knowledge of pottery or of spinning; nor at this time were domestic animals or cultivated seeds or fruits known in our quarter of the world. The Palæolithic tribes led a wandering *feral life under feral conditions*, and had not learned the arts of moulding plants and animals to their various needs, and thus freeing themselves to some extent from bondage to their natural conditions. Man appears in two phases of the hunter-stage of human progress—the older and lower, or that of the River-drift, and the newer and higher, or that of the Cave-man. The River-drift man was a hunter of a very low order, but not lower than the modern Australian, and from his wide range over the Old World was probably of vastly greater antiquity than his successors in Europe. There is no reason for the belief that he possessed any artistic skill. The Cave-man, on the other hand, possessed a singular talent for representing the animals he hunted, and his sketches reveal to us that he

¹ *The Origin of Civilisation.* By Sir John Lubbock, Bart., M.P., F.R.S.

had a capacity for seeing the beauty and grace of natural form not much inferior to that which is the result of long-continued civilisation in ourselves, and very much higher than that of his successors in Europe in the neolithic age. The hunter who was both artist and sculptor, who reproduced with his imperfect means at one time foliage, and at another the quiet repose of a reindeer feeding, has left behind the proof of a decided advance in culture, such as might be expected to result from the long continuance of man on the earth in the hunter-stage of civilisation.”¹

In his interesting work on the *Origin of Civilisation and the Primitive Condition of Man*, Sir John Lubbock states that “the facts and arguments mentioned in this work afford strong ground for the following conclusions, namely :--

“That existing savages are not the descendants of civilised ancestors.

“That the primitive condition of man was one of utter barbarism.

“That from this condition several races have independently raised themselves.”

With regard to religion, he says “that the deities of the lower races, being subject to the same passions as man, and in many cases, indeed, themselves monsters of iniquity, regarded crime with indifference, so long as the religious ceremonies and sacrifices in their honour were not neglected. Hence it follows that through all these lower races there is no idea of any being corresponding to Satan. So far, indeed, as their deities are evil they may be so called ; but the essential character of Satan is that of Tempter ; hence in the order of succession this idea cannot arise until morality has become connected with religion.

“Thus, then, I have endeavoured to trace the gradual development of religion among the lower races of man.

“The lower savages regard their deities as scarcely more powerful than themselves ; they are evil, not good ; they are to be propitiated by sacrifices, not prayer ; they are not creators ; they are neither omniscient nor all-powerful ; they neither reward the good nor punish the evil ; far from conferring immortality on man, they are not even in all cases immortal themselves.

“Where the material elements of civilisation developed themselves without any corresponding increase of knowledge,

¹ *Early History of Man in Britain.* By W. Boyd Dawkins, Esq., M.A., F.R.S., F.G.S., F.S.A.

as for instance in Mexico or Peru, a more correct idea of Divine power, without corresponding enlightenment as to the Divine nature, led to a religion of terror, which finally became a terrible scourge to humanity.

“ Gradually, however, an increased acquaintance with the laws of nature enlarged the mind of man. He first supposed that the Deity fashioned the earth, raising it out of the water, and preparing it as a dwelling-place for man ; and subsequently realised the idea that land and water were alike created by Divine power. After regarding spirits as altogether evil, he arose to a belief in good as well as in evil deities, and, gradually subordinating the latter to the former, worshipped the good spirits alone as gods, the evil sinking to the level of demons. From believing only in ghosts, he came gradually to the recognition of the soul ; at length uniting this belief with that in a beneficent and just Being, he connected Morality with Religion, a step the importance of which it is scarcely possible to over-estimate.

“ Thus we see that, as men rise in civilisation, their religion rises with them. The Australians dimly imagine a being, spiteful, malevolent, but weak, and dangerous only in the dark. The negro’s deity is more powerful, but not less hateful—invisible, indeed, but subject to pain, mortal like himself, and liable to be made the slave of man by enchantment. The deities of the South Sea Islanders are, some good, some evil ; but, on the whole, more is to be feared from the latter than to be hoped from the former. They fashioned the land, but are not truly creators, for earth and water existed before them. They do not punish the evil nor reward the good. They watch over the affairs of men ; but if, on the one hand, witchcraft has no power over them, they require to share the crops or the booty of their worshippers.

“ It appears, then, that every increase in science—that is, in positive and ascertained knowledge—brings with it an elevation in religion. Nor is this progress confined to the lower races. Even within the last century, science has purified the religion of Western Europe by rooting out the dark belief in witchcraft, which led to thousands of executions, and hung like a black pall over the Christianity of the Middle Ages.

“ The immense service which science has thus rendered to the cause of religion and of humanity, has not hitherto received the recognition which it deserves. Science is still regarded by many excellent, but narrow-minded, persons as hostile to religious truth, while, in fact, she is only opposed to religious error. No doubt her influence has always been exercised in

opposition to those who present contradictory assertions under the excuse of mystery, as well as to all but the highest conceptions of Divine power. The time, however, is approaching when it will be generally perceived that, so far from science being opposed to religion, true religion is, without science, impossible; and if we consider the various aspects of Christianity as understood by different nations, we can hardly fail to see that the dignity, and, therefore, the truth of their religious beliefs, is in direct relation to their knowledge of science and of the great physical laws by which our universe is governed.”¹

“With advancing civilisation the divergence of the supernatural being from the natural being becomes more decided. There is nothing to check the gradual de-materialisation of the god; and this de-materialisation is insensibly furthered in the effort to reach consistent ideas of supernatural action: the god ceases to be tangible, and later he ceases to be visible or audible.” For instance, we are told in the Bible that Moses having desired to see the glory of God, the Lord answered that He would not show His face, but that He would show him His back parts. In the Vulgate it is translated: “Tollamque manum meum, et videtis posteriora mea.” In Numbers xii, 8, it is said that “with him (Moses) I (God) will speak mouth to mouth, even apparently.” . . . “And the similitude of the Lord shall be beheld”; and in Exodus xxxiii, 2, it is said, “And the Lord spake unto Moses face to face, as a man speaketh to a friend.” In after times, however, when the Jews had advanced in civilisation, we find it stated in the New Testament, 1 Tim. vi, 16, that “God is He whom no man hath seen or can see.” Along with this differentiation of physical attributes from those of humanity, there goes on more slowly the differentiation of mental attributes. The god of the savage, represented as having intelligence scarcely, if at all, greater than that of the living man, is deluded with ease. Even the gods of the semi-civilised are deceived, make mistakes, repent of their plans, as we find that Jehovah did, for it is stated in Gen. vi, 6, that “it repented the Lord that He had made man on earth, and it grieved Him at His heart. And the Lord said, I will destroy both man and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them.” “And only in course of time does there arise the conception of unlimited vision and universal knowledge. The emotional nature simultaneously undergoes a parallel trans-

¹ *The Origin of Civilisation and the Primitive Condition of Man.* By Sir John Lubbock, Bart. London: Longmans and Co. 1875.

formation. The grosser passions, originally conspicuous and carefully ministered to by devotees, gradually fade, leaving only the passions less related to corporeal satisfactions: and eventually these, too, become partially de-humanised."

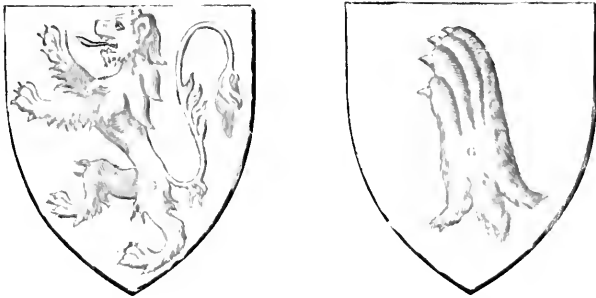
"These ascribed characters of deities are continually adapted and re-adapted to the needs of the social state. During the militant phase of activity, the chief god is conceived as holding insubordination the greatest crime, as implacable in anger, as merciless in punishment; and any alleged attributes of a milder kind occupy but small space in the social consciousness. But where militancy declines, and the harsh, despotic form of government appropriate to it is gradually qualified by the form appropriate to industrialism, the foreground of the religious consciousness is increasingly filled with those ascribed traits of the divine nature which are congruous to the ethics of peace: divine love, divine forgiveness, divine mercy, are now the characteristics enlarged upon. If we contrast the Hebrew God described in primitive traditions, manlike in appearance, appetites, and emotions, with the Hebrew God as characterised by the prophets, there is shown a widening range of power along with a nature increasingly remote from that of man. And on passing on to the conceptions of Him which are now entertained, we are made aware of an extreme transfiguration. By a convenient obliviousness, a deity who, in early times, is represented as hardening men's hearts so that they may commit punishable acts,¹ and as employing a lying spirit to deceive them,² comes to be mostly thought of as an embodiment of virtues transcending the highest we can imagine.

"Thus, recognising the fact that in the primitive human mind there exists neither religious idea nor religious sentiment, we find that in the course of social revolution and the evolution of intelligence accompanying it, there are generated both the ideas and sentiments which we distinguish as religious; and that through a process of causation clearly traceable, they traverse those stages which have brought them, among civilised races, to their present forms."³

¹ Gen. xiv, 4, 8, 17.

² Vol. iv, p. 213.

³ *Nineteenth Century*, January 1884, p. 3.



POWYS WENWYNWYN.

(*Caradog of Llancarvan.*)

Prince Gruffydd,¹ the second son of Maredydd ab Bled-dyn, Prince of Powys, had for his share of his father's territories the countries of Arwystli, Cyfeiliog, Llanereh-Hudol, Caer Einion, Moechnant Uweh Rhaiadr, Meehain Uweh Coed, Mawddwy, Deuddwr, Ystrad Marchell, and Teir Tref, and by Henry I, created Lord Powys.

He married Gwerfyl, daughter of Gwrgeneu ab Hywel ab Ieuaf, Lord of Arwystli (see vol. i), by whom he had issue Owain, surnamed Cyfeiliog.² This Owain enjoyed his father's estates entire, and married Gwenllian, the daughter of Owain Gwynedd, Prince of North Wales, who bore him one son, named Gwenwynwyn or Wenwynwyn, from whom that part of Powys was afterwards called Powys Wenwynwyn. He had, moreover, a base brother called Caswallawn, upon

¹ Gruffydd ab Maredydd bore *or*, a lion's gamb, bend dexterwise, erased *gules* (*Harl. MS.* 1973), and died *vita patris*, 1125. He married, after the death of his first wife, Joanna, daughter of Prince Iago ab Gruffydd ab Cynan, by whom he had a son named Meurig, who, the *Brut y Tywysogion* states, escaped from prison in 1153.

² Owain Cyfeiliog founded the Cistercian Abbey of Strata Marcella in the year 1170, and died at a very advanced age, and was buried in the abbey in 1197, having previously joined the Order. See vol. i, and *Mont. Coll.*, vol. i.

whom were bestowed the countries of Swydd Llanerch Hudol and Broniarth.¹

Gwenwynwyn² succeeded his father in all his estate, saving what Caswallawn enjoyed, and married Margaret (the daughter of Rhys ab Tewdwr, Prince of South Wales), by whom he had Gruffydd³ ab Gwenwynwyn, who, succeeding his father in all his possessions, had issue six sons, and so the entire estate of Gruffydd ab Maredydd ab Bleddyn, Lord of Powys, became shattered, and torn into divers pieces.

Owain ab Gruffydd ab Gwenwynwyn, the eldest son, had for his part, Arwystli, Cyfeiliog, Llanerch Hudol, and a part of Caer Einion.

Llywelyn⁴ had Mochnant Uwch Rhaiadr, and Mechain Uwch Coed.

John, the third son, had the fourth part of Caer Einion.⁵

William had Mawddwy. For an account of his descendants, see *Mont. Coll.*, vol. i.

Gruffyth Fychan had Deuddwr, Ystrad Marchell, and Teir Tref.

¹ Caswallawn had the lordships of Llanerch Hudol and Broniarth for life. He was in the King's service in 1196, and in the following year was made Constable of Stretton Castle.—*Mont. Coll.*, vol. i.

² Gwenwynwyn bore *or*, a lion's gamb, dexterwise, erased *gules*, and died in 1218. He married Margaret, daughter of Robert, Lord Corbet of Caus. She was living November 23, 1228.—*Mont. Coll.*, vol. i, p. 20; see also *History of Powys Fadog*, vol. i.

³ Gruffydd ab Gwenwynwyn bore *or*, a lion rampant, *gules*. He married Hawys, daughter of Sir John l'Estrange of Ness Strange and Cheswardine, Knt. (*gules*, two lions passant, *argent*). Prince Gruffydd died in 1289, and was buried in the church of the Franciscans or Grey Friars in Shrewsbury.

⁴ Llywelyn, who died in 1295, married Margaret, daughter of Maredydd Goch ab Maredydd ab Iorwerth Fychan, Lord of Main in Meivod, son of Iorwerth Goch, Lord of Mochnant, son of Maredydd ab Bleddyn, Prince of Powys, by whom he had two daughters, co-heirs,—1, Eva, who married, first, Madog, Baron of Hendwr in Edeyrnion, who bore *argent*, on a chevron, *gules*, three fleurs-de-lys *or*; secondly, she married Iorwerth ab Ieuf ab Alo of Trefnant in Caer Einion (see vol. iv, 175). And, 2, Catherine, who married Gilbert Pool, by whom she had a son, Owain Pool.

⁵ Containing Llystynwennan, Blaen Coed Talog, and Llangadfan.

David, the sixth, and youngest son, had the other fourth part of *Caer Einion*.¹

The history of the descendants of Owain ab Gruffydd ab Gwenwynwyn is fully given in the first volume of the *Montgomeryshire Collections* of the Powys-land Club.



LORDSHIP OF MEIRIONYDD.

Prince Cadwgan, the second son of Bleddyn ab Cynfyn, Prince of Powys, was lord of the Cantref of Penllyn; the Cantref of Cynan, which contained the

¹ David's share of the lordship of *Caer Einion* contained the manors of Pentyrch, Celli Caswallawn, Penarth, and Rhiwarth. He married Elen, daughter and heiress of Howel, third son of Madog ab Gruffydd Maelor, Prince of Powys Fadog, by whom he had a daughter and heiress, Margaret, who married Howel Grach, fourth son of Llywelyn ab Gruffydd ab Cadwgan, Lord of Eyton, Erlisham, and Borasham (see vol. ii, p. 156). The Cwmwd, or lordship of *Caer Einion* is in the Cantref of *Llys Wynaf*.

The parish of *Llanfair yn Ngaer Einion* contains the townships of *Bryn Glâs*, *Dolgêd*, *Gelli Gasson*, *Gwaunynog*, *Heniarth*, *Llan*, *Llanloddian*, *Penarth*, *Rhiw Hiriaeth*, and *Rhôs Allo*.

The parish of *Llangadfan* in *Caer Einion* contains the townships of *Blawty*, *Bryn Gwaeddan*, *Cawny*, *Cyffin*, *Llangadfan*, *Maes Llymysten*, and *Moel Feliarth*.

The parish of *Llanerfyl* in *Caer Einion* contains the townships of *Coed Talog*, *Llyssin*, *Cefn Llŷs Isaf*, *Cefn Llŷs Uchaf*, *Crân*, and *Cyniewyll*.

The parish of *Llangynyw* in *Caer Einion* contains the townships of *Cwningfa*, *Gwaunynog Isaf*, *Llan*, and *Mathrafal*, the ancient seat of the Princes of Powys.

Comots of Mawddwy and Cyfeiliog; the Cantref of Meirion, which contained the Comots of Tal y Bont, Pennal, and Ystym Aner; the Cantref of Arwystli, which contained the Comots of Uwych Coed, Is y Coed, and Gwarth Rynion or Reinion; and lord also of Ceredigion and Ystrad Tywy, in South Wales. This prince, called by Camden "the illustrious Briton", bore *or*, a lion rampant, *azure*, and resided at Nannau, from which circumstance he has been generally styled Cadwgan of Nannau. This place, which is a mansion and park in the township of the same name, is in the parish of Llanfachraith, in the manor or Comot of Tal y Bont, and is still in the possession of the prince's descendant, . . . Vaughan, Esq., the representative of the Nannaus, and Vaughans of Nannau.

Prince Cadwgan married three times: his first consort was the Princess Gwenllian, daughter of Gruffydd ab Cynan, who was King of Gwynedd from 1082 to 1137 (*gules*, three lions passant in pale, *argent*), by whom he had issue three sons, of whom presently. He married, secondly, Frances, daughter of the Lord Pigot de Say, of Stoke Say, by whom he had issue two sons, Henri and Gruffydd; Gruffydd married Angharad, only daughter and heir of David ab Owain, Prince of North Wales (*vert*, three eagles displayed in fess, *or*). Prince Cadwgan married thirdly Gwenllian, daughter (by Morfydd his wife, daughter of Goronwy ab Ednowain Bendew, chief of one of the noble tribes) of Owain, eldest son of Edwin ab Goronwy, Prince of Tegeingl. Prince Owain bore *gules*, three men's legs, conjoined at the thighs in triangle, *argent*, and died of consumption in 1102.

It is probable that it was about the time of his third marriage, with Gwenllian, daughter of Owain ab Edwin, that Prince Cadwgan conferred the Cantrefs of Penllyn and Meirion, and the Comots of Mawddwy and Cyfeiliog, upon his consort's uncle, Uchtryd, the second son of Edwin ab Goronwy ab Einion, Prince of Tegeingl, in Gwynedd. Edwin, who was one of the royal family of South Wales, obtained the Cantref of Tegeingl through

his mother, Ethelfleda, the daughter and heiress of Edwin, Earl of Mercia, and relict of Edmund Ironside, King of England. These Cantrefs were conferred upon Uchtryd, upon condition of his rendering faithful service to Prince Cadwgan himself, and his family, but instead of doing this he became their enemy ; in consequence of which, in 1113, Einion ab Cadwgan ab Bleddyn and his cousin, Gruffydd ab Meredydd ab Bleddyn, fought with Uchtryd and his sons and dispossessed them of the Cantrefs of Meirion and Penllyn and the Comots of Mawddwy and Cyfeiliog, which the conquerors divided between them. In this division Gruffydd got Cyfeiliog, Mawddwy, and half of Penllyn, which thus become a portion of that part of Powys which was named Powys Wenwynwyn, after Gruffydd's grandson, Gwenwynwyn, Prince of Upper Powys, who bore *or*, a lion's gamb, erect, *gules*. Einion ab Cadwgan and his brother got the other half of Penllyn and the Cantref of Meirion. In 1284, however, the Cantref of Penllyn was, together with the Cantref of Meirion, the Comot of Ardudwy in Cantref Dunodig, and the Comot of Edeyrnion, united, so as to form the county of Merioneth. The Statutes of Wales, 12 Edw. I, 1284, enact as follows :—

“Volumus etiam et statuimus quod Vicicomitis Coronatoris et Ballivi Commotorum sint in Snaudon, et terris nostris partium eandarum.

“Vicecomes de Meyrionnyth sub quo Cantreda de Meirionith, Commotum de Ardudo et Commotum de Penthlin et Commotum de Dereynan, cum metis et Bundis suis.”

By a statute of the 27th Henry VIII, 1536, the lordship's marches were divided into the present counties of Denbigh, Montgomery, Radnor, Brecknock, and Monmouth ; and the lordship, town, and parish of Mawddwy was taken from Cantref Cynan, and added to Meirionydd, which had been formed into a county in the 12 Edw. III. By his third wife, Gwennlian, Prince Cadwgan had issue three sons. 1. Owain, Lord of Powys, called also Sir Owain Farchog. He was knighted by Henry I, in Nor-

mandy, with which monarch, although he and his father had had great wars, he was now at peace ; he was slain in 1114. 2. Llewelyn, slain by the men of Brycheiniog, in the interest of Bernard Newmarch, in 1098 ; and—3. Goronwy.

Prince Cadwgan had issue by his first consort, the Princess Gwenllian of Gwynedd, four sons, viz.—1. EINION, lord of Meirionydd, who died without issue in A.D. 1121.—2. MEREDYDD, who succeeded him as lord of Meirionydd, and was killed by his brother Morgan.—3. MADOG, lord of Nannau, and—4. MORGAN. In A.D. 1074, Llewelyn and Goronwy, the youngest sons of Prince Cadwgan, together with Caradog ab Gruffydd ab Rhydderch ab Iestyn ab Gwrgant, determined to avenge the death of their grandfather, Bleddyn ab Cynfyn, who had been slain in battle by Prince Rhys ab Owain ab Edwyn ab Howel Ddu, in A.D. 1072. Accordingly, they fought a pitched battle with Rhys ab Owain, and gained a glorious victory, but the arrival of Gruffydd ab Cynan, the rightful heir of Gwynedd, with a strong army from Ireland, compelled the sons of Cadwgan to return and defend their own territories against the attack of Gruffydd ab Cynan. A short time after this, Trahaiarn ab Caradog, who had usurped the throne of Gwynedd, and Gwrgeneu, King of Powys, went against Gruffydd ab Cynan, and compelled him to return to Ireland, and then the sons of Cadwgan led an army a second time against Prince Rhys ab Owain, who met them, and a severe battle was fought at a place called Pwllgwtig, in which the sons of Cadwgan overcame Rhys ab Owain, who fled ; and Trahaiarn ab Caradog pursued him so closely that he captured him and his brother Hywell besides, and put them to death in revenge for the slaughter of his uncle, Bleddyn ab Cynfyn.¹

In A.D. 1089, the sons of Cadwgan attacked the Normans, who had invaded Dyfed and Ceredigion and ravaged their lands ; but in spite of all their efforts Earl, Roger de Montgomerie, upon whom William the Conqueror had

¹ *Brut y Tywysogion.*

conferred the Palatinate of Shrewsbury in 1071, took the greatest portions of the lands of Powys, Fferlyys, and Ceredigion, and his son Arnulph took a great portion of Dyfed, and Bernard Newmarch established himself in Brecheiniog, and others took lands in other parts of Wales, and made castles and walled towns in every place to defend themselves against the men of the country, taking spoil from one and giving it as a reward to another, thus deceiving the simple and those that were not well affected to their native princes. Thus the Normans worked more by artifice than manliness, in the same manner as the Saxons did before them, in such a manner that they disfranchised the Cymry of their governments, their territories, and their lands, and corrupted the men of the country with their gifts. In A.D. 1090, Roger de Montgomerie took the Castle of Baldwin, and made it very strong, and called it by his own name Montgomery.

In A.D. 1094 Prince Cadwgan ab Bleddyn and Gruffydd ab Cynan, King of Gwynedd, marched their forces into Dyfed and Ceredigion, and defeated and slew many of the Normans, for the Cymry could no longer bear the injustice, privation of privilege, and arrogance the Normans exercised over them, and thus the country acquired much of its privilege and liberty.

At this time the Normans invaded Gwynedd with a great force, and Prince Cadwgan marched against them, and a battle was fought at Coed Yspys, in which Cadwgan defeated the Normans and killed many of them; then Cadwgan, together with Gruffydd ab Cynan, invaded England, and ravaged Hereford, Shrewsbury, and Worcester, and slew an immense number of the English; and when William Rufus, King of England, understood this, he went against them, but to little purpose, for the Cymry enticed him to the mountains, and there, without a regular battle, they killed half his men, and he was forced to retire with great loss and shame.

In A.D. 1095 Uchtryd and Hywel, the sons of Edwin ab Goronwy, Prince of Tegeingl, and the sons of Prince Cadwgan, came into Dyfed and Ceredigion, and devas-

tated the lands and castles of the Normans, and slew them unsparingly whenever they found them, and then returned home with an immense booty.

In A.D. 1096, William Rufus came to Wales to revenge the slaughter of his nation committed by the Cymry, but the Cymry prayed with confidence to God, bestowed alms, and did justice, and went to meet the great army of the king, and slew them without trepidation, until he was obliged to return empty-handed and with great shame.

In the same year the nobles of Mona revolted against their lawful prince, Gruffydd ab Cynan, and put themselves under the protection of Hugh, Earl of Chester, and Lord of Aberlleiniog, and were joined by the men of the country and many of the army, for treachery subsisted in that country ever since the time of Edwin, King of the Saxons. Then the nobles of the country held their lands under Earl Hugh; and the Princes Gruffydd ab Cynan and Cadwgan ab Bleddyn were obliged to flee to Ireland and leave them to do as they pleased. Then the Normans and English came to the Island of Mona, and made Owain ab Edwyn, a fictitious prince there, to reconcile the Cymry. Owain bore *gules*, three men's legs, conjoined at the thighs in triangle, *argent*, and was the eldest son of Edwyn ab Goronwy, Prince of Tegeingl.

In A.D. 1097, Gwrgeneu, King of Powys, was slain by Tudor, Elidur, and Iddon, the sons of Rhys Sais, Lord of Chirk, Maelor Saesneg, and Nanheudwy. In the end of the year 1098, Gruffydd ab Cynan and Cadwgan ab Bleddyn, returned from Ireland to Wales; and Gruffydd, with an army of Scots from Ireland, regained Mona, and Cadwgan regained Ceredigion, Arwystli, and Meirionydd.

In A.D. 1105, Owain, one of the younger sons of Prince Cadwgan ab Bleddyn, killed Meurig and Gruffydd, the sons of Trahaiarn ab Caradog, King of Gwynedd. In this year Meredydd ab Bleddyn escaped from prison, and recovered his territory without competition.

In A.D. 1107, Cadwgan ab Bleddyn made an honourable feast, and invited the chieftains and nobles of the

country, from every district in Wales, to Cardigan Castle, where he resided ; and to show the greatest respect to the guests, he invited the bards and the best vocal and instrumental minstrels to be obtained in Wales, and placed chairs for them, and emulatory productions, according to the customs of the feasts of King Arthur ; and at that feast he gave to them customs, privileges, and honourable gifts, and dismissed them with donatory rewards and honourable privileges to each on his departure to the place of his abode. And at that feast, Owain ab Cadwgan saw Nesta, the daughter of Rhys ab Tewdwr, and wife of Gerald, seneschal of the Castle of Pembroke, and loved her greatly for the beauty of her aspect and form and the gentle bearing of her manners ; and in a short space of time he collected companions, and by their assistance he laboured until he obtained admission into the castle and carried off Nesta by violence, and against her will, to Powys, and kept her there, notwithstanding all his father and King Henry could do to persuade him to restore the lady to her husband. The King, seeing that, incited the chieftains of Powys against Owain, who expelled him from the country, and likewise expelled Cadwgan, his father, from his territory, and devastated his lands, until he was obliged, with his son Owain, to flee to Ireland.

In A.D. 1108, Cadwgan came back from Ireland, and put himself under the King's safety, and represented to him that he was not concerned in the deed of his son Owain. Then he made his peace with the King for a hundred pounds, and had possession of his territory. Before the end of the year, Owain came from Ireland to Powys, and endeavoured to make his peace with the King, but could not. Then he became reconciled with his cousin Madog ab Rhirid ab Bleddyn, for previously there had been hatred and enmity between them ; and they made a mutual compact. Then they ravaged the country, and committed devastations wherever they went, and neither the counsel nor advice of their relatives and friends could induce them to do otherwise.

In A.D. 1109, Iorwerth, Lord of Powys, a younger son

of Bleddyn ab Cynfyn, who had been most unmercifully and unjustly thrown into prison in 1101 by King Henry, on a false charge of treason having been brought against him by the Earl of Shrewsbury, purchased his freedom and territory for three hundred pounds, and after coming to his territory, he expelled his nephews, Owain and Madog, from his country, who fled to Ceredigion and Dyfed, doing all the mischief in their power in their progress, and carried the whole of their spoil to the territory of their uncle Iorwerth ; and a short time afterwards they killed some of the King's officers, on which account the King was greatly enraged against Cadwgan, because he did not control his son Owain, and took his country from him and forbad him his country. The territory was bestowed on Gilbert, son of Richard, and Cadwgan was honourably entertained in London, without being put in prison, but was not allowed on any account to go back to Powys.

A short time afterwards, Madog ab Rhirid returned from Ireland to Powys with some outlaw Irishmen, and took up his abode in the territory of his uncle Iorwerth ; and, when Iorwerth knew that, he harassed him so that he was obliged to hide in rocky caves ; and Llywarch, the son of Trahaiarn ab Caradog, who hated Iorwerth, confederated with Madog and his Irish followers, and they watched Iorwerth, and discovered him in the house of a relation of his at Caer Einion, where they came upon him and killed him, and burnt the house and everything in it ; and when King Henry heard that, he gave Powys to Cadwgan, and placed him in his country and territory, and sent to Owain in Ireland, and made peace with him, on condition that he delivered Madog and his men to his disposal, to be dealt with according to law ; and when Madog understood that, he projected treachery against Cadwgan, and shortly came upon him unawares and mercilessly killed him. This occurred at Welshpool.

After this Owain went to the King, and purchased his land and territory from him for the value of a hun-

dred pounds in oxen and horses. Then Madog procured peace from the King by purchase, and obtained his land and territory for the value of a hundred pounds in money; but in A.D. 1110, Prince Meredydd ab Bleddyn seized Madog and gave him to Owain, who pulled out his eyes and then set him at liberty, and Meredydd and Owain shared his territory between them.

During this time Owain ab Cadwgan was ravaging without remorse all around him, being so habituated to crimes that he had no inclination to do otherwise; and Gruffydd ab Cynan determined upon recovering his lawful rights from the hands of Hugh, Earl of Chester. Upon which the King collected a mighty army from every district of his kingdom, and came against the Cymry, upon which Gruffydd and Owain withdrew to the mountains of Eryri; and the King's soldiers in following them, were miserably slaughtered without being able to injure the Welsh. Upon which the King sent messengers to Gruffydd to propose conditions of peace; which conditions Gruffydd did not consider right, and rejected. But Owain, from fear of the King, accepted his peace, and afterwards went to the King's court, and was made a knight, and accompanied the King to Normandy, and received great honour from him.

In A.D. 1112, Sir Owain ab Cadwgan returned from Normandy with the King, and came to Wales, where the King visited him honourably.

In A.D. 1113, the sons of Cadwgan ab Bleddyn, for some displeasure conceived against the sons of Uchdryd ab Edwyn, took and dismantled the Castle of Cymmer, which had been built by the sons of Uchdryd upon a bank near the monastery of Cymmer, called y Pentref. This castle, as also the monastery, was situate in the township of Nannau, in the parish of Llanfacaith, in the Comot of Tal y Bont, which Comot, with that of Ystumanner, formed the Cantref of Meirion.

In A.D. 1114, Sir Owain ab Cadwgan went at the request of the King, together with Llywarch ab Trahaiarn, against Gruffydd ab Rhys, Prince of South

Wales. And when Gerald, the seneschal of the Castle of Pembroke, heard of the arrival of Owain in Ceredigion, calling to mind what Owain had done to his wife Nesta, he meditated revenging that injury, and marched with the army of Prince Gruffydd against Owain; and early in the battle Owain was slain by an arrow; and so it happened to him, for the injuries he had done to the Welsh nation, greater than had ever been inflicted before him by the worst traitor ever known. From him originated the Mawddwy Banditti, who for years after continued to rob the country far and near.

In A.D. 1115, there was a war between Hywel ab Ithel ab Rhirid ab Bleddyn, Lord of Rhos and Rhufoniog,¹ and Llywarch ab Edwin ab Goronwy, and as it could not be settled, Hywell sent to Prince Meredydd ab Bleddyn, and the sons of Cadwgan ab Bleddyn, for assistance, who came with four hundred horsemen to Dyffryn Clwyd; and there a severe battle took place, in which the best of the men of Gwynedd and Powys were slain. And by the assistance he received, Hywel ab Ithel conquered his enemies, and there Llywarch was slain; and before long Hywel died from a wound he received in battle. Then the sons of Cadwgan returned to the country of Meirion, and took immense spoil with them in corn and cattle.

In A.D. 1122, Morgan ab Cadwgan ab Bleddyn, killed his brother Meredydd, Lord of Meirionydd, with his own hand; but in A.D. 1126 he began to feel the compunctions of conscience, upon which he determined to go on a pilgrimage to Jerusalem, and on his return he died in the island of Cyprus in the Levant.

In A.D. 1126, Llewelyn ab Sir Owain slew Iorwerth, son of Llywarch ab Trahaiarn ab Caradog; and soon afterwards Llewelyn's eyes were pulled out by Meredydd ab Rhirid ab Bleddyn.

In the same year Ieuan ab Sir Owain was killed by the same Meredydd.²

In A.D. 1129, Iorwerth ab Sir Owain was killed by Cadwallon, son of Gruffydd ab Cynan, King of Gwynedd.

¹ Rhiwfawniog.

² *Brut y Tywysogion.*

Then Einion ab Sir Owain sought to revenge his brother's death on Cadwallon; in conjunction, therefore, with Cadwgan ab Goronwy ab Iorwerth, knowing where Cadwallon was to come in Nanheudwy, he lay in ambush; and when Cadwallon came that way, he rushed upon him and killed him and gave his body as meat for dogs.

Madog, the third son of Prince Cadwgan ab Bleddyn, was Lord of Nannau in Meirionydd. He married, first, Eva, daughter and heiress of Madog ab Philip, one of the sons of Uchtryd ab Edwyn, Lord of Cyfeiliog, by whom he had a son named Meurig, who succeeded his father as Lord of Nannau, and was the ancestor of the Nannaus of Nannau, Vaughans of Nannau, Hengwrt and Caerynweh, the Derwases of Cemmaes, and the Lloyds of Cwm Bychan and Blaen Glyn. He married, secondly, Jane, daughter of Cynwrig ab Rhiwallon, Lord of Maelor Gymraeg, by whom he was father of Rhiwallon, who was the ancestor¹ of the families of Gwynns of Llanidloes, Jones of Treweithan, Jones of Clegyrddwr in Llanbrynmair (1698), Meredydd of Gowres (1699) Pryse, Lords of Llanllugan, Maurice of Llandinam, Powel of Maesmawr, Hughes of Llanlloddian (1699), Maurice of Llangurig, and Wynn of Gungrog and Trelydan in Guilsfield (1699). Madog married, thirdly, Eva,² daughter of Einion ab Seisyllt, Lord of Mathafarn, by whom he had a son named Einion, who was the father of Madog Hyddgam of Cil Talgarth, in the parish of Llanfor, who bore *azure*, a bow and arrow, distended and pointed downwards, *argent*. —(See Cil Talgarth.)

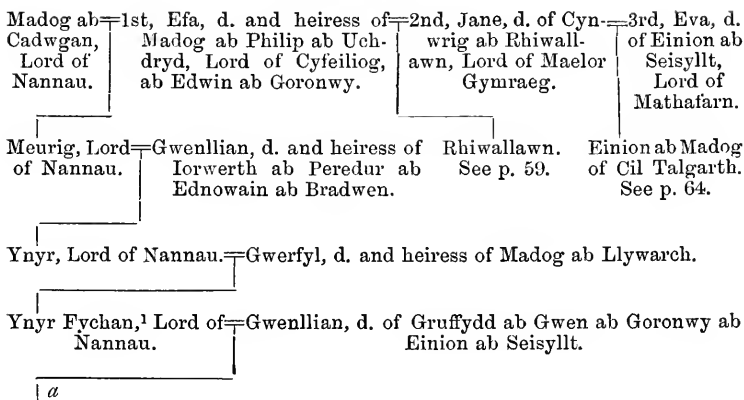
¹ *Harl. MSS.* 1969, 2299; *Add. MSS.* 9864-5; *Lewys Dwnn*, vol. i.

² Her brother Goronwy was one of the witnesses to a charter of Prince Gwenwynwyn to the Abbey of Strata Marcella in A.D. 1185. —*Mont. Coll.*, vol. viii, p. 27.

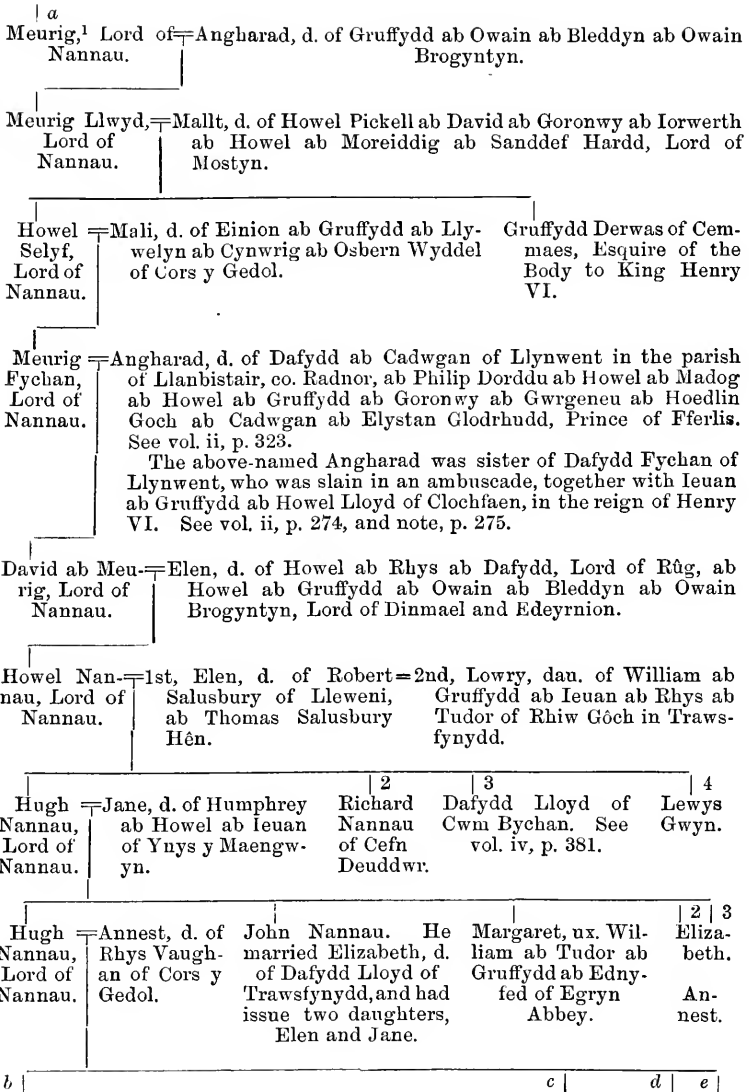


NANNAU OF NANNAU.

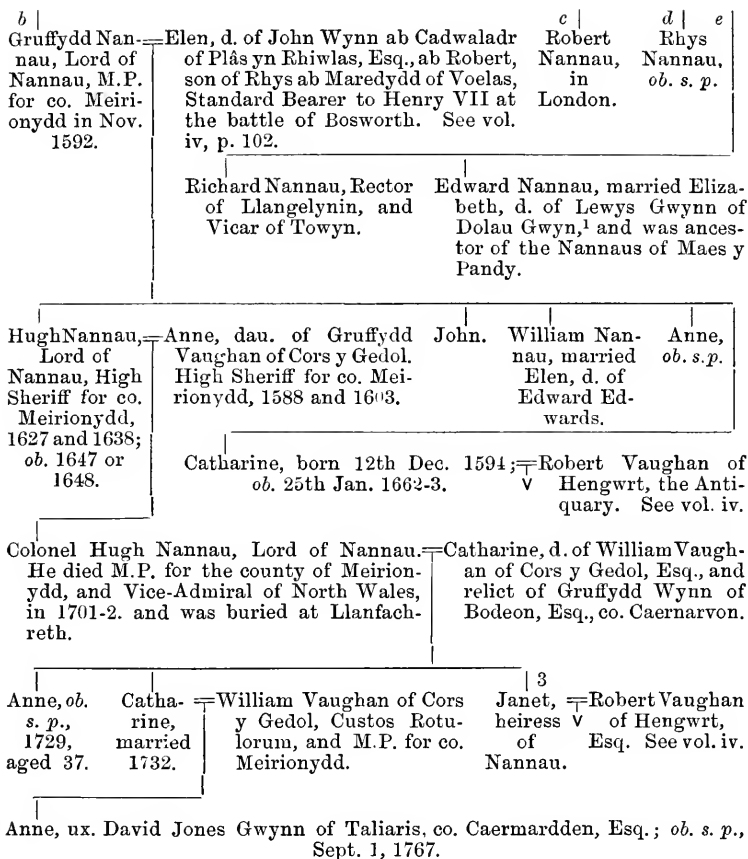
(*Lewys Dwnn*, vol. ii.)



¹ Amongst the petitions preferred to Edward, Prince of Wales, at Kennington, 23 Edw. I, is one from this Ynyr, stating that the King had given to him the office of Raglor of the Comot of Tal y Bont, for his service in taking Madog ab Llywelyn, who in the last war had made himself Prince of Wales, and had delivered him up to the King (*Record of Caernarvon*, p. 220). The petition was not granted, inasmuch as Ynyr could show no charter or title to the office. He, and various others, were charged, in the Parliament of 15th and 16th Edw. II, with attacking, on the next Wednesday after the Feast of S. Gregory, 15th Edw. II, the Castle of John de Grey, at Ruthin, setting fire to the town, and killing two men (*Rolls of Parliament*, vol. i, p. 397).



¹ His tomb, on which is the following inscription, is still to be seen in Dolgelli Church:—"HIC IACET MEURIC FILIUS YNYR VACHAN."



¹ Lewys Gwyn of Dolau Gwyn, in the parish of Towyn, was the second son of John Wynn ab Humphrey ab Howel ab Jenkyn ab Iorwerth of Ynys y Maen Gwyn, ab Einion ab Gruffydd ab Llywelyn ab Cynwrig ab Osborn Wyddel of Cors y Gedol.



NANNAU OF CEFN DEUDDWR IN TRAWS- FYNIDD.

Richard Nannau of Cefn Deuddwr, = Elizabeth, d. of the Baron Lewys
son of Howel Nannau of Nannau. | Owen of Dolgelli.

Lewys = Eliw, d. of Rhys Hughes, Sheriff for co. Meirionydd, 1582, son
Nannau. | of Hugh ab Rhys of Maes y Pandy, in the parish of Tal y
Llyn, ab Ieuan ab Gwilym ab Rhys Lloyd ab Adam ab Rhys
ab Howel ab Einion Sais.¹

Gwen, ux. Howel ab Rhys ab Hugh | Margaret. | Mary.
of Maes y Pandy.

Richard = Elizabeth, d. of William | David = Elizabeth, d. of Howel ab
Nannau. | ab David Lloyd of Gwyn Nannau. | David Lloyd.
Fynydd.

Lewys = Gwen, d. of Robert Lloyd of Rhiw Goch in Trawsfynydd, M.P.
Nannau, | for co. Meirionydd in 1586 and 1614; High Sheriff in 1596,
living v 1602, 1615, 1625; and was living in 1636. Her mother was
1625. | Margaret, d. of Hugh Nannau of Nannau, Esq. *Argent*, a
chev. *sable*, inter three Cornish choughs ppr., each with a
spot of *ermine* in their beaks.

Margaret. | Catharine.

The last lineal representative of this family died in the present century, when his estates passed under his will to his nephew, David Ellis of Gwynfryn, co. Caernarvon,

¹ Einion Sais bore *argent*, three cocks *gules*, crested and wattled *or*. He was the son of Rhys ab Howel ab Trahaiarn ab Gwgan ab Blaid-gwrydd ab Bleddyn ab Maenarch, Lord of Brecknock, son of Caradog Freichfras, King of Brycheiniawg (*sable*, a chevron inter three spears' heads *argent*, imbrued *gules*).

Esq., who assumed, in consequence, the additional surname of Nannau. He died without issue in 1819, leaving the united properties of Gwynfryn and Cefn Deuddwr to his sister's son, Owen Jones of Brynkir, co. Caernarvon, Esq., who has taken after his own surname those of Ellis and Nannau.



GWYN OF LLANIDLOES IN ARWYSTLI.

(Add. MS. 9864.)

Madog, Lord of Nannau, ab Cadwgan of Nannau, Prince of Powys (or, a lion rampt. *azure*), ab Bleddyn, Prince of Powys; or, a lion rampt. *gules*. See vol. i.

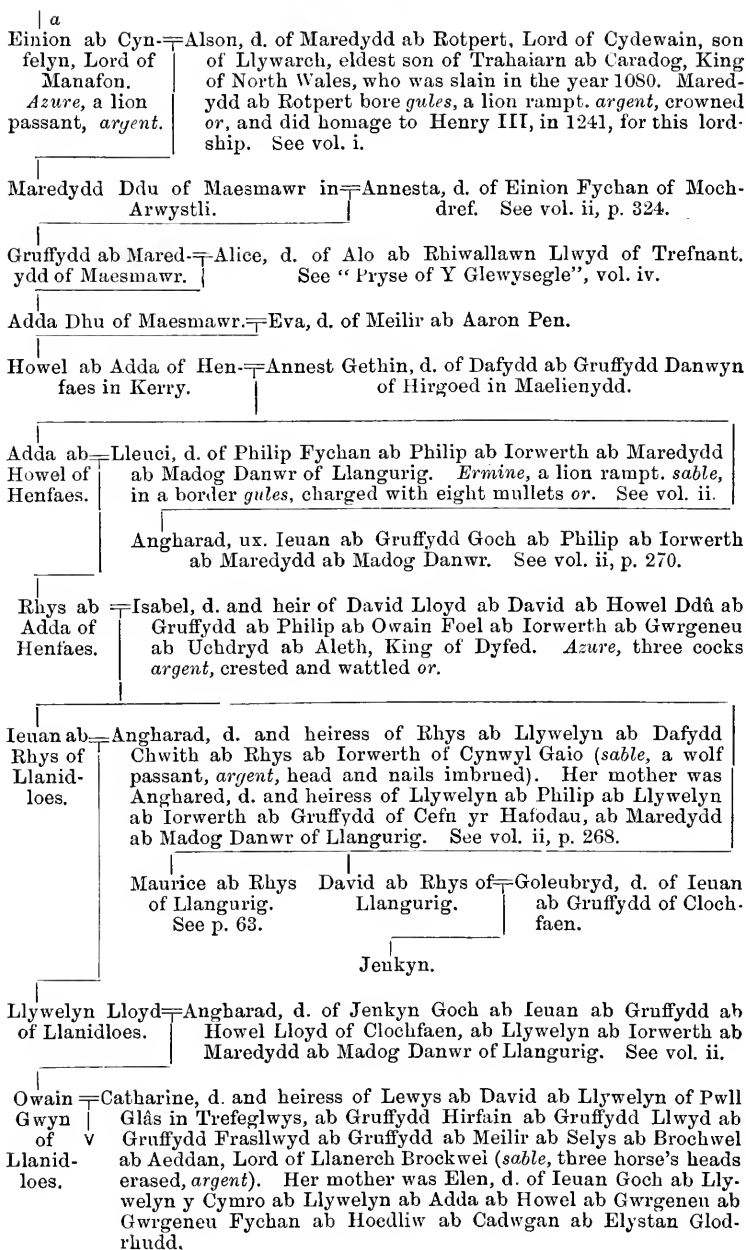
Sian, d. of Cynwrig ab Rhiwallawn, Lord of Maelor Gymraeg and Yr Hôl, and for some time King of North Wales by usurpation (*ermine*, a lion rampt. *sable*). He was slain in 1074, and was buried at Wrexham. See vol. i.

Rhiwallawn ab Madog of Cydwain. Annesta, d. of Idnerth ab Cadwgan ab Elystan Glodrhudd, Prince of Pferlis. See vol. ii.

Dolphwyn ab Rhiwallawn. Jane, d. of Hywel ab Ieuaf, Lord of Arwystli. *Argent*, a lion rampt. *sable*, crowned *or*; but, according to others, he bore *gules*, a lion rampt. *argent*, crowned *or*. See vol. i.

Cynfelyn ab Dolphwyn, Lord of Manafon. "Cynfelyn oedd yn dal y tair Manafon, Glyn Cogan, Dyrhiw, Dol Cynfelyn, oll Yngedewen; Llanllugan a Manafon; ac Maesmawr yn Arwystli, heb nâ mal na chilun ac am ei fod dat yn erbyn Arglwydd Cedewen y gelwyd ef yn fradwr." —James Dwnn.

Julian, d. of Sir Roger Mortimer, Knt., Earl of March.



Owain Gwyn of Llanidloes had issue by his wife Catherine five sons and two daughters:—

I. Morgan Gwyn, of whom presently.

II. Jenkyn Gwyn, who married Elizabeth, daughter of Sir Thomas Gamage, Lord of Coetu in South Wales, by whom he had a son, Henry Gwyn.

III. Gruffydd Gwyn, who married Angharad, daughter and heir of Ieuan ab Jenkyn Glynn ab Ieuan Llwyd, by whom he had issue three daughters, coheirs:—Margaret, ux. Owain ab David ab Thomas of Llanidloes parish; Elizabeth; and Catherine, ux. Rhys ab David ab Llewelyn of Llandinam.

IV. John Gwyn, M.A., Vicar of Llangurig, living 15 Elizabeth, 1573. He married Margaret, daughter of Meredydd of Llandinam ab John ab Mareddydd ab Rhys of Glanmeheli in Kerry, descended from Elystan Glodrhudd, Prince of Fferlis (see vol. iv), by whom he had six sons:—1, Miles Gwyn; 2, Owain; 3, Morgan; 4, Edward; 5, John; and 6, Lewys; and three daughters:—1, Joyce; 2, Margaret; and 3, Catherine. For a further account of John Gwyn, see vol. ii, p. 292.

I. Lowri, ux. David Lloyd Jenkyn of Berthlloyd, Sheriff for co. Mont., 1576. (See Berthlloyd.)

II. Margaret, ux. Jenkyn ab Jenkyn ab William of Cynwyl Gaio, ancestor of the Williamses of Llwyn yr Hyrddod in Llangurig, and descended from Meurig Goch, Lord of Cil y Cwm in Caermarddenshire, who bore *sable*, a wolf *argent*, his head and claws imbrued. (See vol. ii, 290.)

Morgan Gwyn of Llanidloes, married Mallt, daughter and heiress of Lewys ab Maurice ab David ab Llewelyn ab Ieuan Llwyd ab Gruffydd Llwyd of Arwystli, ab David ab Howel Ddu ab Gruffydd ab Philip ab Owain Foel ab Iorwerth ab Gwrgeneu ab Uchdryd ab Aleth, King of Dyfed, who bore *azure*, three cocks *argent*, crested and wattled *or*, by whom he had issue five sons and one daughter:—

I. John Gwyn, of whom presently.

II. Lewys Gwyn, who married Mallt, daughter of

Lewys ab Howel ab Ieuan Goch, and heiress of her brother, John ab Lewys, by whom he had issue two daughters, coheirs:—1, Catherine, ux. Matthew Pryce of Park, second son of John Pryce of Newtown Hall, ab Matthew Pryce ab Thomas Pryce ab Rhys ab David Lloyd of Newtown Hall, Esquire of the Body to Edward IV, who fell at the battle of Banbury, 1469; and 2, Lowri, ux. David Blayney ab Rhys Blayney.

iii. Miles Gwyn.

iv. Gruffydd Gwyn.

v. Owain Gwyn, who married Catherine, daughter of Ieuan of Clochfaen Isaf, second son of Jenkyn ab Maurice ab Jenkyn Goch of Clochfaen, by whom he had two sons:—1, Jenkyn Gwyn, who married Margaret, daughter of John Scourfield of the Moat, co. Pembroke, Esq. (*gules*, three greyhounds courant, *argent*, collared *or*), *ob. s. p.*; and 2, Lewys; and one daughter, Mallt, who married Jenkyn Vaughan of Llynwent in Llanbistair. (See vol. ii, p. 275.)

John Gwyn of Llanidloes, married Joice, daughter of Robert Gamage, Esq., ab Sir Thomas Gamage, Knt., Lord of Coetu, by whom he had issue two sons and one daughter:—

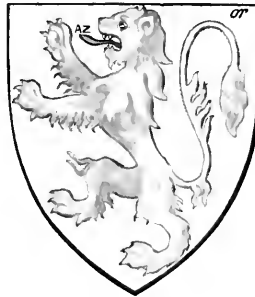
i. Edward Gwyn, of whom presently.

ii. Lewys Gwyn.

i. Elizabeth, ux. Edward Lloyd of Talgarth in Trefeglwys (*sable*, three horse's heads erased, *argent*).

Edward Gwyn of Llanidloes, married Mallt, daughter of David Lloyd Jenkyn of Berthlloyd, High Sheriff for co. Mont., 1576.

Of this family was Richard Gwyn, *alias* White of Llanidloes, an account of whose martyrdom at Wrexham in 1584 has been given in vol. iii.



MAURICE OF LLANGURIG.

(*Harl. MS.* 1973; *Add. MS.* 9865.)

Maurice of Llangurig, second son of Rhys ab Adda ab Howel of Henfaes. = Gwenllian, d. of Maurice ab David Tabarn ab David Llwyd ab Llywelyn ab Gruffydd Ddu of Ddwyrhiw, ab Gruffydd of Maesmawr, ab Mareydd Ddû ab Einion ab Cynfelyn, Lord of Manafon.

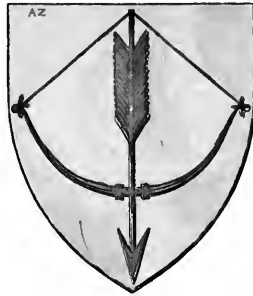
Llywelyn ab Maurice of Llangurig; living 5 Edward VI, 1552. See vol. ii, p. 293. = 1st, Golenbryd, d. of Thomas ab Rhys, second son of Gruffydd ab Howel Lloyd of Clochfaen. = Elen, d. of Maurice ab Jenkyn Goch of Clochfaen.
 David Lloyd. Morgan.

1 | 2
 Jenkyn ab Llywelyn of Llanyfyni in Llangurig. On Grand Jury List for Llanidloes, 10th Elizabeth, 1558. = Mary, d. of William Herbert of Park. John Fychan. = Mary, d. of John ab Maurice. Gwenllian, ux. John ab Thomas ab Rhys ab David Lloyd.

Maurice ab Jenkyn of Llanyfyni. = Jane, ux. Richard Williams of Llwynrhyddod. Elizabeth, ux. Jenkyn ab David.

Richard Maurice of Llanyfyni. = Catharine, d. of Edward ab Maurice ab John ab Ieuan Gwynn.

Edward Maurice. Jane. Ursula. Margaret.



CIL TALGARTH, IN THE COMOT OF PENLLYN.

(*Harl. MSS.* 1969.)

Cadwgan of Nannau (*or, a*—Gwenllian, d. of Gruffydd ab Cynan, King of lion rampant, *azure*); p. Gwynedd. *Gules*, three lions passant in 203. pale, *argent*.

Madog, Lord—Eva, d. of Einion ab Seisyllt, Lord of Mathafarn (*argent*, a of Nannau. lion passant, *sable*, inter three fleurs-de-lys, *gules*). Third wife.

Einion ab Madog of Cil Talgarth.—

Madog Hyddgam of Cil Talgarth. He bore *azure*, a bow and arrow dis— tended, pointed downwards, *argent*. He sold a certain portion of his lands in the Manor of Cil Talgarth to the monks of the Cistercian Monastery of Ystrad Marchell. The boundaries of these lands are given in the “Inspeximus” Charter of Edw. I, dated 12th March 1287.—(See *Mont. Coll.*, vol. v, p. 109.)

Cadwgan of Cil Talgarth.—

Madog of Cil Talgarth.—

Gruffydd of Cil Talgarth.—

Ieuan of Cil Talgarth, surnamed “Y Cott”; from this circumstance his— descendants were called “Y Cottiad”.

Ieuan Fychan of Cil Talgarth.—

David of Cil Talgarth.—

Madog of—Mali, d. of Tudor ab Goronwy ab Howel Y Gadair of Gadair Cil Talgarth. Benllyn, ab Madog ab Iorwerth ab Madog ab Rhirid Flaidd, Lord of Penllyn.

Margaret, heiress, ux. David ab Ieuan Llwyd ab Goronwy ab Tudor ab Goronwy ab Howel y Gadair.

| a | b | c | d | e

a David of Cil Tal- garth.	=Mallt, d. of	b Ieuan.	c Meredydd.	d Gwerfyl, ux. Ieuan ab Meredydd ab Owain.	e Angharad, ux. Rhys Lloyd of Gydros. ¹
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Thomas of Cil Talgarth. =

Hugh of Cil Tal- garth.	=Margaret, d. of Thomas Lloyd Gethin of Y Ddwyfaen in Din- Cil Tal- mael, eldest son of Howel Lloyd ab David ab Meredydd of Bala. <i>Vert</i> , a chev. inter three wolf's heads erased <i>argent</i> . See vol. iv, p. 120.
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William of Cil Talgarth.

LLOYD OF CWM BYCHAN IN ARDUDWY.

Evan Lloyd ab Edward Lloyd ab Richard ab Edward ab Humphrey ab Edward ab Dafydd ab Robert ab Howel ab Dafydd Lloyd, who fought at the battle of Bosworth, third son of Howel Nannau ab Dafydd, Lord of Nannau. John Lloyd of Cwm Bychan, Esq., is the present representative of this ancient family. (See p. 56.)

VAUGHAN OF CAER RUNWCH, IN TAL Y BONT.

Tudor Fychan ab Dafydd Llwyd, second son of Tudor Fychan, second son of Gruffydd ab Howel² ab Gruffydd Derwas. Robert Vaughan of Caerynwch, third in descent from the first-named Tudor Fychan, died in 1693. He married Margaret, one of the daughters of Robert Vaughan of Hengwrt, "the Antiquary", by whom he had an only daughter and heiress Grace, who married John,

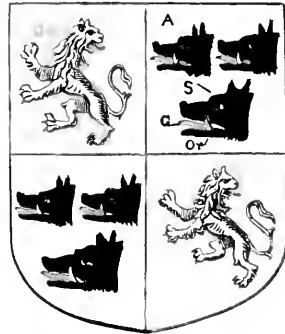
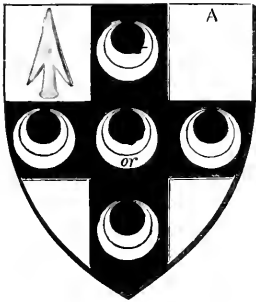
¹ Rhys Lloyd of Gydrog, was the son of Gruffydd ab Einion ab Rhys ab David of Garth Garmon, ab Rhys Fychan ab Rhys of Garth Garmon ab Ednyfed Fychan, Lord of Bryn Ffanigl.

² Howel ab Gruffydd Derwas was farmer, under the Crown, of Pennantigi, Gwanas, and Llanfihangel, in co. Meirionydd, 9th, 10th, and 11th years of Edward IV.

fourth son of Captain William Humphreys of Maerdy in Gwyddelwern, by Dorothy his wife, daughter of Peter Meurig of Ucheldref, Esq., who died and was buried at Ruthin in 1630. The great-grandchild of the above-named Grace, Catherine, only child of Robert Vaughan Humphreys, Esq., Sheriff for co. Meirionydd in 1760, married the late Right Honourable Sir Richard Richards, Knt., Lord Chief Baron of the Exchequer. Their eldest son, Richard Richards of Caerynwech, was M.P. for co. Meirionydd in 1836.

HARDdlech Castle.

In this castle, Margaret, Queen of Henry VI, found refuge after the battle of Northampton; and it has been, by a writer in the *Cambrian Quarterly*, with great probability, conjectured that the song of *Ffarwel iti Peggy Ban* (*i.e.*, exalted Peggy) was composed on account of her quitting it for France. Dafydd ab Ieuan ab Einion, its brave Constable in 1468 (see vol. iv, p. 369), for a long time withstood all the attempts of Sir Richard Herbert, brother of the Earl of Pembroke, to take it, answering to the summons—"that he had kept a castle in France so long that all the old women in Wales talked of him, and that he would maintain this Castle of Harlech until all the old women of France should talk of him".



THOMAS OF COED HELEN.

(See vol. iv, p. 121.)

Elystan Glodrhudd, Prince of Fferlis, Founder of the Fourth Royal Tribe. = Gwennllian, d. of Einion ab Owain ab Howel Dda.

Cadwgan, Lord of Maesyfed and Buallt. = Elen, d. of Brochwael ab Aeddan, Lord of Llanerch Brochwael in Powys.

Llywelyn, Lord of Buallt. = Elen, d. and co-heir of Rhys ab Aron, Lord of Llangathan, in co. Caermardd., three stag's heads.

Owain of Llangathan. = Alice, d. of Pasgen ab Gwyn ab Gruffydd.

Gwrgeneu, Lord of Llangathan. = Arddun, d. of Rhys Grûg ab Yr Arglwydd Rhys, and she had all the Lordship of Llangathan for her portion.

Elidur of Llangathan. =

Elidur Goch, Lord of Llangathan. =

Sir Gruffydd ab Elidur, Knight of Rhodes. =

Elidur Fychan, Lord of Llangathan. =

Owain ab Sir Gruffydd of Llangathan, Esquire of the Body to Edward III. =

Goronwy Goch, Lord of Llangathan.

Llywelyn Ddû of Llangathan. = Elen, d. of Gwrward, Lord of all Cemaes, ab Cyhelyn Vardd ab Gwynfardd Dyfed. Azure, a lion rampant or, in a border of Roses of the second.

Llywelyn Foethus of Llangathan. =

Rhys ab Llywelyn. =

Gruffydd of Llangathan. =

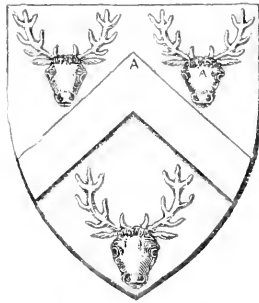
Rhys ab Llywelyn. =

Rhys of Llangathan. =

Rhydderch. Lewys Glyn Cothi addressed an Ode to him.

Rhydderch of Llangathan. =

Thomas of Llangathan. He married Maud, d. of Jenkyn Lloyd Fychan of Pwll Dyfach, ab Jenkyn Lloyd ab Ieuan Lloyd ab Llywelyn ab Ieuan Lloyd ab Llywelyn Voel ab Moreiddig ab Blegwryd ab Cadifor, Lord of Castell Howel. Ieuan Lloyd ab Llywelyn Voel married Elen, d. of Madog Voel ab Ieuan of Pwll Dyfach, co. Pembroke, son of Llywelyn ab Cynwrig Ifell.—*Lewys Dwnn*, vol. i, p. 143.



JONES OF BRYN HYRDDIN, BEAUMARIS.

Ieuan Fychan ab Madog Fychan ab Adda Fychan ab Llda ab Hoedliw, =
descended from Iarddur, Lord of Llechwedd Uchaf and Creuddin. =
See vol. iv, p. 82. and note at page opposite.

Mareddydd ab Ieuan. = Margaret, d. of Llywelyn ab David, to Hedd Moelwynog.

Dio of Llantysilio. = Margaret, d. of Mareddydd ab Ieuan Fychan.

Howel ab Dio. =

John ab Howel. = Ann, d. of Marchin ab Meurig Hir.

Robert Jones. = Joyce, d. of John Powys.

David Jones. = Margaret, d. of Rhys Jenkyn.

John Jones of Beaumaris. =

Richard Jones of Beaumaris. =

Hugh Jones of Beaumaris, 1650. =

Hugh Jones of Bryn Hyrddin, Beaumaris; = Jane, d. of Richard Wynn of
living in 1725. Defas, Anglesey.

Hugh Jones of Bryn Hyrddin = Margaret, d. of Thomas Bulkeley of Pyllan
and Bangor. Biedron.

<p>Hugh Jones. M.A., of Bryn Hyrddin, = Vicar of Caer Rhûn, and Rector of Llanbedr-y-Cenin, instituted 1735; <i>ob.</i> 23rd January 1754 Will proved at Bangor, 1755.</p>	<p>Grace, only d. and eventual heiress of Robert Davies¹ of Caer Rhûn, co. Caernarvon, and Margaret his wife, d. of the Rev. Arthur Wynn of Vaenol, Bangor.</p>
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| a

| 2b

| 1c

| 2d

| 3e

¹ Robert Davies of Caer Rhûn was thirteenth in descent from Sir Gruffydd Llwyd, Knt., of Tref Garnedd, Anglesey, and Dinorwig, co.

a	b	c	d	e
Hugh Jones of Caer Rhûn and Bryn Hyrddin, took the name of Davies only, on succeeding to the Caer Rhûn estate; High Sheriff for co. Caernarvon in 1754, and for Anglesey 1755. <i>Ob.</i> 20th Feb. 1771, s. p.	Robert Jones, married ... , d. of ... Parry of Twysog, Anglesey.	Margaret, married, first, Hugh Williams of Bentog; and secondly, Owen Parry of Perfeddgoed, LL.B.	Elizabeth, ux. ... Birchin Shaw.	Catharine, succeeded to the estates of Caer Rhûn and Bryn Hyrddin, under the will of her brother, Hugh Davies of Caer Rhûn, and married Ralph Griffith of Bron Gain. See vol. iv.

STATE OF SOCIETY DURING THE MIDDLE AGES.

The surface of the continent was for the most part covered with pathless forests; here and there it was dotted with monasteries and towns. In the lowlands and along the river-courses were fens, sometimes hundreds of miles in extent, exhaling their pestiferous miasms, and spreading agues far and wide. In Paris and London the houses were of wood, daubed with clay, and thatched with straw or reeds. They had no windows, and, until the invention of the saw-mill, very few had wooden floors. The luxury of a carpet was unknown; some straw or rushes, scattered in the room, supplied its place. There were no chimneys; the smoke of the ill-fed, cheerless fire escaped through a hole in the roof. In such habitations there was scarcely any protection from the weather. No attempt was made at drainage, but the putrefying garbage and rubbish were simply thrown out of the door. Men, women, and children slept in the same apartment; not unfrequently domestic animals were their companions. In such a confusion of the family it was impossible that modesty or morality could be maintained. The bed was usually a bag of straw; a wooden log served for a pillow. Personal cleanliness

Caernarvon, who was knighted by Edward I, on the occasion of his bringing to that monarch the first tidings of the birth of his son (afterwards Edward II) at Caernarvon Castle, in 1284. Hugh Davies of Caer Rhûn, the only son of Robert, was Sheriff for co. Caernarvon in 1713, and died without issue in 1721.

The Arms of the Joneses of Bryn Hyrddin are—*Azure*, in base a mount *vert*, thereon a stag statant *argent*, attired and unguled *or*; Crest—a dexter arm vested *azure*, cuffed *argent*, hand *or*, holding a battle-axe *argent*, handle *gules*.

was utterly unknown; great officers of State, even dignitaries so high as the Archbishop of Canterbury, swarmed with vermin. Such, it is related, was the condition of Thomas à Becket, the antagonist of an English king. To conceal personal impurity, perfumes were necessarily profusely used. The citizen clothed himself in leather, which, with its ever-accumulating impurity, might last for many years. He was considered to be in circumstances of ease if he could procure fresh meat once a week for his dinner. The streets had no sewers; they were without pavement or lamps. After nightfall, the chamber-shutters were thrown open, and slops unceremoniously emptied down, to the discomfiture of the wayfarer tracking his path through the narrow streets with his dismal lantern in his hand.

Æneas Sylvius, who afterwards became Pope Pius II, and was therefore a very competent and impartial writer, has left us a graphic account of a journey he made in the British Islands about 1430 (*temp.* Henry VI). He describes the houses of the peasantry as constructed of stones put together without mortar; the roofs were of turf; a stiffened bull's-hide served for a door. The food consisted of coarse vegetable products, such as peas, and even the bark of trees; in some places they were unacquainted with bread. Cabins of reeds, plastered with mud; houses of wattled stakes; chimneyless peat-fires, from which there was scarcely an escape for the smoke; dens of physical and moral pollution, swarming with vermin; wisps of straw twisted round the limbs to keep off the cold; the ague-stricken peasant with no help except shrine-cure.

Such was the condition of the peasantry and of the common inhabitants of cities. Not much better was that of the nobles. William of Malmesbury, speaking of the degraded manners of the Anglo-Saxons, says:—"Their nobles, devoted to gluttony and voluptuousness, never visited the church, but the matins and the mass were read over to them by a hurrying priest in their bedchambers, before they rose, themselves not listening. The common people were a prey to the more powerful; their property was seized; their bodies dragged away to distant countries; their maidens were either thrown into a brothel or sold for slaves. Drinking, day and night, was the general pursuit; vices, the companions of inebriety, followed, effeminating the manly mind." The baronial castles were dens of robbers. The Saxon chronicler records how men and women were caught, and dragged into these strongholds, hung up by their hands or feet, fire applied to them, knotted strings twisted round their heads, and many other torments inflicted to extort ransom.

All over Europe the great and profitable political offices were filled by ecclesiastics. Documents were dated on such or such a day of the week after the festival of one or other of their saints. In every country there was a dual government—1, that of a local kind, represented by a temporal sovereign; 2, that of a foreign kind, acknowledging that of the Pope. This Roman influence was, in the nature of things, superior to the local; it expressed the sovereign will of one man over all the nations of the Continent conjointly, and gathered overwhelming power from its compactness and unity. The local influence was necessarily of a feeble nature, since it was commonly weakened by the rivalries of conterminous states, and the dissensions dexterously provoked by its competitor. On not a single occasion could the various European states form a coalition against their common antagonist. Whenever a question arose, they were skilfully taken in detail, and commonly mastered. The ostensible object of Papal intrusion was to secure for the different peoples moral well-being; the real object was to obtain large revenues, and give support to vast bodies of ecclesiastics. The revenues thus abstracted were not unfrequently many times greater than those passing into the treasury of the local power. Thus, on the occasion of Innocent IV demanding provision to be made for three hundred additional clergy by the Church of England, and that one of his nephews (a mere boy) should have a stall in Lincoln Cathedral, it was found that the sum already annually abstracted by foreign ecclesiastics from England was thrice that which went into the coffers of the king.

While thus the higher clergy secured every political appointment worth having, and abbots vied with counts in the herds of slaves they possessed—some, it is said, owned not fewer than twenty thousand—begging friars pervaded society in all directions, picking up a share of what still remained to the poor. There was a vast body of non-producers, living in idleness, and owning a foreign allegiance, who were subsisting on the fruits of the toil of the labourer. Outside the monastic institutions no attempt at intellectual advancement was made.

An illiterate condition everywhere prevailing, gave opportunity for the development of superstition. Europe was full of disgraceful miracles. On all the roads pilgrims were wending their way to the shrines of saints, renowned for the cures they had wrought. For the prevention of diseases, prayers were put up in the churches, but no sanitary measures were resorted to. From cities reeking with putrefying filth, it was thought that the plague might be stayed by the prayers of the

priests; by them rain and dry weather might be secured, and deliverance obtained from the baleful influences of eclipses and comets. But when Halley's comet came, in 1456, so tremendous was its apparition, that it was necessary for the Pope himself to interfere. He exorcised and expelled it from the skies. It slunk away into the abysses of space, terror-stricken by the maledictions of Calixtus III, and did not venture back for seventy-five years.¹

ARMS IN OSWESTRY CHURCH.

(See vol. i.)

Harl. MSS., No. 2017, is an odd volume filled with clever pen-and-ink sketches of coats of arms. "D. J." says: "I take it to be a general illustration of British heraldry." At page 84 is given a couple of shields, prefaced with—"These cots in the church at Oswastrie, 1586—September the 18th." The arms in question may be thus described:—1st and 3rd *gules*, a lion rampant *or* (Fitzalan), 2nd and 4th, chequy *or* and *azure* (Warren), impaling the arms of Portugal, *argent*, five escutcheons in cross *azure*, each charged with as many plates in saltire; the whole within a bordure *gules*, upon which seven castles *or*. These were the arms borne by Beatrice of Portugal, Countess of Arundel and Surrey (*temp.* Henry V), the lady who gave the name to one of our Oswestry streets. The other shield, stated to have been in Oswestry Church in 1586, was also that of Fitzalan and Warrene quarterly, but impaling the arms of the See of Canterbury. Thomas Fitzalan, or Arundel, Archbishop Cantuar 1396-1414, was the son of Robert Fitzalan, thirteenth Earl of Arundel.

BISHOP HUMPHREYS.

(See vol. iv, p. 277.)

In Prebendary Havergal's *Monumental Inscriptions in the Cathedral Church of Hereford* occurs the following record:—Humphrey Humphreys, *ob.* A.D. 1712. Buried in the choir beneath a black marble slab which was placed in the south-

¹ *Conflict of Religion and Science.* Draper.

east transept when the new pavement was laid down [during the restoration of the Cathedral] A.D. 1861.

Hic jacet

HUMPHREDUS HUMPHREYS, S.T.P.

Primo decanus } MDCLXXX } Bangorensis.
Mox episcopus } MDCLXXXIX }

Inde Herefordiam translatus MDCCI.

Tandem vitæ satur et cælo maturus

Obit xx^o die Novembris A.D. MDCCXII.

Ætatis suæ LXIII.

Cujus ad exemplum si vixeris, amice Lector, mori non timebis.

In a note it is added that “the Arms of this Bishop are well cut on the stone—Quarterly, 1, *gules*, a lion rampant *argent*; 2, three eagles displayed in fesse; 3, three lions passant; 4, three children’s heads coupéd at the neck with a serpent proper.”

LLOYD OF RHANDIR.

(See vol. iv, p. 388.)

In a printed list of the descendants of Hedd Moelwynog, the Lloyds of Rhandir are given. By the following inscription, it appears that this place was called Rhanhir.

On the side of a raised tomb of freestone in the churchyard of Llangerniew, is the following inscription. The letters are raised in relief:—

“Here lyeth the body of Harry Lloyd of Rhanheire, Gentleman, ye somme of Roger Lloyd, Esq^{re}, husband to Mary Lloyd, daughter of Thomas Lloyd of Kymddel in Llausannan, Esq^{re}, who died y^e 14th of April, An^o D 1665, aged 72 six months and five days.”

THE DIFFERENCE BETWEEN A GENTLEMAN AND A CHRISTIAN.¹

At a meeting recently held in the English Wesleyan Chapel, Aberystwyth, the Rev. E. Lloyd Jones delivered a somewhat remarkable address, in the course of which he expressed his regret that he had to depart from the town. “My supreme purpose”, he said, “was to make this a Methodist Church—not a Salvation Army on the one side, or a Church of England on the other. It has not pleased God to allow me to carry

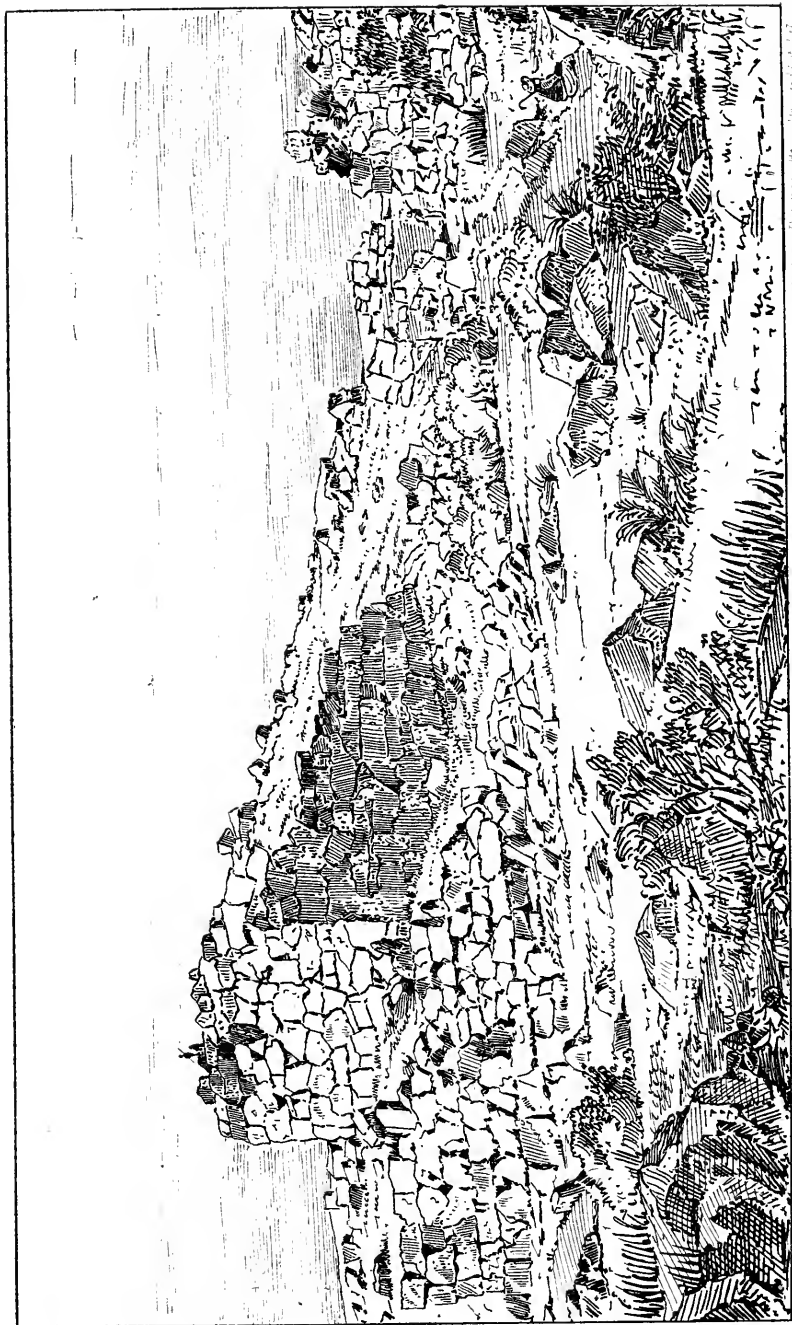
¹ *Oswestry Advertiser*, April 23rd, 1884.

out that design; I hope my successor will be a man who will try not to mix what will not mix. You cannot mix oil and water. You *cannot* mix blood and fire with sweetness and light. The motto of my ministry has never been 'Blood and fire'. I do not believe in one or the other. The motto of my ministry has always been 'Sweetness and light'. Now, I am not criticising any form of Church government, any mode of conducting Church worship. A man may stand on his head if he thinks he will do more good by standing on his head than on his feet. I have nothing to say to it; but when I came here, what made me feel that I had come to the wrong place was the fact that the motto of this Church was 'Blood and fire'. The difficulty I have had to contend with in this place has been simply to strike another key. A great deal is said to-day, and the world is going mad upon one subject. It is mad on the subject of how to raise the masses. Its cry is the bitter cry of the outcast; but I hear cries other than those of the outcast. I hear cries from the thoughtful middle classes. I hear cries from the intellectual and the thoughtful in our congregations. I hear people who say, and say with all sincerity and earnestness, that the tambourine is not going to solve every problem, that some one must be a student, that some one must think before he speaks, that some one must try to solve the honest doubts and the sincere questions that are surging up in the minds of many in this town of Aberystwyth If any man asks me what is a perfectly religious man, I say, a perfectly candid man. Class meeting or not class meeting, church or no church, noisy prayers or not noisy prayers, give me a candid man. I have received great kindness from people in this town who do not call themselves Christians. I have been very much on the look-out for gentlemen. I do not mean wealthy men. A gentleman cannot be mean: a 'Christian' can. Many gentlemen cannot be hypocritical: a 'Christian' can. But from ladies and gentlemen in Aberystwyth I have received kindness that will fetch me back to Aberystwyth any time you want me to come."

ACROPOLIS OF TIRYNS.¹

Dr. Schliemann has added another spray to his already luxuriant laurels. "Three cheers for"—or, as he prefers to express it—"to Pallas Athena!" he has just written from

¹ *Daily Telegraph*, April 26th, 1884.



Walls of Tyrus .

Tiryns to a friend. "In fact, I have succeeded here in a wonderful way, having brought to light an immense palace with innumerable columns, which occupies the entire upper Acropolis of Tiryns, and of which the floor and all the walls are well preserved." The spot on which the great explorer has made this remarkable "find" was already one of the highest interest to classical archæology. The ruins of Tiryns—or, rather, of the citadel, for, from their limited extent, they can hardly represent more than this—are situated about two miles from the gate of Nauplia, on the main road to Argos. Its walls, which are nearly perfect, are among the best specimens of the military architecture of the heroic ages, being generally some twenty-five feet thick. The town is supposed to have stood on the south-west side of the citadel, where a plain of about two hundred yards in breadth separates the ruins from a marsh which extends a mile further towards the sea.

It is on the site of this ruined Acropolis that the German archæologist has let the long-excluded daylight into the mouldering halls of his "immense palace", and a perfect mine of ancient treasures it seems to be. Its wall-paintings, which Dr. Dorpfeld, the architect and collaborator of Dr. Schliemann, is engaged in copying in the same colours, are described as of the highest interest. So, too, are the vase-paintings, with their specimens of the "most primitive representations of men and animals". A capital has been found "of the most ancient Doric order ever discovered"; and, in fact, the "whole of this wonderful historic palace", of which a plan can be made with the greatest accuracy, will, we are told, "excite universal astonishment". "Nothing like it", declares its enthusiastic discoverer, "has ever turned up."

The discovery seems, indeed, to be one on which Dr. Schliemann deserves hearty congratulation; but we must really protest, in the name of justice, as between the Immortals, against his having addressed his quaintly modern ejaculation to the blue-eyed goddess. His "three cheers" should have been given, not to Pallas Athena, but to Heracles; for it is in the "eponymous" city of the sinewy demi-god that he has lighted upon this hidden treasure. The son of Zeus and Alcmena is the "Tirynthian hero" of classic myth. Born at distant Thebes, it was to Tiryns that he was sent to be brought up—no doubt with the view of avoiding local scandal—by the frail spouse of Amphitryon. Here, it is to be supposed, the youthful Heracles passed the first years of his boyhood; nor was it, we believe, until he had reached adolescence that he left Argolis for Thesaly to place himself under the tuition of the most famous of

ancient "coaches"—unless, indeed, it be regarded as putting the cart before the horse to apply such an expression to a centaur. Chiron, it is well known, was the Routh of his day; Achilles was another of his distinguished pupils; and even Æsculapius is said to have "read with him". Yet, though it is by its Thessalian period that the youth of Heracles is best remembered, the name of his earlier place of nurture has nevertheless clung to him, and it is with the "perpetual epithet" of "Tirynthius" that the Roman poets have sung his mighty deeds.

This protest having been recorded against the form of Dr. Schliemann's adjuration, let us turn once more to his discovery. Whose was the "immense palace" which he has unearthed, and what barbaric king and court held revel there in the twilight times before the first reddenings of the dawn of history? Very ancient indeed, to judge by the above description of it, must have been the era of its builders and its lord; for it is clearly coeval with the ruins of the citadel, and they are of the most primitive order of Greek architecture. Prætus, the legend ran, was the founder of Tiryns—Prætus, the brother of Acrisius, King of Argos, and uncle of Danaë, that type of our modern mercenary damsel, so far as regards the form of the wooing to which she succumbed—and when Prætus resolved to build a city which should be a worthy neighbour of royal Argos, nothing would serve but that he must hire the most renowned and powerful masons of his fabulous day. The Cyclopes he determined should be sent for to be its builders, and sent for they accordingly were. Tradition—or rather one tradition—says that they were fetched from Lycia; but the lover of poetry and of music, of Homer and of Handel, will indignantly reject so inaccurate a story. For is not Sicily the immortally consecrated island of Cyclopean legend? Was it not here that the rejected lover of the milk-white Galatea consoled himself with song, lamenting, as we know from Theocritus, that "his mother bore him not a funny thing", that he might have gone down to the Nereid and "kissed her hand, if her lips she would not suffer him to kiss"? Was it not here, too, that the love-sick giant showed himself in his less engaging character of truculent cannibal, destroying the companions of Ulysses, and very nearly that "much-enduring" man himself; so that the very rocks which he hurled at the fleeing Ithacan may be seen to this day off the coast near Aci Reale—dedicated to the river god Acis, but not the less devoted to the sulphur-cure to witness to the truth of Homer's tale?

Of course it is possible that the Cyclopes may have emigrated, and that it was only with change of soil that they abandoned, like the Irish, their rural pursuits. Sicily may have known them merely as a race of shepherds; and Lycia as the gigantic workers in stone, bending the "long unbroken eyebrow" over the huge blocks of their masonry, and rough-hewing them into the shapes they wear to-day. Or, again, the alternative Sicilian legend may be preferred by the inquiring student, and we may hold that these primeval masons learnt their first handicraft at the forges of *Ætna*, and upon no less important journeywork than the fashioning of the thunderbolts of *Jove*. This, after all, may perhaps be "the true truth" of the matter. The Cyclopes may quite conceivably have been the hammermen of *Vulcan*, before they started in business on their own account. A few ages of training in that terrible workshop, with its crypt of perpetual fire and its roof of eternal snow, would have been no bad preparation for the stupendous architectural labours of which the Cyclopean masons have left imperishable traces behind them in many a ruin of the ancient Hellenic world.

Fantastic, however, as is the mythical region in which these legends detain us, we can pass from it with no very violent transition to the domain of history, by merely pausing for a moment upon the material wonders of these architectural remains among which *Dr. Schliemann* is working. Assuredly it is no matter for surprise that the name of "Cyclopean" should have attached to such a Titanic style as this, and that men should have feigned colossal and superhuman builders to account for the stupendous masses of masonry of which these prehistoric structures are composed. No doubt they are Pelasgian in their origin; and to the archæologist who holds forth upon this theme we are quite ready to listen no less dutifully, if not more attentively, than *Lord Tennyson's* "Northern Farmer" to the parson. We think "he has said what a owt to a' said"; but, after all, "Pelasgian" is a word with little more practical meaning for us than the word "Cyclopean"; and there is an end of the matter.

It may be that the latter epithet, as one of the acutest and most judicial of the historians of Greece has put it, "expresses nothing more than the wonder excited by these gigantic works in the Greeks of a more refined age"; but it conveys neither more nor less to the modern mind than is expressed by the alternative name of a prehistoric race who had perished from the face of the earth before "*Hellas*", in the sense in which literature understands the word, had so much as come into

existence. In either case, it is enough that the earliest and vastest of these Cyclopean remains are manifestly the work of a people too rude to possess anything more than a capacity confined to undertakings which demand much toil and little skill; and yet that they belong to a state of society just sufficiently settled to encourage such exertions. In this respect, of course, it matters little whether they were productions of free labour, or tasks imposed by a foreign master. The real point of interest is that it is possible to have a gradual progress for these shapeless masses to regular and well-contrived buildings; thus showing apparently that the sense of symmetry, the most distinguishing feature in the Greek character, was only suppressed in the struggle of an untaught people with the difficulties which beset the infancy of Art.

Nor, after all, is the space to be thus traversed by the march of prehistoric progress so very broad. The "interval", it has been well said, "between the style—if it may be so called—of the most Cyclopean wall and that of edifices like the Treasury or Tomb of Atreus, is, perhaps, not so wide as that which separates these of the latter class from the simplest form of the Doric temple, though they were much further removed from that stage in which necessity is still the parent of invention, utility its only guide, beauty its unsought and seemingly accidental result."

It is something more than interesting to recall, after a perusal of the above passage, the announcement of Dr. Schliemann that beneath the soil encircled by this wall of Cyclopean ruins he has, in fact, found a fragmentary specimen of the "simplest form of the Doric temple." The two stages of development thus contrasted in the above observations of Bishop Thirlwall are actually brought together, and the interval between them is bridged over, by this discovery of Dr. Schliemann's among the ruins of the Acropolis of Tiryns.

THE MYTH OF HERACLES AND PHOIBOS APOLLON.

In the Homeric Hymn, we are told that Lêtô, the power of forgetfulness and sleep, gives birth to the lord of light, in Delos. His coming was preceded by the pale Twilight, who in mythical times drove his cows to their pasture; but in the *Odyssey* his herds feed at Tainaron or in Phrinakia far away, where Phæthousa and Lampetiê, the bright and gleaming daughters of Neaira, the early morning, tend them at the rising and the

setting of the sun. Helios gazes with delight on his cattle (the clouds) at the beginning and the close of his daily course, and when they are slain, his indignation prompts him to hide his light in the regions of the dead. But the Sun loves not only the clouds, but the Dawn, who is their leader ; and so the Dawn comes before us as followed by him, and flying from his love, or else as returning it. The phrase, "The dawn flies from the sun", is embodied in the legend of Daphnê, who flies from her lover and vanishes away as he seeks to embrace her. In the tale of Orpheus she appears, under the name of Euridikê, as the bride of the Sun, loved by him and returning his love, yet falling a victim to it ; for whether to Daphnê or Euridikê, the brightness of his glance is fatal as he rises higher in the heaven.

The same feeling is manifest under a form, if possible, more intense, in the tale of Kephalos and Prokris. "The sun loves the dew", was the old mythical phrase ; and it is reproduced in the love of Kephalos (the head of the sun) for Prokris, the glittering dewdrop. But "the morning loves the sun". Eôs seeks to win Kephalos for herself ; and her jealousy of Prokris is at once explained. But again the dewdrops each reflect the sun ; and Prokris becomes faithless to her lover, while she grants him her love under a new disguise ; and finally, when her fault has been atoned, she dies by the spear of Artemis (the fiery ray), with which the Sun unwittingly strikes her down. It is the old tale of Daphnê and Euridikê : and Kephalos goes mourning on his solitary journey, labouring not for himself, but for men who need his help, until he sinks to sleep beneath the western sea.

As the labours and toils that Apollôn had to undergo are so well known, it is useless to repeat them here ; but nowhere is his unutterable toil and scanty reward brought out so prominently as in the whole legend, or rather mass of unconnected legend, which is gathered round the person of Heraclês. Doomed before his birth to be the slave of a weak and cruel master, he strangles, while yet in his cradle, the serpents of the night, which stung to death the fair Euridikê. His toils begin. His limbs are endued with an irresistible power, and he has a soul which knows no fear. He may use this power for good or for evil, and his choice for good furnishes the groundwork for the apologue of Prodikos. He goes on his way, and is hurried on through many lands. In all he has mighty works to do, and he fails in none. The remembrance of Iolê may linger in his memory, but there are others who claim his love

in the days of his strength and power, and it would seem as though he had forgotten the daughter of Eurytos.

It is the same story as that of Daphnê and Prokris, with this difference only, that the legend of Iolê belongs to the middle heats of summer. For the sun looks down on the earth, and the earth answers to his loving glance by her teeming and inexhaustible fertility. In every land she yields her special harvest of fruits and flowers, of corn and wine and oil. Her children are countless, but all spring up under the eye of the sun as he journeys through the wide heaven, for, as Shelley tells us—

“The sunlight clasps the earth,
And the moonbeams kiss the sea.”

And again, as the poet tells us—

“Nothing in the world is single,
All things by a law divine
In another's being mingle.”

So Zeus, the Vedic Dyaus, who is but another form of Ouranos, the veiling heaven or sky, looked down on Gaia, and brooded over her in his deep, unfailing, life-giving love.

The union of Heraclês with Dêianeira, the daughter of the Kalydonian chief, brings us to the closing scenes of his troubled and tumultuous career. After his last labours were over, and when the evening of his life was come, Dêianeira received the tidings that her husband was returning in triumph from the Euboian Oichalia, not alone, but bringing with him the beautiful Iolê, whom he had loved since the hour when he first put the shaft to his bow in the contest for that splendid prize. Then the words of the Centaur Nessos, who in his last moments bid her preserve his blood as the sure means of recovering her husband's love if it should be transferred to another, came back to the memory of the forsaken wife, who steeped in his blood the white garment which, at the bidding of Heraclês, Lichas comes to fetch from Trachis. The hero is about to offer his sacrifice to the Kenaian Zeus, and he wishes to offer it up in peace, clad in a seemly robe of pure white, with the fair and gentle Iolê standing by his side. But so it is not to be. Scarcely has he put on the robe which Lichas brings, than the poison begins to course through his veins and rack every limb with agony unspeakable, as the garment given by Helios to Medeia consumed the flesh of Glaukê and of Kreôn. Once more the suffering hero is lashed into madness, and, seizing the luckless Lichas, he hurls him into the sea. Thus borne at last to the heights of Oita, he gathers wood, and charges those

who are around him to set the pile on fire, when he shall have laid himself down upon it. Only the shepherd Poias ventures to do the hero's will; but when the flame is kindled, the thunder crashes through the heaven, and a cloud comes down which bears him away to Olympos, there to dwell in everlasting youth with the radiant Hebê as his bride.

It is a myth in which "looms a magnificent sunset", the forked flames, as they leap from the smoke of the kindled wood, being the blood-red vapours which stream from the body of the dying Sun. It is the picture of a sunset in wild confusion, the multitude of clouds hurrying hither and thither, now revealing the mangled body of the Sun—of a sunset more awful, yet not more sad, than that which is seen in the last hours of Bellerophôn, as he wanders through the Aleian plain in utter solitude,—the loneliness of the Sun who has scattered the hostile vapours, and then sinks slowly down the vast expanse of pale light with the ghastly hues of death upon his face, while none is near to cheer him, like Iolê by the funeral-pyre of Heraclês.

The moral aspect which this myth may be made to assume must be that of self-denial. The smooth road of indulgence is the easiest on which to travel: he who takes the rugged path of duty must do so from deliberate choice; and thus the brave Heraclês, going forth to his long series of labours, suggests to the sophist Prodikos the beautiful apologue in which Aretê and Kakia, virtue and vice, each claim his obedience, as Aphroditê and Athenê each claim the golden prize which Paris must adjudge. The one promises endless pleasures here and hereafter; the other holds out the prospect of hard days followed by healthful slumbers, and warns him that nothing good was ever won without labour, nothing great ever done without toil. The mind of Heraclês is made up at once; and the greatest of all mythical heroes is thus made to enforce the highest lessons of human duty, and to present the highest standard of human action. The apologue is full of beauty and truth, and the images of self-restraint, of power used for the good of others, are prominent in the lives of all, or almost all, the Zeus-born heroes.¹

¹ *Mythology of the Aryan Nations.* By Sir George Cox, Bart. London: Longmans and Co.

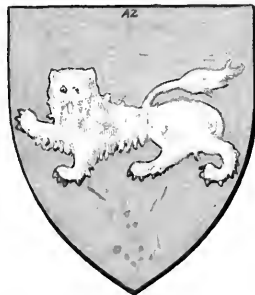
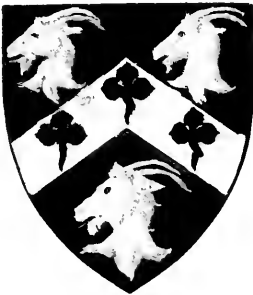
THE MYTH OF PROKRIS.

This myth explains itself. Kephalos is the head of the sun, and Kephalos loves Prokris—in other words, the Sun loves the Dew. But Eôs also loves Kephalos—*i.e.*, the Dawn loves the Sun; and thus at once we have the groundwork for her envy of Prokris. So, again, when we are told that, though Prokris breaks her faith, yet her love is still given to the same Kephalos, different though it may appear, we have here only a myth formed from phrases which told how the dew seems to reflect many suns which are yet the same sun. The birth-place of Prokris is Athens, the city of the Dawn; and her mother is Hersê, the Dew, while her own name denotes also simply the sparkling drops. The gifts of Artemis are the rays which flash from each dewdrop, and which Prokris is described as being obliged to yield up to Kephalos, who slays her as unwittingly as Phoibos causes the death of Daphnê, or Alpheios that of Arethousa. The spot where she dies is a thicket, in which the last dewdrops would linger before the approach of the midday heats.¹

¹ *Mythology of the Aryan Nations.* By Sir George Cox, Bart. London: Longmans and Co.

CANTREF Y RHIW.

This cantref contains the three comots of—1, IAL ;
2, YSTRAD ALUN ; 3, YR HÔB.



IAL.

This comot is divided into two parts, viz., Iâl Reglaria and Iâl Præpositura. Iâl Reglaria contains the seignorial manors of—

Llys y Cil.	Gwythrania.	Bodanwydog.
Llanarmon.	Tal y Bedwal.	Bryn Eglwys.
Cymo y Deuparth.	Bodidris y Deuparth.	Coedrwg.
Allt y Gybydd.	Creigiog is Glan.	

Iâl Præpositura contains the seignorial manors of—

Gwaun y Ffynnon.	Bodidris yr Iarll.
Banhadlan.	Bodidris y Traian.
Llandynan or Glandeunant.	Gelli Gynan.
Erw Yrys.	Bryn Tangor.
Cymo y Traian.	Lledeiriog.

All this lordship, as well as that of Ystrad Alun, was formerly held by Llywelyn Eurdorhog, who bore *azure*, a lion rampant gardant, his tail between his legs and re-

flected over his back *or*, armed and langued *gules*; others say that he bore *azure*, a lion rampant *or*, armed and langued *gules*. He was the son of Coel ab Gweryd ab Cynddelw Gam ab Elgud ab Gwrisnadd ab Dwywg Lythyr Aur ab Tegawg ab Dyfuarth ab Madog Madogion ab Sanddef Bryd Angel, the son of Llywarch Hên, Prince of the Strathclyde Britons, who, when driven from his dominions by the Picts and Scots, was with his family hospitably welcomed and received by Cynddylan, King of Powys, who was slain at the battle of Tren in 613.

Llywarch Hên had a numerous family of sons, whose names were—1, Gwir; 2, Llawr; 3, Machydd; 4, Pill; 5, Maen; 6, Dwyog; 7, Nevydd; 8, Sandde Bryd Angel; 9, Selyv; 10, Dilig; 11, Lliver; 12, Deigr; 13, Nudd; 14, Madog; 15, Medd; 16, Heilin; 17, Gwell; 18, Sawyl; 19, Llorien; 20, Cenau; 21, Llychedwy; 22, Cenllwg; 23, Llywenydd; 24, Gorwynion; and 25, Cynddelw.

He had also six daughters, whose names were—1, Gwen; 2, Rhiell; 3, Cainvron; 4, Rhagaw; 5, Ceindeg; and 6, Gwladys.

Of these sons, the eighth, Sandde Bryd Angel, was the ancestor of Llywelyn Eurdorhog. He, it is recorded in the *Triads*, with Glewlwyd Gavaelvawr and Morvran Ail Tegid, were the only three who escaped from the fatal battle of Camlan, and the circumstance was owing to the peculiarity of their persons. Sandde was so beautiful that a passage was opened for him, without a hostile hand being raised up, as everyone thought that he was an angel (*Myv. Arch.*, ii, 18, 70).

Gwell, the seventeenth son of Llywarch Hên, was slain in a battle fought at Rhiw Felen in Iâl, and was there buried.

Sawyl, another son of Llywarch, was slain in battle, and buried at Llangollen in Nanteudwy.

Cynddelw, the last of his numerous issue, was slain in a battle fought at Rhiwaedog in Penllyn. Of this son Llywarch remarks, in his Elegy:—

“Cynddelw, defend thou the brow of yonder hill,
 Let the event of the day be what it will.
 When there is but one son left,
 It is vain to be over-fond of him.”

Having, therefore, lost all his sons and friends in battle against the Saxons, he retired to a hut at Aber Cuog, now called Dôl Guog, near Machynllaith in Cyfeiliog, to soothe with his harp the remembrance of misfortune, and vent in elegiac numbers the sorrows of old age and distress. He died there, at the great age of nearly a hundred and fifty years, about the year 634, and was buried at Llanfor, near Bala in Penllyn¹; and there is his grave, as is proved by a stone inserted in the wall of the church.² It is said that he occasionally resided at Llanfor, near which place is a circle of stones which is called Pabell Llywarch Hên—that is, Llywarch Hên's Pavilion.³

Llywelyn Eurdorchog, Lord of Iâl and Ystrad Alun, married Eva, the daughter of Cynfyn ab Gwyrstan, King of Powys, and sister of Bleddyn ab Cynfyn, by whom he had six sons who were legitimate. He had also two illegitimate sons—Ithel Goch and Iorwerth Fychan.

His six legitimate sons were—1, Ithel Felyn, of whom presently; 2, Iorwerth, ancestor of the Wynns of Derwen Anial; 3, Idris, who was ancestor of the Owens of Ysgrwgan in Mochnant is Rhaiadr and Tref Geiriog, the Hanmers of Pentref Pant in the lordship of Oswestry, the Lloyds of Llangollen Fechan, the Lloyds of Cawnwy in the parish of Llangadfan, and the Evanses of Rhyd y Carw; 4, Dolffyn; 5, Ednowain Eurdorchog, the father of David Esgid Eur, the father of Idnerth, the father of Bradwen, Lord of Dol Gelli, the father of Ednowain ab Bradwen, Lord of Dol Gelli, chief of one of the Fifteen Noble Tribes of Gwynedd, who bore *gules*, three snakes ennowed in triangle *argent*. He was the ancestor of the Lloyds of Nant y Myneich, in the parish of Mallwyd in

¹ Carlisle's *Dict. Top.*

² *Lewys Dwnn*, vol. ii, p. 104.

³ Vaughan of Hengwrt.

Mawddwy ; and William ab David Llwyd of Peniarth, in the parish of Llanegryn, who is now represented by the Wynns of Peniarth. And 6, Llwelyn Fychan, the ancestor of Trahaiarn, Lord of Garthmael (who bore *argent*, three lions passant gardant *gules*), the son of Iorwerth ab Einion ab Rhys Goch ab Llwelyn Fychan ab Llywelyn Eurdorchog. The Prince of Powys gave Trahaiarn the manor of Garthmael and the coat of arms above mentioned for his services in battle. He was the ancestor of the Walcots of Walcot, co. Salop ; Madog y Twppa of Plas y Twppa, in Bettws y Cedwg ; the Lloyds of Berth Lwyd, in the parish of Llanidloes, in Arwystli ; the Joneses of Garthmael, in Aber Rhiw, in Cydewaen ; the Maurices of Ucheldref, in Bettws, in the parish of Aber Rhiw ; the Humphreys of Ty'n Calch, in the same parish ; and Gruffydd ab Richard of Llandiloes, ab Gruffydd ab John ab Hugh ab Llywelyn ab Iorwerth ab Gwgan ab Trahaiarn, Lord of Garthmael.¹

Ithel Felyn, the eldest son of Llywelyn Eurdorchog, succeeded his father as Lord of Iâl and Ystrad Alun. He bore *sable*, on a chevron inter three goat's heads erased *or*, three trefoils of the field. He had the manors of Llys y Cil, Allt y Gybyd, Bodanwydog, and Coedrwg in Iâl ; the manors of Llwyn Egryn, Gwern Affyllt, and Cil Rhydin in the manor of Hendref Biffa in Ystrad Alun ; Caer Fallwch, Hendref Figyllt, Pentref Hyfaidd, Castell Meirchion in Tegeingl ; Nantelwyd, and Garth y Neuadd in Dyffryn Clwyd ; Traian in the lordship of Trefwen or Whittington ; Arnan Mab, in the lordships of Croes Oswallt and Cynllaith ; a great portion of Glyn Dyfrdwy ; and Y Gaerddin (not the camp itself), and other lands in Maelor. He married Lleucu, daughter and heiress of Howel ab Brochwel ab Bledrws (who bore *sable*, three roses *argent*), by whom he had issue three sons—1, Hwfa ; 2, Llywelyn ; and 3, Ystwg.

Hwfa, the eldest son of Ithel Felyn, became Lord of Iâl and Ystrad Alun. He married Elen, or Alswn, daughter of Gruffydd ab Cynan, King of Gwynedd

¹ *Hart. MS.* 1973.

(who bore *gules*, three lions passant in pale *argent*, armed and langued *azure*), by whom he had issue six sons,—1, Caswallawn ; 2, Y Gwion ; 3, Ionas ; 4, Goronwy ; 5, Howel Foel of Cymo ; and 6, Ieuaf.

Y Gwion, Lord of Ystrad Alun and part of Iâl. He was slain in a battle fought at Y Gwydd Grûg, Mons Altus, or now corruptly Mold, by Robert, a Norman baron, who took possession of the lordship of Ystrad Alun and the fort of Y Gwydd Grûg, and became the first Baron de Monte Alto, as related in the first volume, p. 112. He married, daughter and heiress of Mareddydd, a younger son of Cadwgan ab Bleddyn, Lord of Nannau (*or*, a lion rampant *azure*), by whom he had a son and heir—

Cadwgan Goch, Lord of part of Iâl, who was witness to a deed, dated December 5th, 1247. This document relates to a dispute between the sons of Ieuaf ab Mareddydd of “Alhdkenbeber” (Allt y Gybydd) on the one part, and the Lord Madog, the Abbot, and the convent of Valle Crucis on the other part, relative to the boundaries of Allt Kenbeber and “Crevauc” (Creigiog), which last township belonged to the abbey. He married Dyddgu, daughter of Ithel ab Howel ab Moreiddig ab Sanddef Hardd, or the Handsome, Lord of Mortyn, or Burton, and Llai, by whom he had issue a son and heir, Cadwgan Ddû. The *Harl. MS.* 2299, states that Cadwgan Goch of Iâl married Nesta, daughter and co-heiress of Howel, Lord of Rhos and Rhiwfawniog, son of Ithel ab Madog ab Rhirid ab Bleddyn ab Cynfyf, Prince of Powys.

Cadwgan Ddû, Lord of part of Iâl, married Mali, daughter and co-heiress of Sir Gruffydd Llwyd of Dinorwig, by whom he had issue four sons—1, Iorwerth, who was the ancestor of the Bithels, and Evanses of Llwyn Egryn, the Griffiths of Hendref Biffa, and many other families in Ystrad Alun and Iâl ; 2, Madog of Rhuddullt, in the manor of Rhiwabon ; 3, Cadwgan Frych of Y Gaerddin, in the manor of Rhiwabon ; and 4, Einion of Coed y Llai in Ystrad Alun. (See vol. ii, p. 345.)

The lordship of Iâl contains the parishes of Llantysilio, Bryn Eglwys, Llandegla, Llanarmon, and Llanferis or Llanferas.

Parish of Llantysilio.

This parish contains the townships of Tref Maes yr Ychain, Cymo y Deuparth, Cymo y Traian, Llandynan or Glandeunant, and Coedrwg, and has an area of 7,920 acres.

The monastery of Valle Crucis lies in the township of Maes yr Ychain, which township, together with those of Creigiog, Bandhadlan, and Buddigre yr Abad, were given to the abbey of Valle Crucis in 1200 and 1202 by Madog ab Gruffydd Maelor. The monumental cross erected to the memory of Eliseg, King of Powys, who was slain in 773, is also in this township, in a hollow formerly known by the name of Pant yr Ychion.

The parish of Llantysilio is bounded on the east by the brook which runs through Glyn y Gwystl, and separates it from the parish of Llangollen. This brook—which rises in Cyrn y Brain, a mountain in the parish of Llangollen, the summit of which is 1,844 feet above the level of the sea—runs from north to south, and empties itself into the Dyfrdwy, or Dee river, at Pentref y Felin, which was anciently the abbey mill. On the north-west, the parish of Llantysilio is bounded by the Nant Morwynion, which divides it from the parish of Bryn Eglwys. The Morwynion has its source in the northern side of Cyrn y Brain, and, running in a southerly direction, enters the barony of Glyn Dyfrdwy at Blaen Iâl. On the south this parish is bounded by the Dyfrdwy, or river Dee. The scenery of the parish of Llantysilio is well wooded and very beautiful, for a chain of conical hills, which commence at Bwlch Rhiw Felen, which intervenes between them and Cyrn y Brain, runs in a south-westerly direction through the centre of the parish. Commencing from Bwlch Rhiw Felen on the north, the chief of these hills are Moel Faen Gorran, where the slate quarries are; Cribyn Oernant; Moel y Gammelin, which rises to the

height of 1,897 feet above the level of the sea ; Moel y Gaer, at the foot of which is Bwlch y Garnedd ; Moel Forfydd, which rises to the height of 1,804 feet, to the west of which mountain is Hendref Forfydd, anciently belonging to a family descended from Llywelyn Eurdor-chog. The other places of interest in the township of Maes yr Ychain are the parish church, Llantysilio Hall, Hafod yr Abad, which lies at the foot of the north-western slope of Bwlch Rhiw Felen, on the banks of the Morwynion and Ffynnon Gollen, near the summit of Bwlch Rhiw Felen, on the eastern or Llangollen side. Gwell, one of the sons of Llywarch Hên, was slain in the battle of Rhiw Felen, and there his body lies buried.

In the township of Cymo is a place called Y Fynechtyd, near which is a fountain called Fynnon Benyw.

Parish of Bryn Eglwys.

This parish contains the townships of Bryn Tangor, Tal y Bedwal, Gwythrania, Tre'r Llan, and Bodanwydog.

Parish of Llandegla.

This parish is divided into the townships of Tre'r Llan and Trefydd Bychain, and contains about 3,390 acres.

In the parish, at a place called Gwern Degla, is a celebrated holy well called Ffynnon Degla. "In this well, people that are troubled with convulsive fits or falling sickness, called 'Clwyf Tegla', do use to wash their hands and feet, going round the well three times, saying the Lord's Prayer thrice, carrying in a hand-basket a cock if a man, and a hen if a woman, offering fourpence in the said well. All this is done after sunset ; then going to the churchyard, after the same manner, go about the church, saying the Lord's Prayer thrice, getting into the church, sleep under the communion table, with the church Bible under their heads, and the carpet to cover them all night till break of day. Then offering a piece of silver in the poor-box, and leaving the cock or hen in the church, they again repair to the well and perform as

above. They say several have been healed thereby.”¹
 (See *Asklepeios*, vol. i.)

Parish of Llanarmon.

The parish of Llanarmon contains the townships of Bodidris y Deuparth, Bodidris y Traian, Buddugre yr Iarll, Buddugre yr Abad, Chwyleiriog, Gelli Gyman, Creigiog uwch Glân, Creigiog is Glan, Allt y Gymbyd, Tre'r Llan, Banhadlan, Cyfnant, Gwaun y Ffynnon, and Erw Yrys.

Parish of Llanferis.

The parish of Llanferis, which is in the manor of Llan y Cil, is not divided into townships.

The Lloyds of Plymog and the Lewyses of Glan yr Afon, in this parish, are both descended from Ednyfed Fychan, Lord of Bryn Ffanigl.

CYRYS O IÂL.

Cyrus o Iâl, otherwise called Yr Hên Gyrys o Iâl, is celebrated as a collector of proverbs and maxims that were current among the Cymry, to which he added many of his own composition. It is uncertain whether he lived in the eleventh or twelfth century. His work, *Madwaith Hên Gyrys o Ial*, otherwise called *Bach Buddugre* and *Gwynfarch Gyvarwydd*, was transcribed by the poet Gruffydd Hiraethog about the year 1500; by Dr. John Davies about 1590; by William Maurice of Llansilin in 1675; by E. Evans in 1775; and finally printed in the third volume of the *Myvyrian Archaeology*, 1801-7.²

¹ *History of the Diocese of St. Asaph.*

² Williams's *Eminent Welshmen*, s.v. *Cyrus*.



WYNN OF LLANFERIS IN LLYS Y CIL, AND PLAS UCHAF IN MALLWYD.

(Add. MS. 9864.)

Caswallawn, Lord of Llys y Cil, eldest son of Hwfa ab Ithel Felyn, Lord of Iâl and Ystrad Alun. = Agnes, d. of Cowryd ab Cadvan, Lord of Cinmeirch. *Argent*, three boar's heads coupéd *sable*.

Iorwerth ab Caswallawn. He was one of the witnesses to the grant of manors and lands, by Prince Madog ab Gruffydd Maelor, to Valle Crucis Abbey, in 1202. = Gwenhwyfar, d. of Cuhelyn ab Rhun ab Einion Efell, Lord of Cynllaith. Bleddyn.

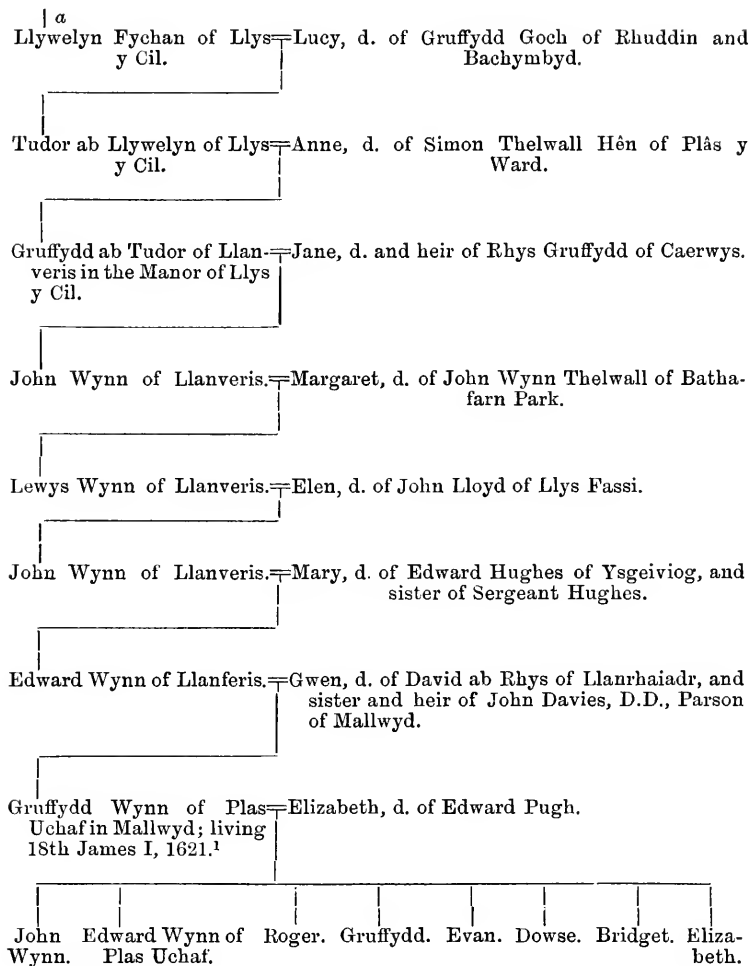
Cynwrig ab Iorwerth, Lord of Llys y Cil. = Janet, d. of Henry de Laci, Earl of Lincoln, who died in 1310; and Johanna his wife, d. of William Martyn, Baron of Cemaes in Dyfed. Janet married, secondly, Gruffydd Fychan ab Gruffydd ab Einion ab Ednyfed, Lord of Broughton, second son of Cynwrig ab Rhiwallawn.

Goronwy ab Cynwrig, Lord of Llys y Cil. = Angharad, d. of Howel ab David ab Gruffydd ab Caradog of Holt in Maelor Gymraeg. *Vert*, three eagles displayed in fesse *or*.

Madog ab Goronwy of Llys y Cil.	= Alice, d. of Roger Brereton of Cheshire.	Goronwy Gethin, ancestor of Richard Davies, D.D., Bishop of St. David's. (See p. 94.)	Annesta, ux. = 1, Ieuaf ab Hwfa ab Madog yr Athro (see vol. ii). She married, secondly, Gruffydd ab Iorwerth ab Howel of Rhiwabon (see vol. ii).
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Geoffrey ab Madog of Llys y Cil. = Mary, d. of David Holland. Ieuaf ab Madog. (See p. 93.)

Oliver ab Geoffrey of Llys y Cil. = Elen, d. of Iorwerth Sais of Llanynys ab Iorwerth ab Llywelyn, Lord of Cinmeirch.



¹ *Arms*—1, Ithel Felyn; 2, Llywelyn Eurdorchog; 3, *Argent*, a chev. inter three boar's heads coupé *sable*; 4, *Argent*, three boar's heads coupé *sable*, langued *gules*.



WYNN OF Y FANECHTYD, IN THE PARISH OF LLANTYSILIO.

Ieuaf ab Madog ab Goronwy ab Cynwrig ab Iorwerth ab Caswallawn ab Hwfa ab Ithel Felyn, Lord of Iâl.

Iolyn ab Elen, d. of Iorwerth Sais of Llanynys, ab Iorwerth ab Llywelyn Ieuaf, ab Iorwerth ab Heilin ab Cowryd ab Cadvan, Lord of Ceinmeirch.

Llywelyn ab Iolyn. Lleicu, d. of Gruffydd Goch of Rhuddin ab Ieuan ab David Fychan of Ceinmeirch.

Llywelyn Fychan.

Tudor ab Llywelyn ab Annes, d. of Simon Thelwall ab David Thelwall ab John Thelwall of Plâs y Ward. Ieuan.

Robert ab Tudor.	David Ial, Warden of Rhuddin.	Gruffydd. John Wynn. Robert.	Ieuan. Tudor. = Margaret, d. of John Lloyd ab John Lloyd ab Deicws Fongam of Llwyn y Cnotiau in Maelor Gymraeg.	Simon.
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Hugh Wynn of Y Fanechtyd., heiress of lands in Rhiwabon, which her father purchased there.

Ann, ux. John Wynn Lloyd of Iâl, ab Elissau of Allt Llwyn Dragon; third son of Gruffydd ab Einion of Cors y Gedol.

John Wynn, Captain in the Army of the Commonwealth; living in 1697.



IAL.

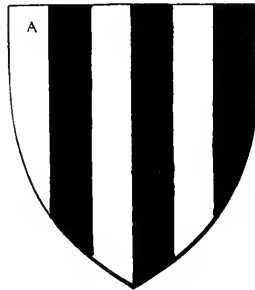
(Cae Cyriog MS.)

Deio ab Edward ab Goronwy Ddû ab Goronwy Gethin ab Goronwy ab Cynwrig ab Iorwerth ab Caswallawn ab Hwfa ab Ithel Felyn. (See p. 91.)

Goronwy ab Deio, ..., d. of Gruffydd ab Llywelyn ab Ieuan ab Ieuan Gethin.

David ab Janet, d. of David ab Richard ab Cynwrig ab Robert ab Bleddyn ab Robert Goch ab Rhirid ab Iorwerth ab Madog ab Ednowain Bendew. Her mother was Nest, d. of Llywelyn Fychan, one of the sons of Ieuan ab David ab Cynwrig ab Ieuan ab Gruffydd ab Madog Ddû of Cop y Goleuni.

Richard Davies, Esgob Llan Dewi. "Efe a scrifenoedd yr Epistol Cymraeg a breintiodd gyda 'r Testament Newydd, 1567."



LLYS Y CIL OR LLANFERIS.

(Harl. MS. 1969.)

David ab Cynwrig ab Ieuan ab Gruffydd ab Angharad, d. of Bleddyn Fychan ab Bleddyn of Hiraddig.
Madog Ddû of Cop y Goleuni.

Bel ab David of Madog, d. of Madog ab David Llwyd ab Ieuan, ancestor of the
Y Nercwys. | Madog Goch of Gwern Affeld. Wynns of Cop y
| a | b | Goleuni.

$\begin{array}{l} | a \\ \text{Llywelyn ab Bel.} \end{array} \text{---} \begin{array}{l} | b \\ \text{Gruffydd ab Bel, ancestor of the Wynns of Y Nerewys.} \end{array}$
 $\begin{array}{l} | \\ \text{Rhys ab Llywelyn.} \end{array} \text{---}$
 $\begin{array}{l} | \\ \text{Richard ab Rhys.} \end{array} \text{---}$
 $\begin{array}{l} | \\ \text{Hugh ab Richard.} \end{array} \text{---}$
 $\begin{array}{l} | \\ \text{Gruffydd Hughes of Llanferis, Deputy} \end{array} \text{---} \begin{array}{l} | \\ \text{Margaret, d. of John ab Roger of} \\ \text{of the Office of Arms.} \end{array} \text{---} \begin{array}{l} | \\ \text{Llys y Cil or Llanferis.} \end{array}$
 $\begin{array}{l} | \\ \text{Robert.} \end{array}$



LLOYD OF LLANARMON YN IÂL.

(Hart. MS. 1981.)

Y Gwion Gam ab Ieuf, sixth son of Hwfa ab Ithel Felyn, Lord of Iâl and Ystrad Alun.

$\begin{array}{l} \text{Ithel ab} \\ \text{Y} \\ \text{Gwion.} \end{array} \text{---} \begin{array}{l} \text{Annesta, d. of Rhys ab Cynwrig ab Rotpert of Cinmael, ab Gruffydd ab Sir Howel, Knight, ab Gruffydd of Henglawdd ab Ednyfed Fychan. Her mother was Gwladys, d. of Madog Llwyd of Bryn Cunallt, son and heir of Iorwerth Foel, Lord of Chirk, Maelor Saesneg, and Nanhendevy. (See vol. iv.)} \end{array}$

$\begin{array}{l} \text{Gwilyn} \\ \text{ab Ithel.} \end{array} \text{---} \begin{array}{l} \text{Gwen, d. of Madog ab Iorwerth, Lord of Mechain Isgoed.} \end{array}$

$\begin{array}{l} \text{Gruff-} \\ \text{ydd ab} \\ \text{Gwilym.} \end{array} \text{---} \begin{array}{l} \text{Gaenor, d. of Howel ab Rhys ab Maredydd ab Tudor of Y Voelas, in Ysppyty Ieuan. Gules, a lion rampant argent, holding in his paws a rose argent, seeded or, stem and leaves ppr.} \end{array} \text{---} \begin{array}{l} \text{Cadwgan ab Gwil-} \\ \text{ym. (See} \\ \text{"Coedrwg").} \end{array} \text{---} \begin{array}{l} | \\ \text{v} \end{array}$

$\begin{array}{l} \text{Rhys ab} \\ \text{Gruff-} \\ \text{ydd.} \end{array} \text{---} \begin{array}{l} \text{Gwenhuyfar, d. of Robert ab Ieuan ab Tudor of Pen Porchill, in the parish of Henllan, descended from Marchweithian, Lord of Is Aled. Gules, a lion rampant argent.} \end{array}$

| a

David ^a = Gwennlian, d. of William¹ ab Maredydd ab David ab Einion ab Rhys. | Fychan of Dyffryn Melai, in the parish of Llanfair Dolhaiarn.

Sir David Llwyd, Vicar of Llanarmon yn Iâl. = Alis, d. of Ieuan ab Thomas ab David Fychan of Pen Machno, descended from Marchudd.

Thomas ab David of Llanarmon. = Margaret, d. of John ab Madog of Llanferis.

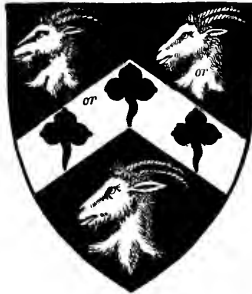
David Lloyd of Llanarmon. = Elizabeth, d. of Lewys ab David ab Robert of Buddigré. Her mother was Janet, d. of Harri Salusbury Goch of Llanrhaiadr in Cinmeirch, by his second wife, Liws, d. of Harri ab John ab Gruffydd Goch o Goel.

Gruffydd Lloyd of Llanarmon, 1607.	= Elizabeth, d. of Pyers ab Rhys ab Ithel of Ysgeiviog.	Jane, ux. Gruffydd ab Tudor of Llanarmon.	Catharine, ux. David ab Gruffydd of Llanarmon.	Margaret, ux. David Lloyd.
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Gabriel Lloyd of Llanarmon.	= Elizabeth, d. of Ffoulkes of Ereifiad, in the parish of Henllan.	John Lloyd.	Roger Lloyd.	John Lloyd.	Eliza- beth.	Mary.	Alice.
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Griffith Lloyd of Llanarmon. = Mary, d. of Edward Jones of Fron Deg.

Edward Lloyd of Llanarmon yn Iâl, = Barbara, d. of Robert Elis of Coed y Cra. 1697.



BLAEN IAL, IN THE PARISH OF BRYN EGLWYS.

(*Cae Cyriog MS. ; Harl. MS. 2299.*)

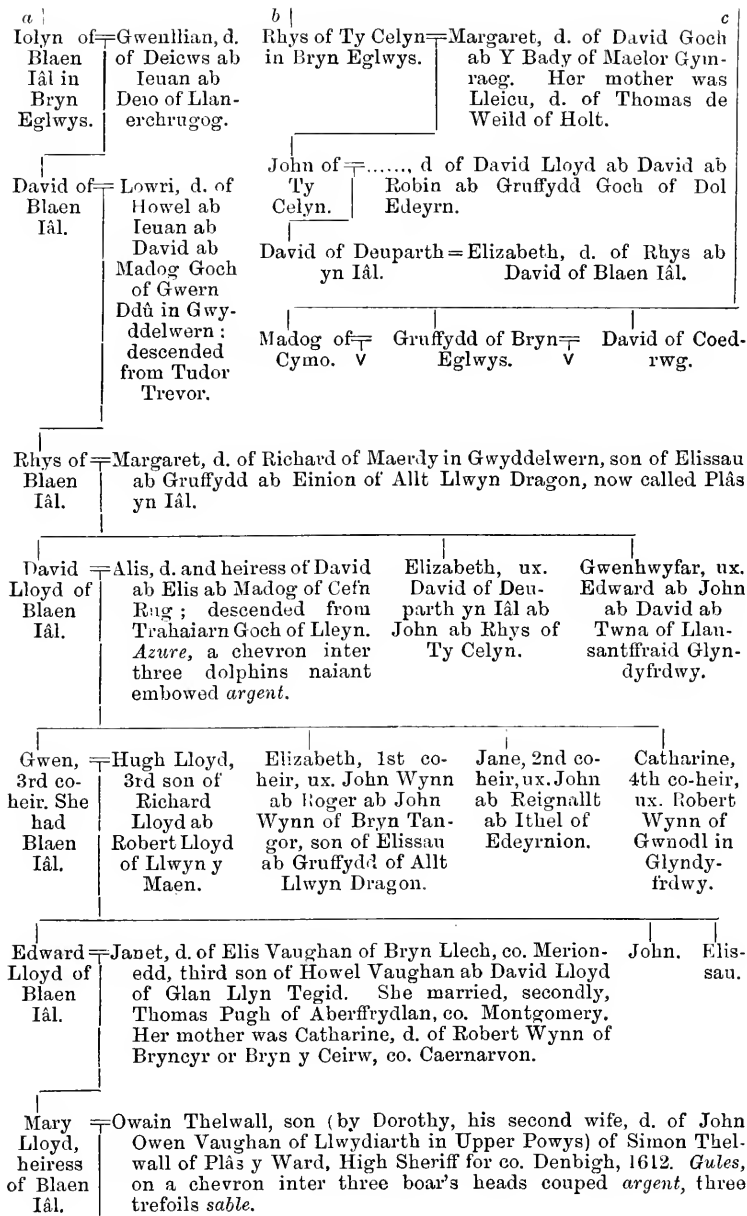
Ieuan ab David ab Einion of Blaen Iâl, in the parish of Bryn Eglwys, ab Cadwgan ab Gwilym ab Ithel ab Y Gwion Gam ab Ieuf ab Howel Foel ab Hwfa ab Ithel Felyn, Lord of Iâl and Ystrad Alun. (See p. 95.)

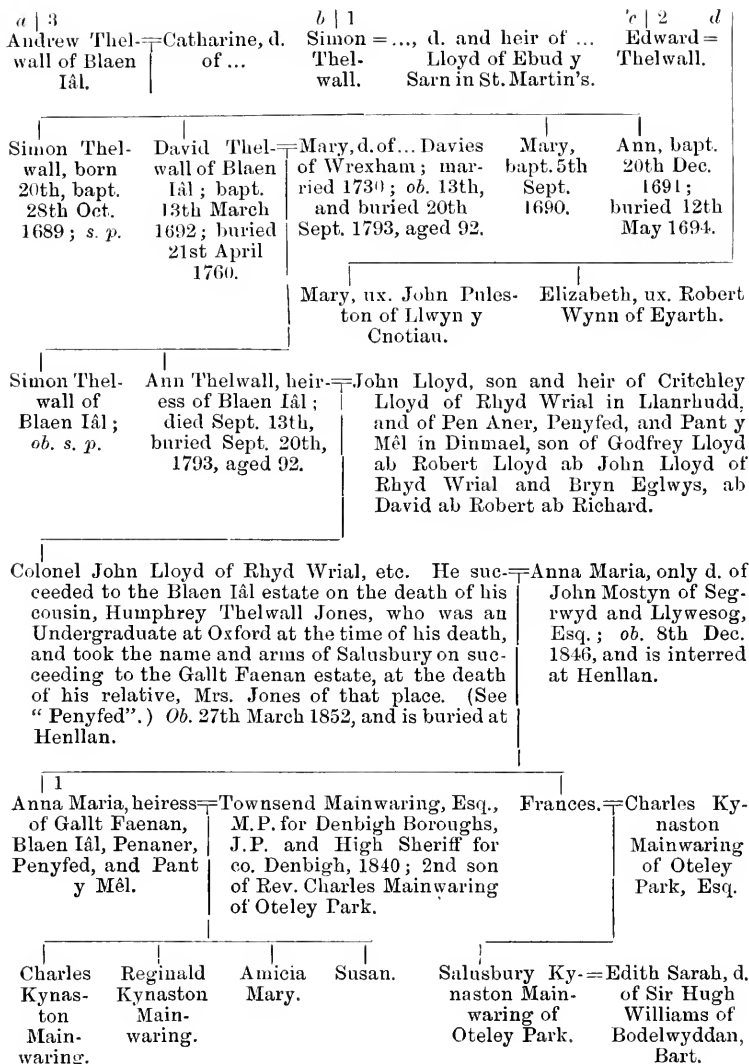
| a

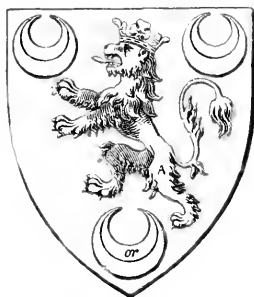
| b

| c

¹ He had a son, John Wynn of Melai, who was ancestor of the Wynnes, Lords Newborough, and of the Wynnes of Garthewin.







SALUSBURY OF GALLTFAENAN IN THE PARISH
OF HENLLAN.

(*Hurl. MSS.* 1971, 1972.)

Sir John Salusbury of Llyweni, Knt. = Katharine Seymour.

Sir Henry Salusbury of Llyweni, Knt. = Nest, d. of Cynwrig Sais ab Ithel Fychan,
Lord of Mostyn. See p. 154, vol. iv.

Alexander Salusbury. = William Salusbury of Llyweni.

John Salusbury of Galltfaenan. = Catharine, d. of Thomas. . . .

Robert Salusbury of Galltfaenan. = Elizabeth, d. and heir of John Henbury
of Denbigh.

Alexander Salusbury of Galltfaenan. = Margaret, d. of Gruffydd ab Llywelyn
Fychan.

Robert Salusbury of Galltfaenan. = Anne, d. and heir of John Marshe. *Sable*, a
lion rampant. *or*.

Alexander Salusbury of Galltfaenan, 1591. = Alice, d. of John Jones of Helygen,
Esq.

Robert Salusbury of Galltfaenan, married 1639. = Elizabeth, d. of Edward Gruff-
ydd.

The last heir male of this family was Edward Salusbury of Galltfaenan, High Sheriff for co. Denbigh in 1726, whose only daughter and heiress, married Dr. Jones of Penyfed in the parish of Llangwm, and of Bryn Banon in the parish of Llanfor in Penllyn. She died without issue, and left Galltfaenan to her husband's great-nephew, Colonel John Lloyd of Blaen Iâl and Rhyd Wrial in Llanrhudd, on condition of his taking the name and arms of Salusbury. (See "Pen Yfed in Dinmael".)



LLOYD OF NANT MYNACH IN THE PARISH OF
MALLWYD SIR VEIRION.

Idnerth ab David Ysgydeur ab Owain Eurdorchog ab Llywelyn Eurdor-
chog, Lord of Iâl and Ystrad Alun.

Paradwen or Bradwen, Lord of Dolgelli.

Ednowain ab Bradwen, Lord of Dolgelli. He bore *gules*, three snakes in triangle *argent*. He owned all the comot of Tal y Bont except the Prince's demesnes and Nannau, and most part of the comot of Ystyn Aner. The ruins of his house, Llys Bradwen, are to be seen in the township of Crugenan in the comot of Tal y Bont Iserugenan.

Jane, d. of Philip ab Uchdryd, Lord of Cyfeiliog, son of Edwin ab Goronwy, Prince of Tegeingl.

Gruffydd ab Ednowain.

David Goch ab Gruffydd.

Ieuan ab David Goch. Janet, d. of Memrig ab Adda ab Madog ab Maelgwyn, one of the Chieftains of Ceri. See vol. ii, p. 303.

Adda ab David Goch, ancestor of the Lloyds of Peniarth.

Madog ab Ieuan.

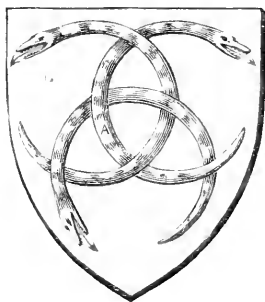
Gwenllian, d. of Einion ab Howel Gethin ab Maredydd ab Howel ab Rhys ab Owain Fychan of Cyfeiliog, ab Owain ab Gruffydd ab Gwen ab Goronwy ab Einion ab Seisyllt, Lord of Mathafarn.

Rhys ab Ieuan, ancestor of Gruffydd ab Ieuan ab Maredydd ab Rhys ab Ieuan ab David Goch of Caelan in Llanbrynmair. See vol. i, p. 111.

David ab Madog. Angharad, d. of Llywelyn ab Einion ab Colynin of Llwydiarth.

David Lloyd. Tndr, d. of David ab Gruffydd ab David ab Howel ab Rhys ab Owain Fychan of Cyfeiliog, as above.

^a
 John ab David = Mallt, d. of Maredydd ab Ieuan ab Gruffydd ab Einion ab David ab Trahaiarn ab Gruffydd ab Madog Goch ab Iorwerth Goch, Lord of Mochnant, one of the sons of Maredydd ab Bleddyn, Prince of Powys.
 David ab John = Gwennlian, d. of Maurice ab Gwilym Fychan ab Gwilym ab Gruffydd Derwas of Cemaes, son of Meurig Llwyd ab Meurig Fychan, Lord of Nannau. Her mother was Catharine, d. of Gruffydd ab Ieuan Ddû ab Ieuan Gethin ab Madog Cyffin.
 Ieuan Lloyd = Mari, d. of Richard ab Rhys ab David Lloyd of Gogerddan. Her mother was Elliw, d. and co-heiress of William ab Jenkyn ab Iorwerth ab Einion of Ynys y Maengwyn.
 Richard Lloyd = Jane, d. of Richard ab Hugh ab Ieuan of Mathafarn.
 John Lloyd. Samuel Lloyd. Lodwig. Mary. Elizabeth.



PENIARTH IN THE PARISH OF LLANEGRYN.
 COMOT OF TAL Y BONT, CANTREF MEIRION.

Adda ab David Goch ab Gruffydd ab Ednowain ab Bradwen. =

Goronwy ab Adda. =

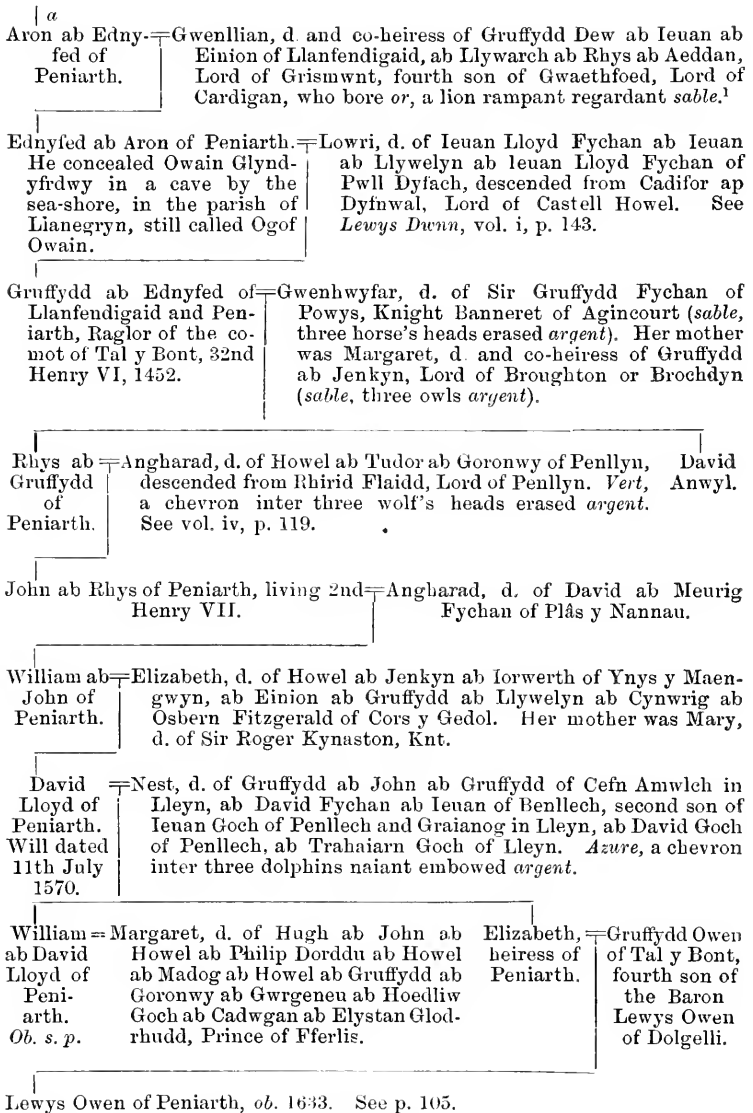
Peredur ab Goronwy. =

Gwyn ab Peredur. =

Tudor ab Gwyn. =

Llywelyn ab Tudor of Peniarth. He did homage for his lands to Edw. I. = with the Lords and Gentry of Wales, as appears by the King's records.

Ednyfed ab Llywelyn of Peniarth. = Gwennlian, d. and co-heiress of Gruffydd ab Adda ab Gruffydd of Dôl Goch.



¹ Gwaethfoed Fawr, Prince of Ceredigion, was the son of Eunydd ab Cadifor ab Peredur Peiswrydd ab Einion ab Eunydd ab Pwll ab Sanddef ab Gwyddno Goron Aur, Prince of the Cantref y Gwaelod.— See vol. ii, p. 389.



OWEN OF DOLGELLI AND PENIARTH.

(*Lewys Dwnn*, vol. ii, p. 236.)

Ieuan ab Madog ab Cadwgan Fawr of Kidweli, ab Gruffydd = Isabel, d. of
 ab Cadwgan ab Llywelyn¹ ab Ivor ab Llywelyn ab Iestyn Howel ab
 ab Gwrgant, Prince of Glamorgan, founder of one of the Philip ab Uch-
 Royal Tribes of Wales. *Gules*, three chevronells *argent*. dryd, Lord of
 Cyfeiliog.

“Cadwgan ab Ieuan, married a gentlewoman of North Wales, = Gwenhwyfar,
 ye daughter of Dafydd ab Ieuan Van, of Gwythel Fynydd d. of Dafydd
 in the parish of Towyn, one of the greatest men in his ab Ieuan ab
 countrey, and he sold his lands in Kidweli, and came to live Dafydd Wyn
 in North Wales, to his wife’s friends, where he bought Wyddel ab
 lands in the hundred of Tal y Bont and Ystym Aner, and Ednowain ab
 left the same to Ieuan, his son by his sayd wife.” Bradwen.

Ieuan ab Cadwgan of Tal y Bont. = Lleucu, d. of Rhys Fychan ab Rhys
 Goch ab Dafydd ab Rhydderch.

Gruffydd Ddû of Tal y Bont. = Gwenllian, d. of Rhys ab Mareddydd.

| a

¹ Another genealogist deduces this line from hence, thus: Llywelyn ab Ifor ab Gwrgan ab Gwyn, whose descent is traced to a chieftain named Meurig, Lord of Dyfed. Nearly all the branches of this family have borne the arms attributed to Meurig, viz., *azure*, a chevron inter three cocks *argent*; and the best authorities allege its descent from him. Meurig is represented to have flourished about the year 600, but unless many generations are omitted in the descent of Lewys ab Owain from him (only twenty-three are mentioned), it must have been later; or that the real descent is the one above given, from Gwrgan ab Ithel, Prince of Glamorgan, who died in 1030. I have, indeed, seen the ancestry of the Owen family traced to Iestyn ab Gwrgan, one of the Five Royal Tribes of Wales.—Ed. *Lewys Dwnn*.

^a
 Llywelyn ab Gruffydd Ddû. He "sould his lands and tenements in Kevn y Rhôs, called Llawegros, Tyddyn Einion Gryc, and divers other lands in Ystym Aner, to Tudor ab Ieuan ab Tudor ab Gruffydd of Caethle, as by ye Records and evidences of yt house is manifest." Eva, d. of Gruffydd Llywd ab Gruffydd Fychan.

Howel ab Llywelyn of Tal y Bont. Gwenhwyfar, d. of Meurig ab Ieuan Llwyd ab Gruffydd Goch, descended from Ednowain ab Bradwen.

Owain ab Howel. Gwenhwyfar, d. of Meurig ab Ieuan ab Einion ab Gruffydd ab Rhys Fychan, descended from Ednowain ab Bradwen. Robert Vaughan of Hengwrt says that Gwenhwyfar was daughter and heiress of Meurig. See vol. iv, p 284.

Lewys Owen, Baron of the Exchequer. He lived at Cwrt Plâs yn Dref Dolgelli. See vol. iv, p. 285. Margaret, d. of Sir Robert Puleston, Clerk, Parson of Gresford. He was brother of Sir John Puleston, Knt., ab John ab John ab Madog Puleston of Bers. See vol. iii.

1 John Lewys Owen.	= Ursula, d. of Richard Mytton. Lord of Mawddwy ab Thomas Mytton.	2 Hugh Lewys Owen of Caer Berllan, Barrister-at- Law. See vol. iv.	3 Ed- ward Owen of Hen- gwrt. See vol. iv.	4 Gruffydd Owen of Tal y Bont in the parish of Llane- gryn.	= Eliza- beth, sister and eventual heiress of Wil- liam David Lloyd of Peni- arth, Esq.	5 Robert Owen of Bron y Clyd- wr, At- torney in the Court of the Marches.	6 Simon Owen ¹ of Garth Angh- arad.
	7 Elis Owen. He had no male issue.	Elin, ux. David Lloyd ab Tudor Fychan.	Eliza- beth, ux. Richard Nannau of Cefn Deu- ddwr.	Catha- rine, ux. Ieuan ab David Lloyd of Ceis- wyn.	Mary, ux. ab Rhys Wynn ab John Wynn of Llw- yn Yn and Caer Ddineu. See vol. iv, p. 186.	John Wynn ab Rhys Wynn of Llw- yn Yn and Caer Ddineu. See vol. iv, p. 186.	

b | c | d | e | f | g | |

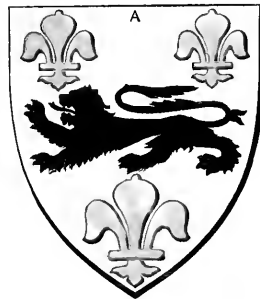
¹ Simon Owen married Margaret, d. and sole heiress of Gruffydd ab Howel ab Gruffydd ab Howel, by whom he had issue two sons,—1, Lewis of Hafodtywyll, in the parish of Dolgelli: and, 2, Robert of Garth Angharad; and one daughter, Elizabeth.

<i>b</i> 1	<i>c</i> 2	<i>d</i> 3	<i>e</i> 1	<i>f</i> 2	<i>g</i> 3	4	5
Lewys = Elen, d. of Hugh Owen.	John Owen.	Harri Owen.	Elen, ux. John Powys ab Edward Powys of the Monastery of Vaner or Cymer, in the parish of Llanulltyd.	Catharine.	Margaret.	Mary.	Anne.
<i>Ob.</i> <i>s.p.</i>	Gwyn Bodvel, son of John Wynn, Esq., Lord of Bodvel in Lley, who had a grant of the Isle of Bardsey or Ynys Enlli, and demesne house of the Abbot of Bardsey, near Aberdaron, called the Cwrtwith; descended from Collwyn ab Tangno.						

Gruffydd Owen, the fourth son of the Baron Lewys Owen, was of Tal y Bont, in the parish of Llanegryn; which place, with extensive privileges attached to it, under the name of the demesne lands of Llanegryn, or manor of Tal y Bont, he obtained by purchase from the Crown. He was living in the twelfth year of James I (1615). Through his marriage with Elizabeth, one of the sisters of David William Lloyd of Peniarth, Esq., Lewys, his eldest son, who died in 1633, became possessed of that estate. Upon Hugh, the second son of Gruffydd Owen, his father settled Tal y Bont. Hugh died in March 1651, and was founder, by will, of the free school of Llanegryn. Another son, named Henry, was father of the celebrated Dr. John Owen, Dean of Christ Church, Oxford.

Lewys Owen, the eldest son of Gruffydd Owen, succeeded to the Peniarth estate, and died in 1633, leaving no male issue. Margaret, the eldest of his two daughters, succeeded him. She was married, first, to Richard Owen of Morben (who died about 1627), son of John Owen of Machynlleth, Esq.; and, secondly, to Samuel Herbert, a cousin-german to the celebrated Edward, Lord Herbert of Chirbury. Her eldest son (by her first husband), Lewys Owen of Peniarth, Esq., M.P. for Meirionyddshire in the Parliament of 1659, was owner of the original MS. of Lewys Dwnn's *Visitation*. In his family the estate continued for three subsequent generations. Jane, eldest daughter and heiress of his grandson, Lewys Owen

of Peniarth, Esq., Custos Rotulorum for Meirionyddshire, was married, first, to Richard, Lord Viscount Bulkeley, of Cashell; and, secondly, to Edward Williams, Esq., a younger son of John, one of the younger sons of the Right Honourable Sir William Williams, Bart., Speaker of the House of Commons in the reign of King Charles II. By her first husband she had no issue, by her second three daughters. The Viscountess Bulkeley died in March 1765, and was succeeded by her eldest daughter and heiress, Jane, married in 1772 to William Wynne of Wern, Esq., in the county of Caernarvon. Their eldest son, the late William Wynne of Peniarth, Esq., High Sheriff for Meirionyddshire in 1812, died on the 8th February 1834. For the pedigree of the Wynnes of Peniarth, see Burke's *Landed Gentry*.



PUGH OF ABERFFRYDLAN IN THE PARISH OF
LLANWRIN.

Hugh ab Ieuan ab David Lloyd of Mathafarn (see "Rûg") had issue, besides his eldest son John, a third son—

Humphrey ab Hugh, who had Aberffrydlan for his share of the property. He married, first, in 1553, Jane, daughter of Ieuan ab Maurice ab David, by whom he had issue:—1, Thomas, of whom presently, and four daughters—1, Margaret; 2, Catharine; 3, Elizabeth; and 4, Jane, ux. Lewys ab Richard of Talgarth, co. Meirionydd.

Humphrey ab Hugh married, secondly, Anne, daughter of William de la Hay, by whom he had issue, besides a third son Oliver, a second son—

John Pugh of Glanmerin, who married, first, Eleanor, daughter of Richard Pugh of Mathafarn, and relict of Maredydd ab Rhys of Abergwydol ; secondly, he married daughter of Thomas Wynn, and relict of Thomas Pryse of Glanfraed ; thirdly, he married Elizabeth Purcell, relict of Richard Pugh of Dôl y Corsllwyn. John Pugh's eldest daughter, Anne, heiress of Glanmerin, married Walter Pryse of Tynohir, in the township of Is-y-Garreg, Machynlleth, son of Thomas Pryse of Glanfraed (by his first wife Bridget, daughter and heiress of John Griffith of Glanfraed, in the parish of Llanfihangel Geneu 'r Glyn), and son of John Pryse of Gogerddan, Esq. Walter Pryse and his wife Anne had issue two sons :—1, Thomas Pryse of Tynohir ; and 2, John Pryse of Glanmerin.

Thomas ab Humphrey Pugh of Aberffrydian married, first, Catharine, daughter of Oliver Herbert of Machynlleth, by whom he had a son and heir, Humphrey Pugh. He married, secondly, Jane, daughter of Elis Vaughan of Bryn Llech, co. Meirionydd, and relict of Edward Lloyd of Blaen Iâl, by whom he had no issue.

Humphrey Pugh of Aberffrydian married Catharine, daughter of Edward Pryse of the Roft, now called Esgair Weddan, co. Meirionydd, by whom he had issue :—

- i. Thomas Pugh, of whom presently.
- ii. John Pugh, married Jane, daughter of Hugh
- iii. Gabriel, married Susan, daughter and heir of William Pugh ab John Pugh of Esgair Angell.
- iv. Isaac Pugh, married Elizabeth, daughter of Thomas Owen of Llynloedd, and relict of Harry ab Richard of Machynlleth.

i, Bridget, ux. Rowland Maredydd of Croft, living a widow in 1625.

ii. Jane, ux. Thomas Vaughan of Aberystwyth.

iii. Margaret, ux. Rowland Lloyd of Llauvechain, in the parish of Llanwrin.

iv. Janet, ux. Thomas ab Hugh ab Maurice ab William.

Thomas Pugh of Aberffrydlan married Elizabeth, daughter of Mareddydd ab Rhys of Abergwydol, in the parish of Darowen, and co-heir to her brother, John Pryse,¹ and relict to Edward ab Richard ab Gruffydd, her first cousin, by whom he had issue, besides three daughters, Anne, Mary, and Elizabeth, a son and heir—

Humphrey Pugh of Aberffrydlan, who died in 1668 or 1669. He married Lowry, daughter and heiress of Derwas Griffith of Glyntwymyn, in the parish of Cemmaes, and by her, who married, secondly, Howel Vaughan of Hengwrt, Gwengraig, and Vaner, High Sheriff for co. Meirionydd in 1672 (see vol. iv), he had issue :—

i. Thomas Pugh, *ob. s. p.*

i. Elizabeth, heiress of Aberffrydlan, *ob.* 1738, and was buried at Llanegryn. She married, about 1662, Richard Owen of Peniarth, High Sheriff for co. Meirionydd in 1695, of Montgomeryshire, 1694, and of Caernarvonshire in 1702. He died in 1714, and was buried at Llanegryn.

ii. Mary, ux. John Nanney of Maes y Pandy.

iii. Bridget, ux. Thomas Parry, M.A., Vicar of Machynlleth.

iv. Anne, ux. Ingram.

The above-named Richard Owen of Peniarth, by his wife Elizabeth Pugh, was father of Lewis Owen of Peniarth, who died in 1729.

¹ John Pryse of Abergwydol was the son and heir, by Elen his wife, daughter of John Wynn ab Humphrey of Ynys y Maengwyn, of Mareddydd ab Rhys of Abergwydol in the parish of Darowen, ab Ieuan ab Lewys ab Howel ab Madog ab Gruffydd ab Llywelyn ab Gruffydd ab Llywelyn ab Iorwerth of Abergwydol, ab David ab Howel Darowen ab Philip ab Uchdryd, Lord of Cyfeiliog, ab Edwyn ab Goronwy, Prince of Tegeingl.



DERWAS OF CEMAES.

<p>1st, Mabli, d. and heiress of Ieuan Llwyd ab Ieuan Blaeny ab Ieuan ab Cunillin ab Gwaethfoed. Or, a lion rampant regardant <i>sable</i>.</p>	<p>Gruffydd Derwas of Cemaes, Esquire of the Body to Henry VI; living in 1416. Second son of Meurig Llwyd of Nannau.</p>	<p>2nd, Anghara, d. of Rhys ab Tudor ab Goronwy ab Ednyfed Fychan.</p>
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Howel ab Gruffydd, was farmer of Pennantigi, Gwanas, and Llanfihangel, co. Meirionydd, 9th, 10th, and 11th years of Edward IV, and was ancestor of the Vaughans of Caerynweh.

<p>Gwilym ab Gruffydd of Cemaes, Foreman of the Jury at Dolgelli, 36th Henry VI.</p>	<p>Elizabeth, d. of David Lloyd ab David ab Einion of Newtown Hall. See vol. iv, p. 374.</p>
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<p>Gwilym Fychan of Cemaes, father of Maurice, father of Gruffydd, father of Thomas Lloyd of Cemaes, whose dau. and co-heiress Gwen married Rowland Pugh of Dol y Corsllwyn in Cemaes. See vol. iv.</p>	<p>Janet, ux. Howel Mawddwy ab Gruffydd Mawddwg ab Llywelyn ab David, third son of Ieuan Llwyd, Lord of Mathafarn. See "Rûg".</p>
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<p>Gruffydd ab Gwilym of Cemaes.</p>	<p>Jane, d. and heiress of David Lloyd, Lord of Mathafarn, Esquire to the Body to Henry VII.</p>	<p>Llywelyn ab Mareddydd, second son of Mareddydd.</p>
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<p>Ednyfed Derwas of Glyntwymyn in Cemaes; living 26th June 1583.</p>	<p>Maurice.</p>	<p>Robert ab Gruffydd of Cemaes.</p>	<p>Mabli, d. of Maurice ab Owen of Rhiwsaeson in Llanbrynmaer; descended from Elystan Glodrihudd, Prince of Fferlis.</p>
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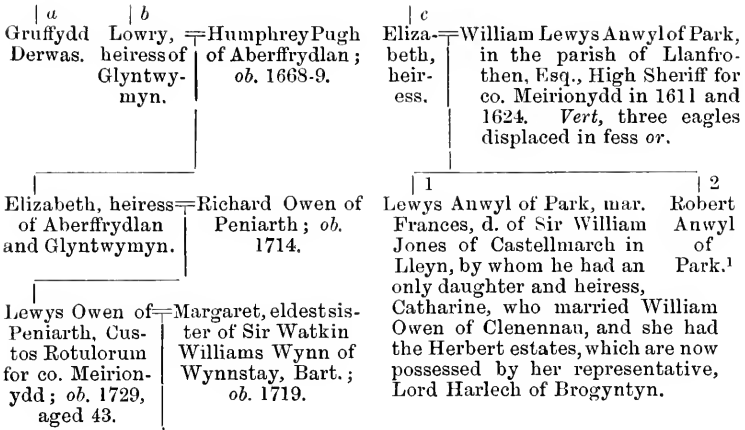
<p>Gruffydd of Glyn-twymyn, 1677.</p>	<p>Elizabeth, d. of John ab Richard.</p>	<p>Elizabeth, heiress.</p>	<p>John Herbert, son of Richard Herbert of Montgomery, Knt.</p>
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<p>Derwas Gruffydd of Glyn-twymyn, 1670.</p>	<p>Margaret, d. of Gruffydd Kyffin of Cae Coch, 2nd son of John Kyffin of Glasgoed. See vol. iv.</p>	<p>Edward Herbert of Cemaes.</p>	<p>Mabli, d. of Richard ab Hugh ab Ieuan of Dol y Corsilwyn. See vol. iv, p. 156.</p>
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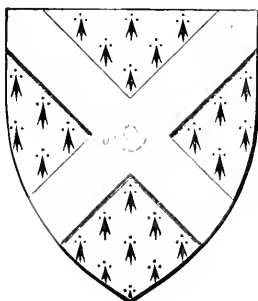
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Jane, sole heiress of Peniarth and Aberfrydian, married, first, to Richard, fifth Viscount Bulkeley, by whom she had no issue; and, secondly, to her kinsman, Edward Williams, a younger son of John Williams of Chester and Bodelwyddan, and grandson of the Right Hon. Sir William Williams, Bart., Speaker of the House of Commons in the reign of Charles II. Jane, the eldest daughter and sole heiress of Edward Williams and his wife Jane, married William Wynne of Wern, co. Carnarvon, Esq., High Sheriff for co. Montgomery in 1773, and for co. Meirionydd in 1772. Their eldest son, William Wynne of Peniarth, Esq., sold Aberfrydian to the late Sir John Edwards, Bart.

¹ Robert Anwyl of Park, Esq., married Catharine, daughter of Sir John Owen of Clenennau, in the parish of Penmorva, in Eivionydd. He was Sheriff for co. Meirionydd in 1650, and died 11th October 1653. Park and its extensive possessions descended eventually to Robert Anwyl's grand-daughter, Catharine, daughter of his second son Owen. She was married on the 7th of April 1697, to Sir Griffith Williams, Bart., of Marl, near Conwy. Their only son, Sir Robert Williams, Bart., dying without issue, the great property of the two families passed to his sister Anne, the wife, first of the Right Hon. Sir Thomas Prendergast, Bart., and secondly of Captain Terence Prendergast. In her time she had been maid of honour to Caroline, Queen of George II, and was probably the wealthiest heiress of her day. The estates were alienated, and she died in great poverty—it has been said in a poorhouse, at Eglwys Wen or Whitchurch, near Deubigh.



YNYS Y MAEN GWYN, YNHOWYN MEIRIONYDD.

Llywelyn ab Cynwrig = Nest, d. and co-heiress of Gruffydd ab Adda of ab Osbern Wyddel of Cors y Gedol. Ynys y Maen Gwyn ab Gruffydd ab Madog ab Cadifor ab Cunillin ab Gwaethfoed, Lord of Ceredigion. *Or*, a lion rampant, regardant *sable*.

Gruffydd ab Llywelyn of Cors y Gedol. = Efa, d. of Madog ab Elissau of Cryniarth, son of Iorwerth, Lord of Llangar, third son of Owain Brogyntyn, Lord of Dinmael and Edeyrnion; and sister and co-heir of Llywelyn ab Madog ab Elissau, Bishop of St. Asaph from 1357 to 1375. He was a firm adherent of the House of Lancaster, and one of the defenders of Harlech Castle under his valiant cousin, David ab Ieuan ab Einion. See "Penggwyn", vol. iv.

Einion ab Gruffydd of Cors y Gedol, and Ynys y Maen Gwyn. = Pangwyrth, d. of Rhydderch ab Ieuan Llwyd of Gogerddan ab Ieuan ab Gruffydd Foel ab Gruffydd ab Iorwerth ab Cadifor ab Gwaethfoed, Lord of Ceredigion.

<p>Iorwerth ab Einion of Ynys y Maen Gwyn.</p>	<p>3</p> <p>= Gwenllian, d. of Cynwrig ab Rotpert of Tegeingl.</p>	<p>1</p> <p>Gruffydd of Cors y Gedol.</p>	<p>2</p> <p>Ieuan, ancestor of the Lewyses of Pengwyn in Ffestiniog, and the Wynnes of Peniarth. See vol. iv.</p>
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Jenkin ab Iorwerth of Ynys y Maen Gwyn. He was farmer (lessee under the Crown) of the Mills of Keving and Caethle, and the Ferry of Aberdovey, 36 Henry VI; living in 1494. = Elin, d. of Gruffydd Derwas of Cemaes. See p. 109.

Howel ab Jenkin of Ynys y Maen Gwyn; died of the plague in 1494. = Mary, d. of Sir Roger Kynaston of Hordley, in Shropshire, Knt., Constable of Harlech Castle, and Sheriff for Shropshire in 1462.

Humphrey ab Howel of Ynys y Maen Gwyn. *Ob.* 1545. = Anne, or Agnes, d. of Sir Richard Herbert of Montgomery, Knt.

<p>John Wynn of Ynys y Maen Gwyn.</p>	<p>= Elizabeth, d. of Rhys Vaughan of Cors y Gedol.</p>	<p>Jane, ux. Gruffydd Nannau of Nannau.</p>	<p>Elizabeth, ux. Morgan ab Thomas of Crogen.</p>
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The above-named John Wynn had issue, by his wife Elizabeth, two sons and four daughters :—

i. Humphrey Wynn, of whom presently.

ii. Lewys Gwyn of Dolau Gwyn, in the parish of Towyn, Sheriff for co. Meirionydd in 1617. He married, first, Jane, daughter of Hugh Nannau of Nannau, and relict of Elis ab William Lloyd of Rhiwaedog, by whom he had a daughter and heiress, wife of Gruffydd Nannau of Nannau, Esq. He married, secondly, Anest, daughter of Hugh Gwyn ab Ieuan ab Gruffydd, by whom he had four daughters :—1, Mary ; 2, Elin ; 3, Elizabeth ; and 4, Margaret.

i. Mary, ux. Edward Powys of Vaner Abbey, son of John Powys, Sheriff for co. Meirionydd in 1543. The site of the dissolved monastery of Vaner, or Cymmer, with the greater part of its possessions, was granted in perpetuity, or leased to him, on the 19th April 1550. He is styled, in the charter of the reign of Edward VI, “John Powes de Hospitio suo, gent.” (the king’s household) ; and in the accounts of the Chamberlain for North Wales (1st and 2nd Philip and Mary), 1554, “Johannes Powes, Arm’, ball’ nuper Mon’ Kymmer”. He was Sergeant-at-Arms to Henry VIII, and was the eldest son of Reignallt ab John Vychan ab John ab David ab Mareddydd ab Ieuan ab Gruffydd ab Gwyn ab Gruffydd, Lord of Cegidfa and Deuddwr. Mary married, secondly, Harri Vaughan of Machynlleth, ab David Lloyd ab Llywelyn ab Maurice ab Howel ab Llywelyn ab Howel ab Llywelyn ab Cadwgan ab Howel ab Llywelyn ab Gruffydd ab Mareddydd ab Philip ab Uchdryd, Lord of Cyfeiliog, ab Edwyn ab Goronwy.

ii. Elin, ux. Mareddydd ab Rhys of Abergwydol, ab Ieuan ab Lewys ab Howel ab Madog ab Gruffydd ab Llywelyn of Abergwydol, ab Iorwerth ab David ab Howel Darowen, ab Philip ab Uchdryd, Lord of Cyfeiliog.

iii. Anne, ux William ab Lewys Gethin of Dolgelli, of the same line as Caerynwch.

iv. Margaret, ux. Cadwaladr ab Rhys of Bala.

Humphrey Wynn of Ynys y Maengwyn, married Jane,

daughter of Rhys Hughes of Maes y Pandy, Sheriff for co. Meirionydd in 1582, descended from Einion Sais (*argent*, three cocks, *gules*), by whom he had two daughters, co-heirs :—

I. Elizabeth, heiress of Ynys y Maen Gwyn.

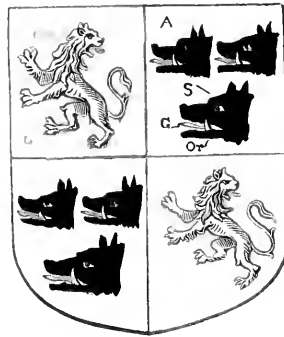
II. Catharine, co-heiress, ux. John Owen ab Owen Lewys Owen, Esq.

Elizabeth Wynn, the heiress of Ynys y Maen Gwyn, married Sir James Pryse, Knt. (son of John Pryse of Gogerddan, Esq.), who was Sheriff for co. Meirionydd in 1608. She died 17th May 1642. Bridget, only child and heiress of Sir James Pryse and Elizabeth Wynn, was married, first, to Robert Corbet, third son of Sir Vincent Corbet of Morton Corbet, co. Salop, Knt. She married, secondly, Sir Walter Lloyd of Llanfair Clydogau, Knt. The Ynys y Maen Gwyn estates remained in the male line of the Corbets till the death of Vincent Corbet, Esq., who left two daughters, co-heirs :—

I. Anne, the heiress of Ynys y Maen Gwyn, married to Athelstan Owen of Rhiwsaeson, Esq.

II. Rachel, co-heir, married to Love Parry of Penarth and Rhydolion, co. Caernarvon, Esq., M.P., by whom she had a son and heir, Love Parry of Penarth, Rhydolion, Wernfawr, and Madryn, whose eldest daughter and co-heir, Margaret, married, in 1780, Thomas Parry Jones of Llwyn On, in the parish of Wrexham, Esq. (See vol. ii, pp. 124, 125.)

Mrs. Owen, the heiress of Ynys y Maen Gwyn, died on the 16th July 1760, aged seventy-six. By her an entail was created, settling Ynys y Maen Gwyn and its extensive possessions upon the descendants of her youngest daughter (her two sons died without issue), Anne, wife of Pryse Maurice of Lloran, co. Denbigh, Esq., upon condition of their assuming the name of Corbet. Under this entail, these estates eventually were vested in the late Athelstan Corbet (previously Maurice), Esq., who died on the 26th December 1835. This fine estate has now been sold.



OWEN OF RHIWSAESON IN CYVEILIOG.

Ethelstan Glodrhudd, Prince of Fferlis. See vol. ii. = Gwladys, d. and sole heiress of Rhun ab Cynan Veiniad ab Gwaethfoed, Lord of Ceredigion.

Cadwgan, Lord of Radnor, Buallt, Kerry, and Cedewain. William the Conqueror fell upon this Cadwgan, and took all the English country from him. = Eva, sister of Iestyn ab Gwrgant, King of Glamorgan, founder of the Fourth Royal Tribe.

Idnerth, Lord of Radnorshire. = Dyddgu, d. of Aaron Poen ab Payne ab Io. ab Meirchion.

Ednyved. = Jane, d. of Iefaf, Lord of Arwystli. See vol. i.

Gruffydd. = Arddyn, d. of Llywarch ab Lloen ab Cilmin Troedtu. Howel.

Howel. = Annes Goch, d. of Ieuan ab Y Moelwyn, Lord of Buallt.

Ithel Aur Gledde of Rhiwsaeson, Esq. = Annesta, d. of Owain Cyfeiliog, Prince of Powys. Three portions of land in Rhiwsaeson were given with this Annesta.

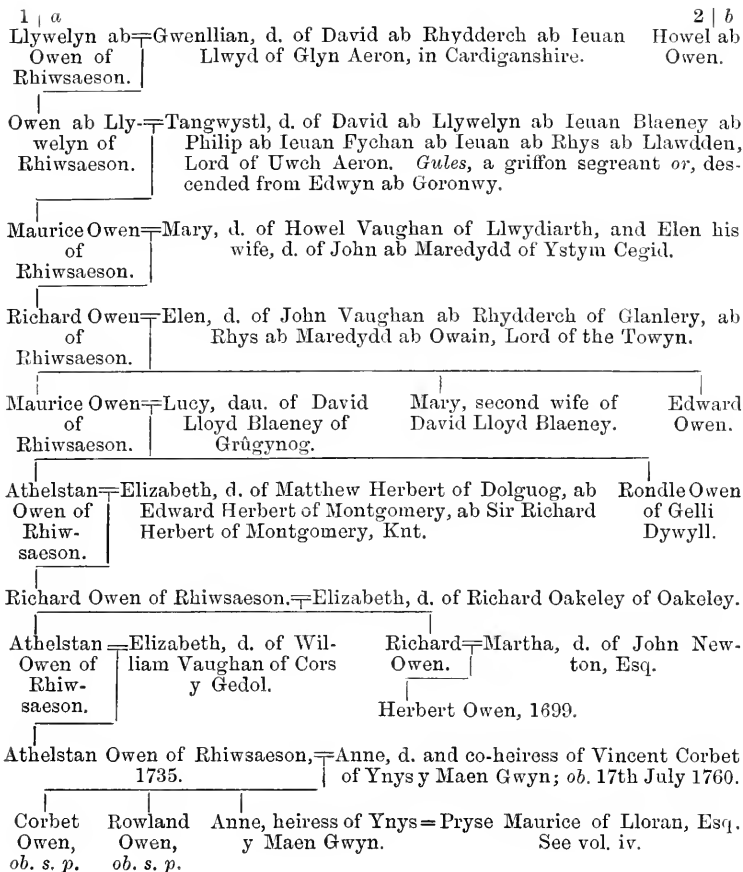
Henwyn ab Ithel of Rhiwsaeson. = Eva, d. of Iorwerth ab Trahaiarn, Lord of Garthmael. See p. 120.

Meilir ab Henwyn of Rhiwsaeson. = Morvyth, d. of Einion ab Cynfelyn, Lord of Manafon.

Ieuan ab Meilir of Rhiwsaeson. = Eva, d. of Llywelyn ab Gruffydd ab Mareddydd ab Philip ab Uchdryd, Lord of Cyfeiliog.

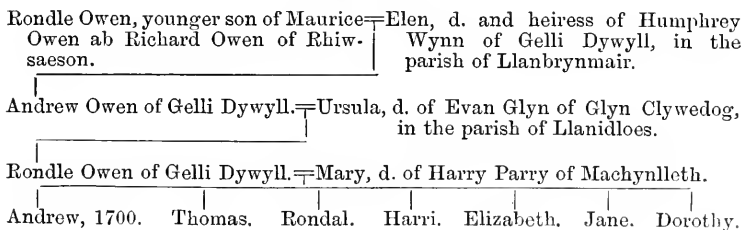
Gruffydd of Rhiwsaeson. = Margaret, d. of Howel ab Rhys ab David of Gilfachwen, ab Howel Fychan ab Howel Fawr ab Rhys Voel ab Rhydderch ab Cadifor ab Dyfnwal, Lord of Castell Howel.

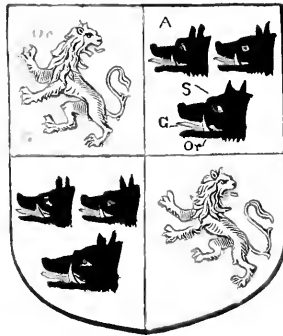
Owen of Rhiwsaeson. = Eva, d. and co-heir of Llywelyn Gogof, second son of Ieuan Ilwyd ab Llywelyn ab Tudor of Mathafarn. Morgan Hir.



OWEN OF GELLI DYWYLL.

(*Add. MS.* 9865.)





WYNN OF GELLI DYWYLL.

Howel, younger son of Owen ab Gruffydd = Maud, d. of Mareddydd ab Adda of Rhiwsaeson. Moel.

David ab Howel = 1st, Marred, d. and heiress of Ieuan ab Gruffydd ab Jenkyn of Llwydiarth. = 2nd, Maltt, dan. of David Llwyd ab Llywelyn ab Gruffydd of Mathafarn.

Humphrey of Gelli Dywyll.

= Catharine, d. of Ieuan ab David Lloyd ab Llywelyn ab Gruffydd.

Morgan = Lowry,¹ d. of David Anwyl ab Rhys Fychan of Llangyby.

Elen, ux. Cadwaladr ab Owain ab Ieuan Blaeney.

Margaret, ux. Ieuan ab John ab Guttyn Bach of Penllyn.

Maud, ux. Ieuan ab David Hir ab Ieuan ab Madog ab Howel.

Catharine, ux. Llywelyn ab Gwilym ab Llywelyn.

Thomas of Gelli Dywyll = Elizabeth, d. of Owain ab John ab Mareddydd of Ystym Cegid. Vol. iv, p. 296.

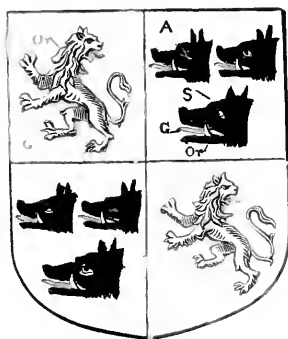
Morgan.

Gwen, ux. Cadwaladr ab Rhys ab Ieuan ab David Lloyd.

Humphrey Wynn of Gelli Dywyll = Elizabeth, d. of .. Herbert of ... David.

Elen, heiress of Gelli Dywyll = Rondle Owen, younger son of Maurice Owen of Rhiwsaeson.

¹ Lowry, d. and heiress of David Anwyl ab Gruffydd ab Ednyfed ab Gruffydd ab Aron of Peniarth. — *Hart. MS.* 1969.



WILLIAMS OF PENTREF CYNDELW IN
LLANBRYNMAIR.

(*Add. MS. 9865.*)

Madog Hir, younger son of Gruffydd=Agnes, d. of Howel ab Gruffydd ab
ab Ieuan ab Meilir of Rhiwsaeson. Adda Moel ab Adda Mawr.

Dio ab Madog=Gwen, d. of Einion ab Ieuan ab Madog.

Gutto ab Dio=Angharad, d. of Maredydd ab Jenkyn ab David ab Rhirid ab
David ab Rhirid of Caer Einion.

Bedo=Gwenllian, d. of Ieuan ab Madog Fychan.

Gwilym of=Mallt, d. and heiress of Llywelyn ab Ieuan ab Deio Bwll ab
Cemaes. Ieuan ab Madog ab Gruffydd Chwith ab Philip ab Uchdryd,
Lord of Cyfeiliog.

David of Pentref Cynddelw in Llanbrynmair=

John=Lowri, d. of Gruffydd ab Ednyfed ab Howel ab Maredydd ab Gruff-
ydd Derwas of Cemaes.

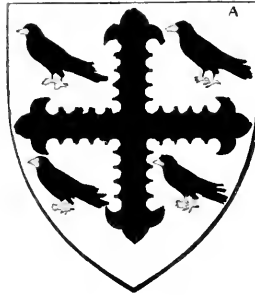
Thomas=Catharine, d. of Morgan ab Llywelyn ab Thomas ab Robert ab
Tudor, des. from Marchweithian.

William=Margaret, d. of Evan Lloyd of Ceiswyn, Esq.

Thomas=Mary, d. of John Jenkyns.

William of Pentref Cyn-
ddelw=Margaret, d. of Humphrey Jones of Clegyrddwr in Llanbrynmair,
ab Gruffydd Jones ab Humphrey Jones of Clegyrddwr, ab John
ab Ieuan ab Maurice ab Ieuan Goch ab Maredydd Fychan of
Maesmawr in Arwystli, ab Maredydd ab Philip ab Gruffydd ab
Maredydd ab Einion ab Cynfelyn, Lord of Manavon. See p. 69.

Humphrey Williams of Pentref=Mabel, d. of Jenkyn Lloyd of Clochfaen,
Cynddelw, 1698.



MORGAN OF CAELAN IN LLANBRYNMAIR.

(Harl. MSS. 1969, 2299.)

Uchdryd ap Edwyn, Lord of Cyfeiliog. = Agnes, d. of Llywelyn Eur Dorchog, Lord of Iâl and Ystrad Alun. See p. 85.

Philip of Cyfeiliog. = Janet, d. of Rhys ab Howel ab Trahaiarn.

Howel Darowen. = Angharad, d. of Llywelyn Fychan, Baron of Main.

Mareddydd of Cyfeiliog. One of the witnesses to a charter of Gwenwynwyn, Prince of Upper Powys, to the Abbey of Strata Marcella, in the year 1199.

David of Darowen. = Jane, d. of Howel ab David of Trevor. | Tudor of Gruffydd. | Llywelyn. Penegoes.

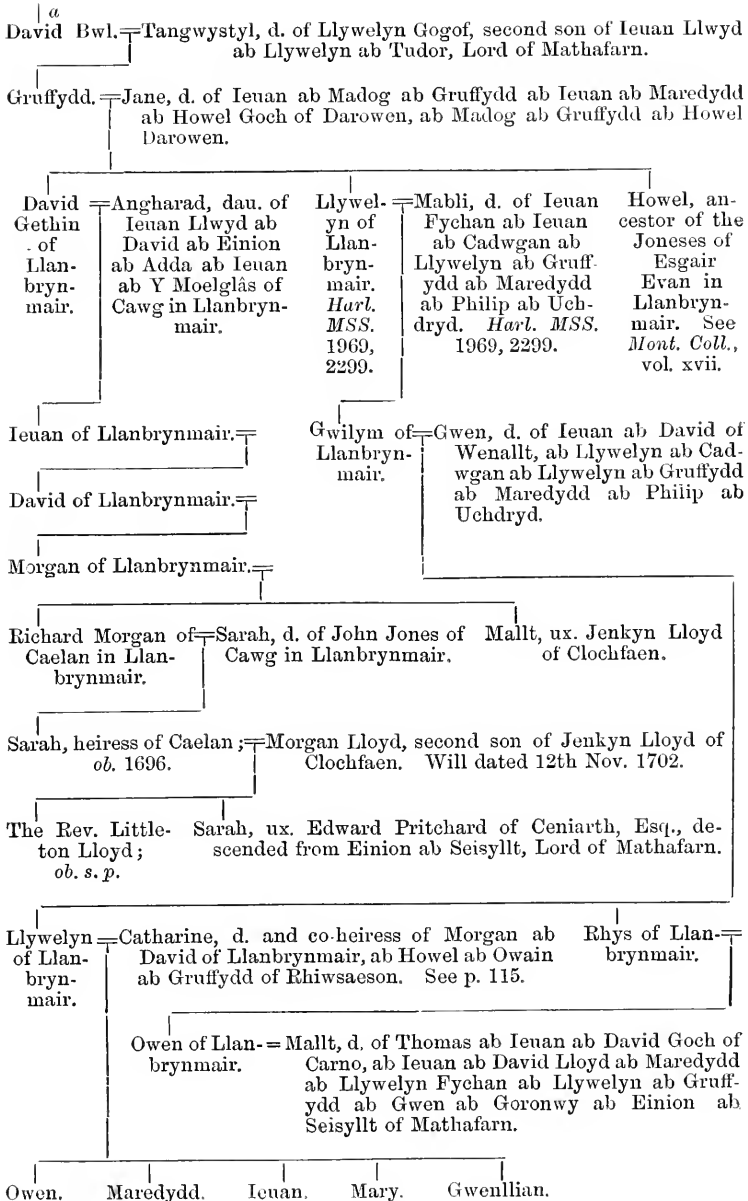
Iorwerth of Abergwydol in Darowen. = Arddun, d. of Trahaiarn ab Cynwrig, second son of Pasgen ab Gwyn ab Gruffydd, Lord of Cegidfa, Broniarth, and Deuddwr.

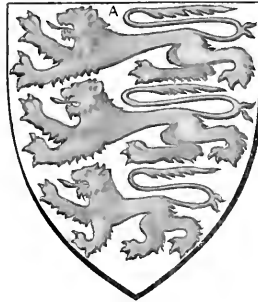
Llywelyn of Abergwydol. = Janet, d. of Sir John Scudamore, Knt.

Gruffydd of Abergwydol. = Dyddgu, d. of Llywelyn Fychan ab Llywelyn ab Gruffydd ab Gwen ab Goronwy ab Einion ab Seisyllt, Lord of Mathafarn.

Llywelyn of Abergwydol. = Mary, d. of Llywelyn ab Madog ab Tudor of Penegoes, ab Howel Darowen.

Madog ab Llywelyn. = Elizabeth, d. of Owen ab Mareddydd ab David Llwyd of Neuadd Wen, ab Gruffydd Fychan ab Gruffydd Vyrgoch ab Einion ab Ednyfed ab Sulien ab Caradog ab Collwyn ab Y Lles Craff of Meivod, ab Mareddydd ab Cynan, Lord of Rhiwhirieth, in Llanfair Caer Einion, and of Neuadd Wen and Coed Talog in Llanerfyl. Cynan was one of the sons of Owain Gwynydd. Mareddydd ab Cynan bore quarterly *argent* and *gules*, four lions passant counterchanged. | Gruffydd of Abergwydol.





BERTHLLLOYD.

Llywelyn Eurdorchog, Lord of Iâl and Ystrad Alun, Prime Minister of Gruffydd ab Llywelyn ab Seisyllt, King of Wales. *Azure*, a lion passant gardant, his tail between his legs and reflected over his back *or*. See p. 83, and vol. ii, p. 345.

Eva, d. of Cynvyn ab Gwrystan, King of Powys, and sister of Bleddyn ab Cynwyn, Prince of Powys.

Llywelyn Fychan. = Agnes, d. of Cadwgan ab Elystan Glodrhudd, Prince of Fferlis.

Rhys Goch. = Lleucu, d. of Llywelyn ab Meilir Grûg, Lord of Trefgynon and Westbury.

Einion. = Jane, d. of Einion ab Seisyllt, Lord of Mathafarn.

Iorwerth. = Jane, d. of David Fychan ab David of Bacheldref.

Trahaiarn, Lord of Garthmael, which was given him by the Prince of Powys for his bravery in battle, together with a new coat of arms, *argent*, three lions passant in pale *gules*.

Agnes, d. of Ieuan ab Madog ab Einion ab Cynfelyn, Lord of Manafon. According to *Lewys Dwnn*, vol. i, p. 111, Trahaiarn married Dyddgu, d. of Mareddydd ab Rotpert, Lord of Cydwain.

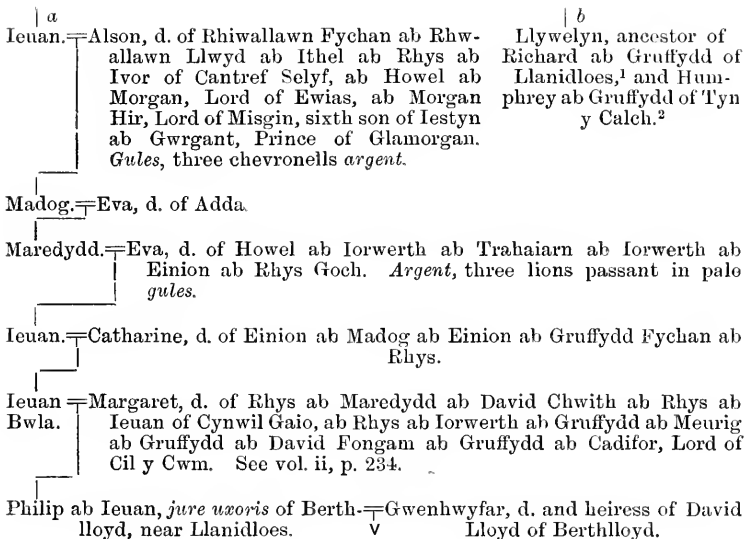
Y Gwion or Gwgan. = Rhys. Iorwerth. = Jane, d. of Sir Peter Corbet, Knt. Ieuan. = Meurig.

Iorwerth. = Iorwerth Fychan. = Howel. Jonas, ancestor of the Maurices of Ucheldref.¹ Madog. = Madog y Twppa of Plâs y Twppa in Bettws y Cedwg. Maredydd.

| a

| b

¹ John Maurice of Ucheldref in Bettws y Cedwg in Cedewain, ab Maurice ab Rowland ab Howel ab David ab Gruffydd ab Jonas Fychan ab Jonas.



LLOYD OF BERTHLLLOYD IN ARWYSTLI.

(Add. MS. 15,017.)

David Lloyd of Berthlloyd, ab Gruffydd ab Einion ab Iorwerth ab Mareddydd ab Madog Danwr, Lord of Llangurig. *Ermine, a lion rampant sable, in a border gules, charged with eight mullets or.* See "Clochfaen", vol. ii.

| ^a

¹ Gruffydd ab Richard of Llanidloes, ab Gruffydd ab John ab Hugh ab Llywelyn ab Iorwerth ab Gwgan, or Y Gwion, ab Trahaiarn, Lord of Garthmael.

² Edward Humphreys of Ty'n y Calch in Bettws, ab Gruffydd ab John ab Hugh ab Llywelyn ab Iorwerth ab Gwgan, etc.

<p> a Gwenhwyfar, heiress of Berthlloyd.</p>	<p>—Philip ab Ieuan Bwla ab Ieuan ab Mareddydd ab Madog ab Ieuan ab Iorwerth ab Y Gwyon ab Trahaiarn ab Iorwerth, Lord of Garthmael. <i>Argent</i>, three lions passant in pale <i>gules</i>. See p. 120.</p>		
<p>Ieuan ab Philip of Berthlloyd.</p>	<p>—Angharad, d. of Maurice ab David ab Llywelyn of Creuddyn in Ceredigion, ab Rhys ab Llywelyn ab Rhys ab Iorwerth ab Rhys ab Gruffydd ab Collwyn ab Tangno, Lord of Eivionydd and Arddwy. <i>Sable</i>, a chev. inter three fleurs-de-lys <i>argent</i>.</p>		
<p>Jenkyn ab Ieuan of Berthlloyd. His name appears in the list of the Exchequer Subsidies for the Hundred of Llanidloes, 37th Henry VIII, 1546. See vol. ii, p. 292.</p>	<p>—Gwenhwyfar, d. of Mareddydd (or Matthew, according to the <i>Wynnstay MS.</i>) ab Llywelyn ab Ieuan ab Mareddydd ab Madog Goch of Glandulas, ab Madog Fychan ab Madog ab Ieuan ab Gruffydd ab Mareddydd ab Madog Danwr. Her mother was Arddun, d. of Llywelyn ab Gruffydd of Bettws in Cedewain.</p>		
<p>David Lloyd of Berthlloyd, High Sheriff for co. Montgomery, 1576.</p>	<p>—Lowry, d. of Owain Gwynn ab Llywelyn Lloyd of Llanidloes, Esq. Quarterly, 1st and 4th, <i>azure</i>, a lion passant <i>argent</i>, for Einion ab Cynfelyn, Lord of Manavon; 2nd and 3rd, or, a lion rampant <i>azure</i>, for Cadwgan of Nannau, Prince of Powys.</p>	<p>Margaret, ux. Cadwaladr Glynn of Glyn Clywedog. <i>Azure</i>, three cocks <i>argent</i>, crested and wattled <i>or</i>.</p>	<p>Mallt, ux. David Lloyd of Llanidloes, ab Mareddydd ab John ab Mareddydd ab Rhys of Glanmeheli. See vol. iv.</p>

David Lloyd of Berthlloyd had issue, by Lowri his wife, three sons and four daughters:—

I. Jenkyn Lloyd, of whom presently.

II. Edward Lloyd of Trefeglwys. He married Ursula, daughter of Hugh Owen of Caerberllan, in the parish of Llanfihangl y Pennant, co. Meirionydd, who bore *azure*, three cocks *argent*, crested and wattled *or*, by whom he had two sons:—1, David Lloyd, LL.D., of All Souls' College, Oxford, Rector of Llanfair and Winwick, and Warden of Ruthin, from which last place he was ejected in the time of the Commonwealth, and to which he was restored and promoted to the deanery of St. Asaph in the year 1660. He died at Ruthin in 1663. 2, Oliver Lloyd, LL.D., Fellow of All Souls' College, Oxford, whence he was ejected in 1648, restored in 1660, and died in London in 1662.

III. Oliver Lloyd, of the Court of Arches.

I. Elizabeth, ux. Edward Blaeney of Maesmawr, ab

Thomas ab Ieuan Blayney of Grûgynog. *Sable*, three horse's heads crased *argent*.

II. Margaret, ux. Evan Vaughan of Trawscoed, co. Cardigan, ancestor of the Earls of Lisburne. *Sable*, a chev. inter three fleurs-de-lys *argent*.

III. Catherine, ux. Richard Bowen of Pen yr Allt Goch, near Llanidloes.

IV. Mallt, ux. Edward Gwynn of Llanidloes, ab John ab Morgan Gwynn ab Owain Gwynn, Esq., descended from Cadwgan of Nannau, Prince of Powys.

Jenkyn Lloyd of Berthlloyd, Steward of the lordship of Arwystli, High Sheriff for co. Montgomery, 1588, and again in 1606; *ob.* 1626, and was buried in the chancel of Llanidloes Church. He married, first, Dorothy, daughter of Edmund Walters of Ludlow, Chief Justice of South Wales, and of the Council for the Court of the Marches; and at his death was buried in Ludlow Church, where his tomb is still to be seen. He bore *sable*, a fess indented inter three eagles displayed *argent*, membered *gules*; and he married Mary, daughter of Thomas Hackluit of Eyton, co. Salop, Esq. Jenkyn Lloyd married, secondly, Joyce, daughter of Edward Herbert of Montgomery, Esq., ab Sir Richard Herbert, Knt., by whom he had one daughter, Elizabeth, who was married to John Blayney of Grûgynog, Esq.

Jenkyn Lloyd had issue by his first wife, Dorothy Walters, five sons and eight daughters:—

I. Sir Edward Lloyd, Knt., of whom presently.

II. James Lloyd of the Inner Temple.

III. Richard Lloyd, a parson in South Wales.

IV. John Lloyd.

V. Jenkyn Lloyd, a parson.

I. Dorothy, born in 1640. She married David Holland of Kinmael, Esq., by whom she had two daughters, co-heiresses:—1, Mary, ux. William Price of Rhiwlas, in Penllyn, Esq., who bore *gules*, a lion rampant *argent*, holding in its paws a rose of the second froned *vert*; and 2, Elizabeth, who had Kinmael, and married Sir

John Carter, an officer in Cromwell's army,¹ who bore *azure*, a talbot passant inter three buckles *or*. Sir John died 25th November 1676, leaving one son, Thomas Carter, who succeeded to Kinmael. (Vol. iv, pp. vi, 344.)

II. Mary, ux. William Herbert of Park.

III. Margaret, ux. Rhys Lloyd of Clochfaen ; marriage settlements dated 1627.

IV. Frances.

V. Martha, ux.—1st, David Maurice of Maesmawr in Arwystli (*azure*, three cocks *argent*, crested and wattled *or*); and ux., 2nd, of Hugh Pugh of Llanbedr, Warden of Ruthin, who previously had been parson of Trefeglwys. She died in 1678.

VI. Jane. She was the second wife of Evan Glynn of Glyn Clywedog, near Llanidloes, descended from Aleth, King of Dyfed, who bore *azure*, three cocks *argent*, crested and wattled *or*. She died in 1635, and was buried at Llanidloes.

VII. Lowri, ux. Maurice ab Jenkyn of Llanwnog.

VIII. Blanche, ux. Edward Wynn ab Rhys Wynn of Llandinam.

Sir Edward Lloyd of Berthlloyd, Knight, High Sheriff for co. Montgomery, 1629 ; made Burgess of Denbigh in 1632 ; buried 2nd March 1666 at Llanidloes. He married Ursula, daughter of Sir Henry Salusbury of Llyweni, Knight and Baronet, by Hester his wife, daughter of Sir Thomas Myddleton of Chirk Castle, Knight. The arms of the Salusburies are *gules*, a lion rampant ducally crowned *or*, inter three crescents *argent*. By this lady Sir Edward had issue seven sons and four daughters :—

I. Edward Lloyd, of whom presently.

II. Salusbury Lloyd ; and five other sons who died without issue.

I. Dorothy, ux. Robert Brixton, D.D., of Dedford in Kent.

II. Anne, ux.—1st, Edward Thelwall of Llanbedr Hall, in Dyffryn Clwyd, Esq. ; and, 2nd, Thomas Williams of Helygen, Esq.

¹ *Add. MS.* 14,896.

III. Elizabeth, ux. Robert, second son of Robert Wynn of Voelas, Esq. *Gules*, a lion rampant *argent*, holding in its paws a rose of the second, leaves and stem ppr.

IV. Ursula, ux. Roger Mostyn of Cilcain, Esq.

Edward Lloyd of Berthlloyd, *ob.* 6th October, and was buried at Llanidloes on the ninth of the same month, 1696. He married, first, Dorothy, daughter of Thomas Booker of Over Peover, in Kent, Esq. (*or*, an eagle displayed *vert*, crowned *argent*, in a border *azure*, charged with eight fleurs-de-lys *or*), by whom he had issue one son and four daughters:—

I. Edward Lloyd, of whom presently.

I. Margaret.

II. Dorothy, ux. John Lloyd, Warden of Ruthin, Rector of Llanynys, and Vicar of Llaneurgain, or Hope. She died in 1700, aged 39, and was buried at Llanynys.

III. Jane, ux. Humphrey Lloyd of Aberbechan, who died in 1705. She died in 1737; and both are buried in the Lady Chapel of Old St. Chad's, in Shrewsbury.

IV. Ursula.

Edward Lloyd of Berthlloyd, who married Elvira, daughter of Major David Parry of Middlesex; and, secondly, Catharine, daughter of Sir John Wittewrong of Harpenden, co. Herts, Bart., High Sheriff for Herefordshire in 1658, and Elizabeth, his second wife, daughter of Timothy Myddleton of Stansted Mountfitchet, co. Essex, Esq. Bendy of six, *argent* and *gules*, on ^a chief *azure*, a bar indented *or*, for Wittewrong. Sir John's first wife was Mary, daughter of Sir Thomas Myddleton, of Chirk Castle, Knt. Mrs. Catharine Lloyd by her will left £50, the interest thereof to be paid yearly out of Pantpoeth, in the parish of Llandinam, for the use of the poor of that parish.

This last Edward Lloyd of Berthlloyd had a son and heir named Edward, and three daughters, one of whom married Mr. Clun of Clun, who then owned Grandulas Isaf, in the parish of Llanidloes. Edward, the only son, married the daughter of a merchant in London, which so

annoyed his father that he determined never to see him again. One night, when this young gentleman was asleep in bed with his wife, in London, he was awakened by hearing some one knocking at the door, and, thinking it might possibly, as he told his wife, be somebody from Wales bearing a message of forgiveness from his father, rushed downstairs and opened the door, and was never heard of afterwards. After some years had passed away, his sisters, having given up all hopes of ever hearing of their unfortunate brother, sold the Berthlloyd estate to the late Sir Edward Lloyd of Pengwern, Bart., the ancestor of the present Lord Mostyn, who afterwards sold the estate to Mr. Morris of Oxton, near Shrewsbury.

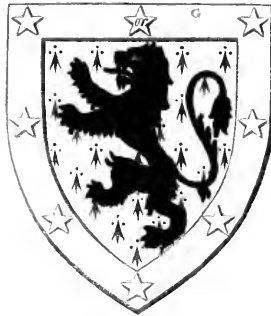
On a mural tablet in the Church of Helygen, or Halkin, is the following inscription :—

“ Here lyeth the Body of Anne Williams, eldest daughter of Sir Edward Lloyd of Berth Lloyd, Knt., and Dame Ursula his wife, eldest daughter of Sir Henry Salusbury of Lleweny, Bart. She was first married to Sir Edward Thelwall of Llanbedr, Esq., by whom she had one son and two daughters, now living. She was afterwards married to Thomas Williams of Halkin, Esq., by whom she had three sons, all died before her, and two daughters, yet surviving. She was religious, charitable, and obliging, well beloved in all places where she lived. She long endured a languishing illness with great patience and resignation. She lived full of good works, and dyed much lamented in the 69th year of her age, April the 16th, 1703.”

On a tablet in the Church of Llanynys, in Dyffryn Clwyd, is the following inscription :—

“ M.S.

“ Charissimæ Uxoris Dorotheæ Lloyd Filiæ secundæ genitæ Edwardi Lloyd de Berthlloyd in ægro Montgomeri Armigeri Fæminæ vita integerima, Moribus admodum modestis Animo erga Deum devoto Quæ cum nuptiale Fædus annis pene viginti et uno Sanctissime servasset Hujusque non minus undecim Quorum septem supersunt pignora peperisset violenta febris, proh ! dolor ! correpta 8vo die Iunii Ex hac vita ad cœlestem quam in terris anhelavit placide emigravit Et reliquiæ hic infra depositæ anno ætatis suæ 39no Salutis 1700. Johannis Lloyd Guard : Ruthin ; et Hujus Ecclesiæ Vicarius Conjugalibus suæ ei (?) ergo Mærens mæstus posuit.



MATTHEWS OF LLANIDLOES AND ESGAIR FOEL
EIRIN IN MEIRIONYDD.

(*Wynnstay MS., Wills, Parish Registers, Family Records.*)

Gruffydd of Cefn yr Hafodau, ab Maredydd ab Madog Danwr. =

Iorwerth ab Gruffydd of Cefn yr Hafodau. See vol. ii.	Ieuan ab Gruff- ydd.	=	Annesta, d. of Maredydd ab Ieuan ab Madog of Manafon.
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Madog ab Ieuan. =	Philip ab Ieuan, ancestor of Jenkyn ab Llywelyn = of Esgair Graig, 1588. See vol. ii, p. 269. v
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Madog Fychan. =

Madog Goch of Arwystli. =

Maredydd ab Madog. =

Ieuan ab Maredydd of Glandulas. =

Llywelyn ab Ieuan of Glandulas. =

Matthew ab Llywelyn = of Glandulas.	Arddun, d. of Llywelyn ab Gruffydd of Bettws yn Cedewaen; descended from Tudor Trevor.
--	---

Richard ab Matthew = of Glandulas; living in 1546.	Elen, d. of Rhys ab Ieuan ab David ab Rhys.	Gwenhwyfar, ux. Jenkyn ab Ieuan ab Philip of Berth- lloyd.
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Ieuan ab Richard of Glandulas. =

David ab Ieuan = of Glandulas.	Elen, d. of Rhys ab Maurice ab Llywelyn of Llanywared, second son of Ieuan ab Gruffydd ab Howel Lloyd of Clochfaen. See vol. ii, p. 265.
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Matthew Goch. =	Elinor, d. of Dafydd ab Ieuan ab Maurice (will proved 1661).
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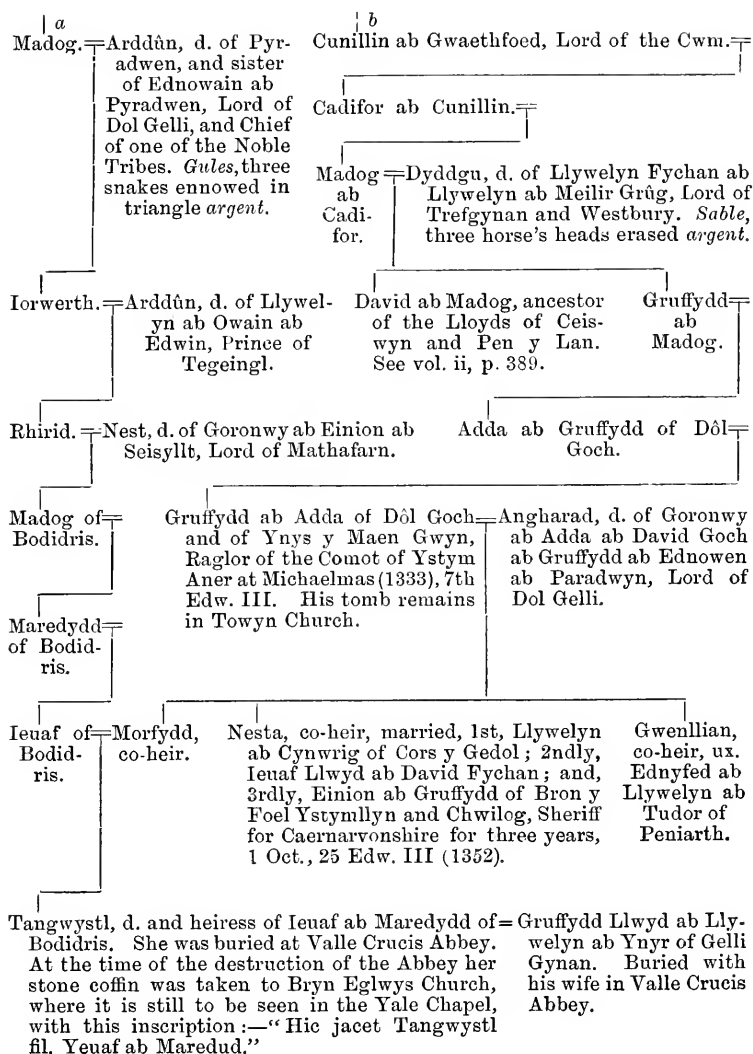
^a
 Richard Matthews, nat. 1660, ob. 1692; m. 1682. = Catharine Pryse. At Esgair Voel Eirin is a beautifully carved oak cupboard, bearing her initials.
 Ezekiel Matthews, nat. 1685, ob. (will proved) 1770; devised houses in Llanidloes to his son Richard. = Elizabeth Philips, from Berthlloyd.
 Richard Matthews, nat. 1729. = Margaret. Thomas Matthews.
 Richard Matthews, nat. 1758. = Anne, d. of Maurice Oliver Morris of Esgair Voel Eirin, co. Meirionydd.
 Richard Matthews of Esgair Voel Eirin, 23rd (Royal Welsh Fusiliers) Regiment. = Mary, d. of John Jones of Esgair Ieuan,¹ in Llanbrynmair.
 Richard Matthews, ob. s. p. Mary Anne. = Lawrence Ruck, Esq.
 Arthur Ashley Ruck, Major 5th Regiment. = Eleanor, 2nd d. of Captain R. W. D'Arcy, Bombay Grenadiers. Richard Matthews Ruck, Captain, R.E.
 Oliver Lawrence Ruck.

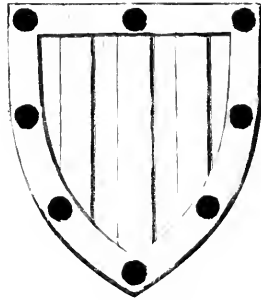
BODIDRIS YN IAL.

(From the MS of Ieuan Lloyd ab Geoffrey of Palau, Esq., 1634.)

Ednowain Bendew of Llys Coed y Mynydd, in the parish of Bodvari, Chief of One of the Noble Tribes of Gwynedd. <i>Argent</i> , a chev. inter three boar's heads couped <i>sable</i> .	= Gwerfyl, d. of Llu-ddoccaf ab Tudor Trevor.	Cloddien ab Gwy-dyr Hir, Lord of Ceredigion.	= Morfydd, d. and heiress of Odwyn ab Teithwalch, Lord of Ceredigion. <i>Sable</i> , a lion salient <i>argent</i> .
	= Gwaithfoed, Lord of Ceredigion. <i>Or</i> , a lion ramp. regardant <i>sable</i> .	= Morfydd, d. and co-heiress of Ynyr, King of Gwent. "Y Tri Chastell a gad gida hon." Party per pale <i>azure</i> and <i>sable</i> , three fleurs-de-lys <i>or</i> .	
a		b	

¹ John Jones of Esgair Evan, ab Thomas Jones ab John Jones ab Thomas Jones ab John Jones, ab Thomas Jones ab John ab Morgan ab Gwilym ab Howel ab Gruffydd ab David ab Madog ab Llywelyn ab Gruffydd ab Llywelyn ab Iorwerth ab David ab Howel ab Philip ab Uchdryd, Lord of Cyfeiliog, ab Edwyn ab Goronwy, Prince of Tegeingl.





BODIDRIS.

(Add. MS. 9864.)

Ynyr, Lord of Gelli Gyman yn Ial, one of the sons of Howel ab Moreiddig ab Sanddef Hardd, Lord of Mortyn and Llai in Maelor Gymraeg. He greatly distinguished himself at the battle of Crogen in 1165, and for his services he had a grant of the Manor of Gelli Gyman, together with the grant of a new coat of arms, from Gruffydd Maelor, Prince of Powys Fadog, which were, *gules*, three pales *or*, in a border of the second charged with eight ogresses. The Prince drew his bloody fingers over the shield of Ynyr, and told him to bear these marks for his armorial bearings.

<p>Llywelyn ab Ynyr, Lord of Gelli Gyman. He was one of the witnesses to a deed dated December 5th, A.D. 1247, which relates to a dispute between the sons of Ieuaif ab Maredydd on the one part, and the Lord Madog, the Abbot, and the Convent of Valle Crucis, on the other part, relative to the boundaries of the Manors of Crevauc (<i>Creigiog</i>) and Alhdkenbeber (<i>Allt y Gymbyd</i>).</p>	<p>—Margaret, d. of Gruffydd ab Iorwerth ab Ieuaif of Llwyn On, in Maelor Gymraeg. <i>Ermine</i>, a lion ramp. <i>sable</i>.</p>
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<p>Gruffydd Llwyd of Gelli Gyman, and <i>jure uxoris</i> of Bodidris. Buried in Valle Crucis Abbey, with his wife.</p>	<p>—Tangwystl, d. and heiress of Ieuaif ab Maredydd ab Madog of Bodidris. She was buried in Valle Crucis Abbey.</p>
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<p>Llywelyn ab Gruffydd Llwyd of Bodidris and Gelli Gyman.</p>	<p>—Margaret, sister of Einion Benfras, and d. of Llywelyn ab David ab Madog Fychan of Maes Maen Cymro in Dyffryn Clwyd. <i>Argent</i>, three cock's heads erased <i>sable</i>. See "Coedrwg".</p>
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<p>Ieuan ab Llywelyn of Podidris and Gelli Gyman.</p>	<p>—Mali, d. of Tudor ab Gruffydd Llwyd ab Heilin Frych of Berain in Llan Nefydd (<i>gules</i>, a lion ramp. <i>argent</i>). Her mother was Janet, d. of Bleddyn ab Einion Fychan ab Einion of Coed y Llai, ab Cadwgan Ddu ab Cadwgan Goch ab Y Gywion, Lord of Iâl and Ystrad Alun.</p>
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<p> a Tudor = Mali, d. of Gruffydd Lloyd of Bodidris and Gelli Gynan.</p>	<p> b Jenkyn of Allt Llwy- yn Dragon, now called Plás yn Iâl. He had a natural son named Gruffydd, by his concubine, Margaret, d. of Lly- welyn Goch ab Ednyfed of Glyn Dyfrdwy, descended from David Holbais, who bore <i>gules</i>, a chevron engrailed inter three boar's heads erased <i>argent</i>. See "Rhyd Onen" (<i>Palé MS.</i>).</p>	<p> c Lleicu, d. of Llywel- yn ab Ednyfed of Soulli.</p>	<p>Gruff- ydd. See p. 132.</p>
<p>David = Mallt, d. and heiress of Lloyd of Bodidris and Gelli Gynan.</p>	<p>Mallt, d. and heiress of Goronwy ab Ieuan ab David Lloyd of Hafod y Bwch and Borasham, second son of Madog ab Llywelyn, Lord of Eyton, Elisham, and Borasham. <i>Ermine</i>, a lion rampant. <i>azure</i>.</p>	<p>Margaret, heiress of Plás yn Iâl, ux. Elissau, second son of Gruffydd ab Einion ab Gruff- ydd of Cors y Gedol.</p>	

<p> 2 Tudor = Catharine, d. of Lloyd of Bodidris.</p>	<p> 5 Gruffydd Lloyd of Llandegla.</p>	<p> 1 Lewys Lloyd of Gelli Gynan.</p>	<p> 3 Sir Lewys Parson of Llan- degla.</p>	<p> 4 John Lloyd, Abbot of Valle Crucis.</p>
	<p>Deili, ux. John Erddig of Erddig.</p>	<p>Maud, ux. John ab Edward ab Madog of Cristionydd.</p>	<p>Alice, ux. Rhys Wynn ab Robert Salusbury of Llanrwst.</p>	

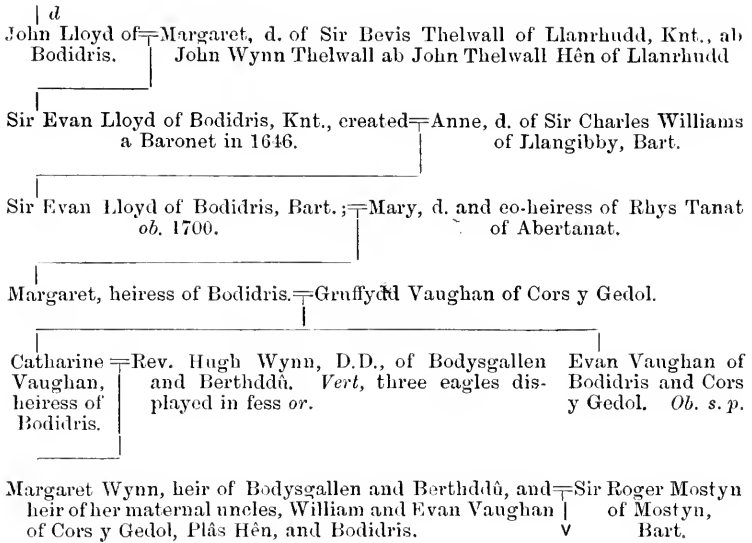
John Lloyd = Catharine, d. of Harri Salusbury Goch of Llawesog in Llan-
of Bodidris, High Sheriff for co. Den- rhaiadr in Ceinmeirch, ab Harri Salusbury, second son of
bigh, 1551. Thomas Salusbury Hên of Llyweni. Her mother was the
d. and heiress of Tudor Fychan of Y Gynudfa, in the town-
ship of Aberalwyn, co. Meirionydd, who died 28th June 1496;
the son of Tudor, one of the sons of Gruffydd ab Einion of
Cors y Gedol.

<p> 1 Sir Evan Lloyd = Elizabeth, dau. of of Bodidris, Thomas Mostyn of Knt., High Mostyn, Esq., and Sheriff for co. relict of John Wynn Denbigh, 1583. Iâl of Plás yn Iâl.</p>	<p> 2 3 4 Lewys Lloyd. John Lloyd. William Lloyd.</p>	<p> 1 Margaret, ux. John Pryse of Y Glwy- segl, one of the Council.</p>	
	<p> 2 Catharine, ux. John Trevor Fychan of Croes Oswallt.</p>	<p> 3 Jane, ux. John Ey- ton of Coed y Llai or Leeswood.</p>	<p> 4 Ann, ux. Ed- ward Brereton of Borasham.</p>

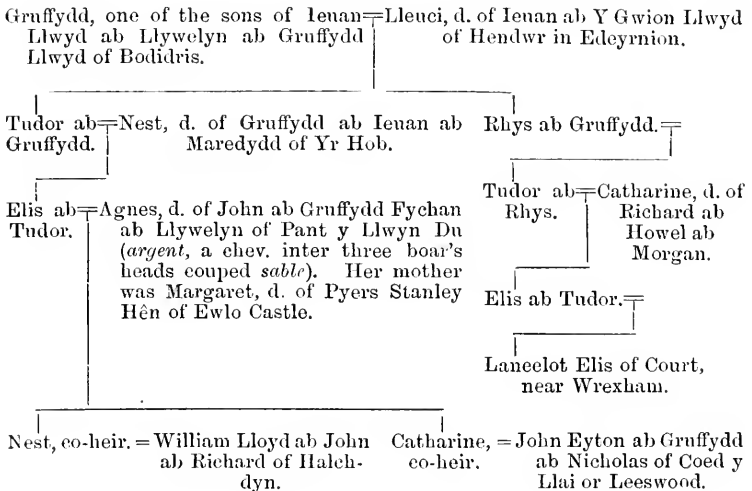
Sir John Lloyd of Bodi- = Margaret, d. of John Catharine, ux. Cadwaladr
dris, Knight Banneret. Salisbury of Rûg. Pryse of Plas yn Rhiwlas
in Penllyn.

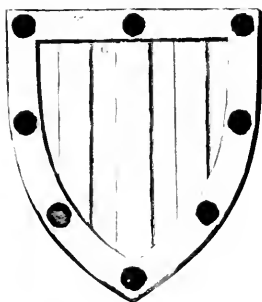
Evan Lloyd of Bodidris, Captain in the Royal = Mary, d. and co-heiress
Army, and a Magistrate and Custos Rotulorum of Sir Richard Trevor
for the county of Denbigh. He died at Pysadd- of Trefalun, Knt.
fed in Anglesey, in 1637, and was interred in the
Church of Llanarmon yn Iâl.

| d



IAL.





LLYS FASSI AND GELLI GYNAN.

(Add. MS. 9864.)

Lewys Lloyd of Gelli Gynan, eldest son of David Lloyd ab Tudor of Gelli Gynan and Bodidris. = Gwenhwyfar, d. of Edward Lloyd ab David Lloyd ab Bleddyn of Plas yn Hersedd in Ystrad Alun.

Edward Lloyd of Gelli Gynan, and *jure uxoris* of Llys Fassi. = Gwenhwyfar, d. and heiress of Tudor of Llys Fassi, son of Elissau ab Gruffydd of Allt Llwyn Dragon, now called Plâs yn Iâl.

John Lloyd of Llys Fassi.	= Elen, d. of Robert Salisbury of Rûg.	1	2	3	4
		Robert Tudor Lewys.	Jane, ux. Lewys ab Rhys Wynn.	Ann, ux. William Brassey.	Elizabeth, ux. Thomas ab Rhys Wynn.

5	6	7
Mallt, ux. Robert.	John ab Elen, ux., 1st, Ieuan ab Howel; 2nd, John ab Edward ab Mareddydd.	Catharine, ux. Thomas ab Rhys ab Llywelyn.

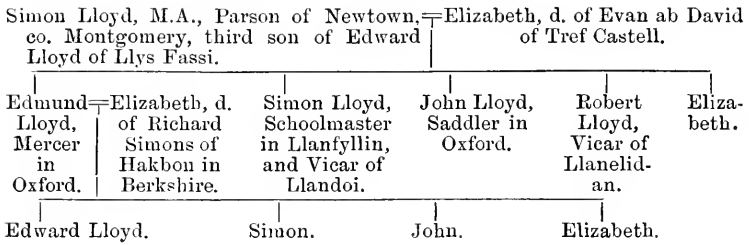
Edward Lloyd of Llys Fassi.	= Jane, dau. of Simon Thelwall of Plas y Ward.	John Pyers.	Gwen, ux. William ab Ieuan ab Richard.	Lowri, ux. Richard Lloyd Rosyndale of Denbigh.	Elizabeth, ux. Hugh Lloyd Rosyndale of Denbigh.
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John Lloyd of Llys Fassi.	= Alice, d. of Thomas Powel of Plas yn Horsli.	Thomas Lloyd.	= Lowri, d. and heiress of Robert ab David Lloyd of Llanelidan.	3
				Simon Lloyd, M.A. P. 134.

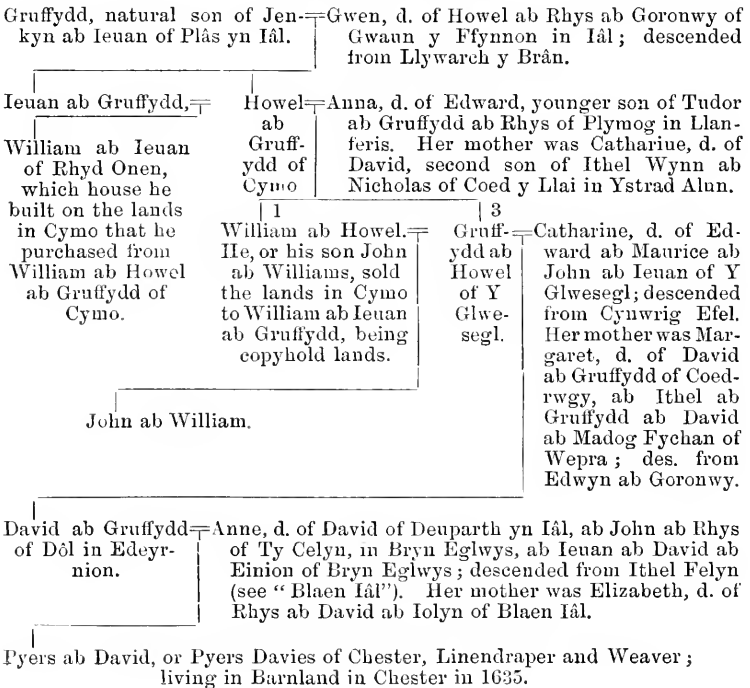
A son, s. p.		Elen.	
Eubule Lloyd.	= Catharine, d. of Gruffydd ab William of Ffynogion.	Robert Gabriel.	Elen. Gwyn. Eleanor.
Jane.	Dorothy.		

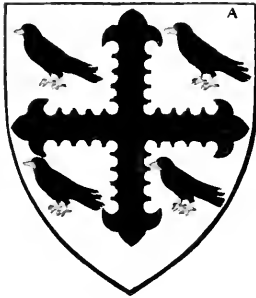
Edward Lloyd of Llys Fassi. = Mary, d. of Hugh Brooker of Southwark.

John Lloyd of Llys Fassi, had two sons, John and Edward, who died young.



RHYD ONEN IN THE TOWNSHIP OF CYMO IN IAL,
AND DŌL IN EDEYRNION.
(*Palé MSS.*)





COEDRWG IN THE PARISH OF LLANDYSILIO.

(*Palé MS.*; *Add. MS.* 15,017.)

Mareddydd ab Uchdryd ab Edwyn
ab Goronwy, Prince of Tegeingl.

Madog ab Mareddydd.

Iorwerth ab Madog.

Rhirid ab Iorwerth.

Einion ab Rhirid.

Madog ab Einion.

Madog Wyddel. He bore *argent*,
on a chevron inter three cock's
heads erased *sable*, three roses of
the field; the upper heads af-
frontée.

Madog Fychan of Wepra.

David ab Madog.

Gruffydd ab David. Llywelyn of Maes
Maen Cymro in
Llanynys.

Ithel ab Gruffydd.

| a

Hwfa ab Ithel Felyn, Lord of Iâl
and Ystrad Alun.

Howel Foel ab Hwfa of Cymo.

Ieuaf ab Howel Foel.

Y Gwion Gam ab Ieuaf.

Ithel ab Y Gwion—Generys, dau. of
Gam. Gwilym ab
Gwernen.

Gwilym ab Ithel.

Cadwgan ab Gwilym. Gruffydd, ancestor
of the Lloyds of
Llanarmon yn Iâl.

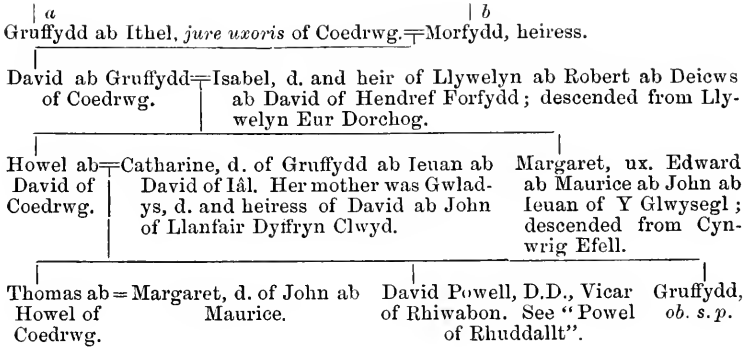
Einion ab Cadwgan.

David ab Einion of Bryn Eglwys.

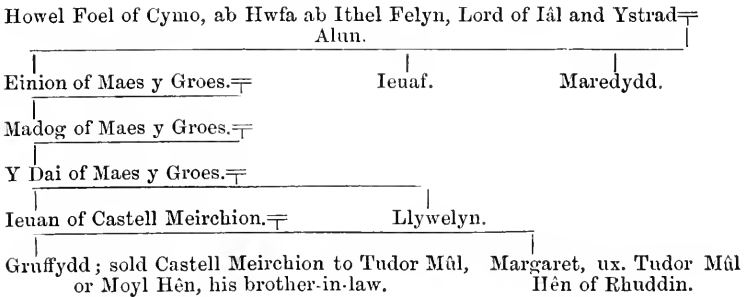
Ieuan ab David.

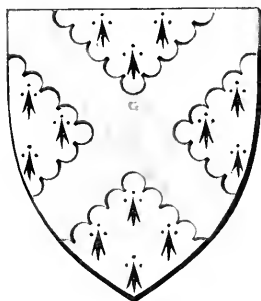
David ab Ieuan of Coedrwg.

| b



MAES Y GROES.





TOWNSHIP OF BODANWYDOG.—ALLT LLWYN
 DRAGON.—PLAS YN IAL.

Llywelyn ab Cynwrig ab Osbern Wyddel of Cors y Gedol. *Ermine*, a saltier engrailed *gules*. Crest, a wild boar in armour. Nest, d. and co-heiress of Gruffydd ab Adda ab Gruffydd ab Madog ab Cadifor ab Cunillin ab Gwaethfoed, Lord of Ceredigion (*or*, a lion rampt. regardant *sable*). She married, secondly, Ieuf Llwyd ab David Fychan. Thirdly, Einion ab Gruffydd of Chwilog, Sheriff for Caernarvonshire for three years, 25th Edward III.

Gruffydd ab Llywelyn of Cors y Gedol, a firm adherent of the House of Lancaster, and one of the defenders of Harlech under his valiant cousin, David ab Ieuan ab Einion. Efa, d. of Madog ab Elissau of Cryniarth, ab Iorwerth, Lord of Llangar, third son of Owain Brogyntyn, Lord of Dinmael and Edeyrnion, and sister and co-heir of Llywelyn ab Madog ab Elissau, Bishop of St. Asaph from 1357 to 1375.

Einion ab Gruffydd of Cors y Gedol. Tangwystl, d. of Rhyddarch ab Ieuan Llwyd of Gogerddan, ab Ieuan ab Gruffydd Foel ab Gruffydd ab Iorwerth ab Cadifor ab Gwaethfoed, Lord of Ceredigion. *Or*, a lion rampt. regardant *sable*.

Einion ab Gruffydd ab Llywelyn of Cors y Gedol had issue, by his wife Tangwystl, three sons and two daughters:—

I. Gruffydd ab Einion, of whom presently.

II. Ieuan ab Einion of Cryniarth in Edeyrnion. He was ancestor of the Lewyses of Pengwern in Ffestiniog and the Wynnes of Peniarth. He was one of the jurors on an inquisition held at Bala, 6th October 1427.

III. Iorwerth ab Einion, ancestor of the Wynns of Ynys y Maengwyn.

I. Mali, ux., 1st, Howel Sele of Nannau ; 2ndly, Owain ab Mareddydd ab Dafydd ab Gruffydd Fychan of Neuadd Wen, co. Montgomery, who was living 9th December 1446.

II. Tibot, ux., 1st, Howel ab Ieuan ab Iorwerth of Cynllaith ; 2ndly, Ieuan Fychan ab Ieuan Gethin of Cynllaith ; and 3rdly, Howel ab Tudor ab Goronwy of Penllyn.

Gruffydd ab Einion of Cors y Gedol married Lowri, daughter and co-heiress of Tudor¹ ab Gruffydd Fychan, Lord of Gwyddelwern and brother of Prince Owain Glyndyfrdwy (see vol. i), by whom, besides other issue, he had a third son—

Elissau, Baron of Gwyddelwern, who married Margaret, daughter and heir of Jenkyn of Allt Llwyn Dragon, now called Plâs yn Iâl, a younger son of Ieuan ab Llywelyn ab Gruffydd Llwyd of Bodidris. Her mother was Lleucu, daughter of Llywelyn ab Ednyfed of Sonlli (see vol. ii). By this lady Elissau had seven sons—

I. Gruffydd ab Elissau, ancestor of the Lloyds of Carrog and Rhagad.

II. John Wynn of Bryn Tangor.

III. Richard of Meardy in Gwyddelwern. He married Gwen, daughter of Ieuan ab Dafydd ab Ieuan ab Gwin of Branas Isaf, one of the Barons of Edeyrnion. *Argent*, on a chev. *gules*, three fleurs-de-lis *or*.

IV. Jenkyn.

V. Tudor of Llys Fassi, who married Eleanor, daughter of John Conwy of Bodrhuddan, by whom he had an only daughter and heiress, Gwenhwyfar, who married Edward Lloyd of Gelli Gyman, ancestor of the Lloyds of Llys Fassi.

VI. Ieuan Lloyd of Rhagad in Edeyrnion.

¹ He was upwards of twenty-four years of age on the 3rd September 1366, 10 Richard II, when, under the designation of Tudor de Glendore, he appeared as a witness in the celebrated Scroope and Grosvenour controversy.

VII. David Lloyd, of whose line we have to treat. Some authorities say that he was the eldest son.

David Llwyd Iâl, the seventh son, had Plâs yn Iâl. He married Gwenhwyfar, daughter of Richard Lloyd ab Robert Lloyd of Llwyn y Maen, in the lordship of Oswestry, by whom he had issue five sons and three daughters—

i. John Wynn Iâl, of whom presently.

ii. Thomas Iâl, or Yale, D.C.L., Dean of the Court of Arches and Chancellor of the University of Cambridge, 1589.

iii. Gruffydd Llwyd.

iv. Hugh Iâl, or Yale, of Oswestry, married Dorothy, daughter of Roger Roydon of Burton.

v. Roger Lloyd of Bryn Eglwys, ancestor of the Lloyds of Plâs Einion. His wife was Catharine, descended from Owain Brogyntyn.

i. Jane, ux. Edward Trevor of Bryn Cunallt.

ii. Catharine, ux. Lewys Lloyd ab Thomas Lloyd.

iii. Elen. She married, 1st, John Rogers; 2ndly, John Hanmer of Llys Bedydd; and 3rdly, Robert Lloyd of Bryn Halchdyn, in Hanmer parish. (See vol. iii.)

John Wynn Iâl, or Yale, of Plâs yn Iâl,¹ married Elizabeth, daughter of Thomas Mostyn ab Richard ab Howel of Mostyn, by whom he had a son and heir—

Thomas Yale of Plâs yn Yale, who was living in 1589, married Alice, daughter and co-heiress of Roger Roydon ab William Roydon ab John ab William ab Richard Roydon, who first came into Maclor with Lord Abergavenny, by whom he had issue, besides two daughters, Elizabeth and Dorothy, a son and heir—

Thomas Yale of Plâs yn Yale, who was living in 1617,

¹ John Wynn ab David Lloyd had by Agnes, daughter of John Lloyd, a son, David Lloyd, D.C.L., who married Frances, daughter of John Lloyd ab David Lloyd of the same descent of John Griffith of Lley, by whom he had six sons:—1, Thomas Yale; 2, George; 3, David; 4, John; 5, Hugh; and 6, Richard Yale; and three daughters, Mary, Dorothy, and Elizabeth (*Æe Cyriog MS.*).

and married Dorothy, daughter of Lancelot Bostock of Bostock Hall in Cheshire, by whom he was father of—

Thomas Yale of Plâs yn Yale, Captain in the army of King Charles I. He married, in 1649, Dorothy, daughter of Humphrey Hughes of Gwerclas, Baron of Cymer in Edeyrnion, by whom he had a son and heir—

Humphrey Yale of Plâs yn Yale, who by Susannah his wife, daughter of Thomas Lloyd of Domgay, had, besides a daughter, Dorothy, ux. John Wynn of Courts in Chirk, a son and heir—

David Yale of Plâs yn Yale, who married Margaret, daughter and heiress of Edward Maurice of Cae-Môr in Llansantffraid Glyn Ceiriog, by whom he had issue, besides an elder son Thomas, who died unmarried, and three daughters, Margaret, Dorothy, and Elizabeth, a second son—

John Yale of Plâs yn Yale, clerk, who married Frances, daughter of John Jones of Llwyn On, Esq., by whom he had issue :—1, John, *ob. s. p.* 1800 ; 2, Edward, *ob. s. p.* 1787, aged 30 ; and one daughter, Sarah, who died unmarried 13th June 1821. By her will, which was proved in 1821, Miss Sarah Yale entailed the Plâs yn Iâl estates upon William Parry, fourth son of Thomas Parry Jones Parry of Madryn and Llwyn On, Esq., M.P., grand-nephew of Miss Sarah Yale's mother. William Parry Jones Parry, in compliance with the above will, assumed the name of Yale, and was the late Lieutenant-Colonel William Parry Yale of Plâs yn Iâl and Gorphwysfa near Bath, who, dying without issue, the Plâs yn Iâl estate went to the eldest son of John Jones Parry (youngest son of T. P. Jones Parry of Madryn), under the will of Miss Sarah Yale.

Mr. Hugh Yale of Oswestry, by his will proved the 27th May 1660, gave all that his messuage, or burgage and garden adjoining to the churchyard of Oswestry, commonly called Y Ty, or Tydden yn y Frouwen, and all that his cottage, commonly called Bullen, and all his croft, being between the chapel fields and the horse-mill, late of John Lloyd, Esq., and all the

reversion of that his house and garden, then in the possession of Robert ab Edward Glover, adjoining to the school-house of Oswestry, certain trustees and their heirs, to the use of the poor of the town of Oswestry for ever, viz., to be by them, the said trustees, together with the bailiffs and overseers of the poor of the said town of Oswestry for the same time being of or the greatest number of them, set and let at and for such yearly rent as the same should be yearly worth, over and besides the reparation thereof, and the same yearly rent to be by them, or the greater number of them, upon the first day of January yearly, and publicly impleyd and bestowed upon such of the poor people of the said town of Oswestry as in their judgment and conscience should stand in the most need thereof; and nevertheless it is his will that if any preacher, lawfully licensed, should upon the same day yearly make a sermon in the Welsh tongue in the said parish church of Oswestry, then he should receive for the same yearly six shillings and eight pence, to be deducted and out of the said yearly rent of the last-mentioned premises; but if the trustees fail in performing his will, he gives the said promise to his next of kin.¹

In Oswestry Church.

“In memory of Mr. Hugh Yale, Alderman of this town, and Dorothy his wife, daughter of Roger Roden, Esq., of Burton, in the county of Denbigh, whose bodies are interred within the chancel of this church, called St. Mary’s, before its demolition in the late wars, anno 1616. They gave to the poor of this town the yearly interest and benefice of one hundred pounds, to continue for ever, besides other good acts of charity.”

“Underneath are interred the remains of Margaret, the wife of David Yale, Esquire, daughter and heiress of Edward Maurice of Cae-Môr, Gentleman. She departed this life the 20th day of December 1754; aged 66.”

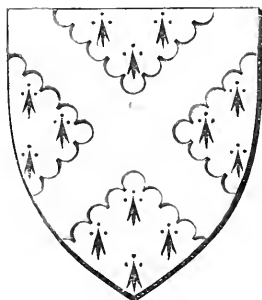
“Also lye the remains of David Yale, Esq., who dyed January the 29th, 1763; aged 81.”

This was erected by her son John Yale, Clerk of Plâs yn Yale.

Among the descendants of Osbern Wyddel were the Vaughans of Cors y Gedol, now represented by the Lord

¹ Andrew Rogers, 1805.

Mostyn ; the Vaughans of Bron Haulog, and Cae Grono ; the Yales or Iâls of Iâl ; Lloyds of Plâs Einion ; Wynns of Glyn in Ardudwy ; Wynns of Pen Morfa ; Wynns of Maes y Neuadd ; Jones of Rhyd Llanfair and Pant Glâs ; and Humphrey ab David ab Thomas of Llandecwyn.



YALE OF PLAS GORONWY, NEAR WREXHAM.

David Yale of Plâs Goronwy, Esq., who died 14th January 1690, aged 76, and was buried at Wrexham, appears by a monument in Wrexham Church, and by the parochial registers, to have been father, by Ursula, “the widowe of Plâs Gronwy”, buried at Wrexham in 1698, aged 74, of—1, David Yale, Esq., who died 26th January 1690, aged 45 ; and 2, Thomas Yale, Gent., who died 12th October 1697, aged 37. This branch of the Yale family was seated at Plâs Goronwy by Elihu Yale, whose father, Thomas Yale, Esq., a “pilgrim father”, one of the first settlers of Newhaven, in Connecticut, America, where he proceeded in 1638, is stated to have been descended from an ancient family which possessed Plâs Goronwy (*History of Yale College, Newhaven*, small 4to., 1766). The son of Thomas Yale, viz. :—

Elihu Yale of Plâs Goronwy, Esq., High Sheriff for co. Denbigh in 1764, was born at Newhaven, Connecticut, 5th April 1648 ; came to England when he was ten years old, and when he was thirty he went to India,

where he lived twenty years, succeeding Mr. Giffard as President of Fort St. George in 1686-7, and succeeded in 1691-2 by Mr. Higginson. While Governor, and, as Pennant observes, most probably a very arbitrary one, he hanged his groom for riding out with his horse for two or three days to take the air without his leave. He was a benefactor to Newhaven College, Connecticut, on which, in commemoration of his generosity, the trustees, 12th September 1718, conferred the name of "Yale College", and the college obtained from his family from England, in 1790, his portrait, which was placed in the library. He bestowed on the church of Wrexham the altar-piece, with the picture of the Institution of the Sacrament, which he brought from Rome; also the picture of King David. A merchant of great enterprise, he realised great wealth, and it is stated that he "brought such quantities of goods from India, that finding no one house large enough to stow them in, he had a public sale of the surplus, and that was the first auction in England or Wales". The original diamond ring of Mary Queen of Scots, upon which are engraved the arms of England, Scotland, and Ireland, quartered, and which was produced in evidence at the Queen's trial as a proof of her pretension to the crown of England, given by Charles I on the scaffold to Archbishop Juxon for Charles II, and by the latter pawned in Holland, was bought there by Governor Yale, and sold at his sale for £320, for, it was supposed, the Pretender. Governor Yale died in London on the 8th, and was buried in Wrexham Churchyard on the 22nd July 1721, under a monument, restored some years ago and again requiring repair, with an inscription commencing with the lines—

"Born in America, in Europe bred,
In Africa travell'd, and in Asia wed,
Where long he lived and thrived; at London dead."

He married Ieronima de Paiba, widow of his predecessor, Governor Henieres of Fort St. George, and by her, who was buried at the Cape of Good Hope, had issue :—

I. Charles Yale, born at Madras in India; *ob.* at the Cape of Good Hope, 23rd January 1711-12, aged 22, and buried at the Cape of Good Hope, where there is a monument recording his burial, and that of his mother.

I. Ursula, daughter and co-heir, mentioned as "Mrs. Ursula Yale", daughter of Elihu Yale, Esq., in the list of benefactors to the poor of Wrexham.

II. Catharine, daughter and co-heir, who married Dudley North of Glemham, co. Suffolk, son and heir of Sir Dudley North, Knight, third son of Dudley, third Lord North, and had, with Dudley and Elihu, who predeceased their sister, a daughter and heir—

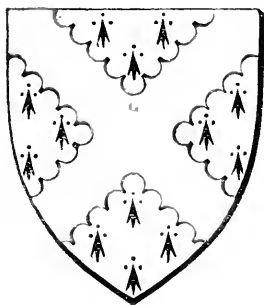
Anne, heiress of Glemham, who married the Honourable Nicholas Herbert, *jure uxoris* of Glemham, Secretary for Jamaica, M.P. for Newport, and subsequently for Wilton, seventh son of Thomas, eighth Earl of Pembroke. This lady, who died 25th December 1775, by Mr. Herbert, who predeceased her on the 1st February in the same year, had, with several sons and daughters, who appear to have died young, a sole surviving daughter and heir—

Barbara, born July 1742; married, in 1765, Edward, second Earl of Aldborough, and *ob. s. p.* in 1789. The Earl died *s. p.* 2nd January 1801.

III. Anne, daughter and co-heir, who married Lord James Cavendish of Staley Park, co. Derby, M.P. for Derby, Auditor of the Revenue in Ireland in 1741-2, third son of William, first Duke of Devonshire. Of this marriage there was one son and one daughter—

William Cavendish, Esq., who married Barbara, daughter of Edward Chandler, Bishop of Durham, and died *s. p.* 30th June 1751.

Elizabeth, sister and heir, married Richard Chandler Cavendish, Esq., which last name he assumed by Act of Parliament in 1752, son and heir of Richard Chandler, Bishop of Durham. This gentleman died *s. p.* in 1769, and Mrs. Cavendish died 4th August 1779.



WYNN OF BRYN TANGOR.

John Wynn of Bryn Tangor, 2nd son of Elisau ab Gruffydd of Plâs yn Iâl.¹ = Margaret, d. of William Lloyd ab Madog Fychan of Llwyn Dyrys, co. Caernarvon.

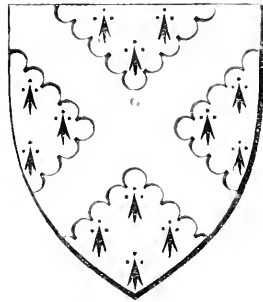
Roger ab John of Bryn Tangor. = Helen, d. of Ffoulk Salusbury of Plâs Isaf in Llanrwst, ab Robert Salusbury of Plâs Isaf, fifth son of Thomas Salusbury of Llyweni.

John Wynn of Bryn Tangor. = Elizabeth, d. and co-heir of David Llwyd ab Rhys ab David ab Iolyn of Blaen Iâl.

John Rogers Wynn of Bryn Tangor. = Catharine, d. of John Lloyd of Plâs Einion in Llanfair D.C. (by his wife Gwen, d. and heiress of Thomas ab Roger of Plâs Einion), ab Roger ab Roger Lloyd of Coedrwg and Bryn Eglwys, fifth son of David Lloyd ab Elisau of Plâs yn Iâl. See next page.

Magdalene, heiress of Bryn Tangor; b. 21st August 1602. = 1st, Humphrey Hughes of Gwer-nion. = 2nd, William Wynn of Maes y Neuadd, co. Merioneth.

¹ John Wynn married, secondly, Anne, daughter of Tudor ab Llywelyn Fychan ab Iolyn ab Ienaf ab Madog ab Goronwy ab Cynwrig ab Iorwerth ab Caswallawn ab Hwfa ab Ithel Felyn, by whom he had a son Gruffydd Lloyd, Baron of the Exchequer of Chester, who married and had issue two sons,—1, Robert Lloyd of Caer Gwrlle, who married a daughter of Samuel Cawley of Gwersyllt; and 2, Richard Lloyd of Alynton, who married Mary, daughter of Henry Lloyd of Hersedd.



LLOYD OF PLAS EINION YN LLANFAIR DYFFRYN
CLWYD.

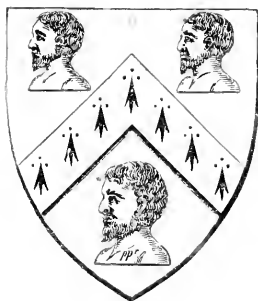
Roger Lloyd ab Roger of Coedrwg and Bryn Eglwys, fifth son of David Lloyd ab Elisau of Plâs yn Iâl. = Catharine, d. of William ab Gruffydd Fychan; desc. from Owain Brogyntyn.

John Lloyd of Coedrwg and Bryn Eglwys. = Gwen, d. and co-heir of Thomas ab Roger ab Llywelyn of Plâs Einion. See vol. iv, p. 181.

Thomas = ... Lloyd of Plâs Einion.	..., dau. of John Thelwall of Bathafarn Park, ab John Wynn Thelwall.	Hyw.	Robert.	Magdalene, ux. Ellis Edwards of Trawsfynydd.	Catharine, ux. John Rogers Wynn of Bryn Tangor.
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Gwen, ux. John Mathews of Pentre Cuhelyn in Llanfair D.C., son of John Mathews by his wife Lowry, dau. and heiress of Hugh Lloyd of Pentre Cuhelyn, ab Ienan ab Gruffydd ab Robert ab Gruffydd ab Adda ab Howel ab Ieuf ab Adda ab Awr of Trevor. (See vol. iv, p. 127).

Lowri. Jane.



LLOYD OF PLYMOG IN LLYS Y CIL IN IAL.

Cynwrig Brawd ab Cynwrig Fychan ab=... d. of Goronwy Llwyd ab Y Cynwrig, third son of Ednyfed Fychan, Lord of Bryn Ffanigl. *Gules*, a chevron *ermine*, inter three Englishmen's heads coup'd at the neck in profile ppr. bearded and crined *sable*. Penwyn of Melai. *Gules*, three boar's heads erased in pale *argent*.

Ednyfed ab=Elen, relict of Iolyn ab Ieuan of Iâl, and d. of Iorwerth Sais Cynwrig Brawd. ab Iorwerth of Llanynys. *Argent*, three greyhounds passant *sable*.

Rhys ab Ednyfed.=

1	Gruffydd ab Rhys.=Margaret, d. and heir of Rhys ab Gruffydd; descended from Sanddef Hardd, Lord of Morton or Burton and Llai. <i>Vert</i> , semé of broomslips a lion rampant. <i>or</i> .	2
John ab Rhys.		John ab Rhys.

Tudor ab Gruffydd of Plymog, in the parish of Llanferis, and Manor of Llys y Cil; living 27th Henry VII, 1506-7.=Elen, relict of David ab Rhys ab Reignallt of Pentref Hobyn, and d. of Gruffydd Fychan ab Gruffydd of Cors y Gedol. *Ermine*, a saltier *gules*, a crescent *or*, for difference.

John Lloyd of Plymog.=Gwenhwyfar, d. of Llywelyn ab Gruffydd ab Howel of Llanarmon yn Iâl.

Robert Lloyd of Plymog.=Gwenhwyfar, d. of Edward ab Bell Lloyd of Treflownydd.

Hugh Lloyd of Plymog; buried at Llandyrnog 8th April 1636.=Catharine, d. of Cynwrig ab David of Golstyn-Argoed.

Nicholas Lloyd of Plymog.=Jane, d. of Edward Pryse of Ffynnogion in Llanfair Dyffryn Clwyd. *Gules*, a chev. inter three stag's heads caboshed *argent*.

Andrew Lloyd of Plymog; ob. 1695.=Elizabeth, d. of ...

a Nicholas Lloyd of Plymog; <i>ob. s. p.</i> , 23 March 1678.	b Robert Lloyd of Plymog; buried at Llanferis 4th Feb. 1689.	= Anne, dau. and co-heir of Edward Davies of Denbigh, a cadet of the family of Davies of Wigfair. <i>Argent</i> , a chev. inter three boar's heads coupé <i>sable</i> .	c Edward.	d Dorothy, ux. John Hughes, younger son of Thomas Hughes of Gwerclas and Cymer yn Edeyrnion.
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Edward Lloyd of Plymog, High Sheriff for co Meirionydd in 1732, and for co. Denbigh in 1736; *ob.* 16th May 1742.

Dorothy, d. and eventually sole heiress of Hugh Hughes of Gwerclas, Baron of Cymer yn Edeyrnion.

Hugh Hughes Lloyd of Plymog and Gwerclas. High Sheriff for co. Meirionydd in 1747. <i>Ob.</i> 31 March 1788.	= Margaret, d. and heiress of Richard Walmesley of Coldcoates Hall, co. Lancaster, and of Bashall, co. York, Esq., son and heir of Richard Walmesley of Coldcoates Hall, by Dorothy his wife, sister and co-heir of William Ferrers of Bashall, grandson and representative of Edward Ferrars (derived from William de Ferrars, seventh Earl of Derby), and of Jane his wife, heiress of Bashall, d. and heir of William White of Duffield, co. Derby, Colonel in Cromwell's Army, by Margery his wife, co-heiress of Bashall, d. and co-heir of Thomas Talbot of Bashall, last male representative of the knightly and historic family of Talbot of Bashall, senior line of the great house of Shrewsbury. <i>Ob.</i> 26th May 1800.
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Richard Hughes Lloyd of Plymog, Gwerclas, and Bashall, Major in the Royal Merioneth Militia. <i>Ob.</i> 21st Jan. 1822.	= Caroline, dau. of Henry Thompson, Esq. <i>Ob.</i> 23rd Nov. 1816.
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Richard Walmesley Lloyd of Plymog, Gwerclas, and Bashall; b. 3rd Aug. 1801.	= Emma, d. of William Thompson of Linacre House, co. Lancaster, Esq.	John Hughes Lloyd, R.N.	Edward Salusbury Lloyd, Colonel H.E.I.C.S.	Dorothea; <i>ob.</i> 27th Jan. 1848.	= John Hughes of the Inner Temple, Barrister-at-Law. (See "Gwerclas.")
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Edward Walmesley Lloyd; <i>ob. s. p.</i> , 25th Feb. 1848.	Emma Margaretta; <i>ob. s. p.</i> , 22nd May 1848.	Talbot de Bashall Hughes, b. 15th Dec. 1836, an Officer in the Cape Mounted Rifles.
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MONASTERIUM DE VALLE CRUCIS.

This abbey was founded by Madog ab Gruffydd Maelor, Prince of Powys Fadog, for monks of the Cistercian Order, in 1200, as before stated. It stands in the valley of the Cross of Eliseg, King of Powys, in Glyn y Gwystl, or as it is called in the charter, Llynhequestyl, the whole of which, with all contained within its limits, with various other manors and townships, he conferred on this monastery. (See vol. i.)

The monks of Valle Crucis belonged to the Cistercian order, and followed the same rule as that observed by St. Bernard in the Abbey of Citeaux, from which it takes its name, which, again, was in all essential respects the same as that constituted by S. Benedict for his spiritual sons at Monte Cassino in Italy, with some modifications intended to increase rather than diminish its severity. In process of time, however, growth in wealth and influence led to dispensations from the full and primitive observance, and dispensations again led to relaxation of some of the rules ; so that, in the fifteenth century, it is far from improbable that the practice of all but perpetual silence, and some other austerities, had come to be not so fully adhered to by some of the brothers as heretofore, while still so far in advance of the world without as to set a shining example of obedience to the highest precepts of our Lord in the Gospel. Though not actually in solitude, their lives were attuned to the holy contemplation of God, with whom they habitually conversed, "singing and making melody in their hearts to the Lord".

The following is a list of the abbots from its foundation to the dissolution :—

1200. Philip.

1240. Adam (Adda Vras). He built the west end of the abbey, was a bard, and a few of his compositions called *Brudiau* are extant in MS.

1247. Madoc.

1254. Anian I, Bishop of St. Asaph.

1270. Gervasius (Iorwerth). (See vol. i, p. 174.)

1330. Ieuan or John Trevor. He built Llangollen Bridge in 1335. Consecrated Bishop of St. Asaph in 1352 ; *ob.* 1357. (See vol. iv, p. 135.)

1410. Robert de Lancaster. Consecrated Bishop of St. Asaph, June 28th, 1411 ; *ob.* 1433.

1448. Richard Mason (*Mont. Coll.*, October 1883).

1485. John Lloyd (fourth son of David Lloyd ab Tudor of Bodidris). He was one of the three commissioners appointed to reform the Welsh houses. He,

with Dr. Owen Pool, Canon of Hereford, drew up the Welsh pedigree of Henry VII.

14.... John ab Richard. (See vol. iii, p. 385.)

1498. Dafydd ab Ieuan ab Iorwerth (see vol. i, p. 311, and vol. iii, p. 385). He was the patron of the Bard Gutyn Owain (see "Traian").

1499. Dafydd ab Owain. Consecrated Bishop of St. Asaph, 26th April 1500; *ob.* 1503.¹

1528. Robert Salisbury.

15.... John Dereham.

1530. John Herne, the last Abbot of the Abbey of Valle Crucis, which was suppressed in 1535. The Abbot received an annuity of £23, and £10 13s. 4*d.* was paid in 1553 to the surviving Monks. According to Camden it was wholly decayed in 1586.

The abbey was suppressed in 1535, and in 1538-9 (29-30 Henry VIII) was granted to Sir William Pickering, Knight, for the term of twenty-one years, and confirmed 4-5 Edward VI (1551-2).

This Sir William Pickering died on the 4th January 1574, and by his will he left his lease of the manor of Valle Crucis, of which he had then forty-four years, to his daughter Hester, who married Edward Wotton, Armiger, afterwards Sir Edward Wotton, of Bocton Malherb in Kent, K.B., and in 1583, 25 Elizabeth, the Queen confirmed the grant made by Henry VIII to Sir William Pickering, Knt., to Edward Wotton, Armiger. Hester died on the 8th of May 1592.

On the 13th May 1603, Sir Edward Wotton, K.B., was created Lord Wotton of Marley, and in 1616 Treasurer of the Royal Household. He married, secondly, Margaret, daughter of Philip, Lord Wharton.

In 1612, James I granted the monastery of Valle Crucis to Edward, Lord Wotton of Marley, and his heirs for ever. At his death he left the monastery to his widow, Margaret, Lady Wotton, who was a recusant, and the abbey was confiscated by the Commonwealth.

¹ It has been contended that this Bishop was the Abbot of Ystrad Marchell of that name, afterwards Abbot of Conway.—*Mont. Coll.*, vi, 360, 383.



Robert Wotton of Bocton Malherb, co. Kent. = Anne, d. and co-heir of Henry Belknap.

Sir Edward Wotton, Knt. = Nicholas Wotton, D.C.L., and one of the executors of the will of Henry VIII.

Sir Thomas Wotton of Bocton Malherb, Knt. =

Sir Edward Wotton, K.B., created Lord Wotton of Marley, co. Kent, 13th May, 1 James I, Treasurer of the Royal Household, 1616. NOTE—We find, from the <i>Exchequer Lay Subsidies</i> , 18th James I, 1621, that Richard Mathew, Gent., lived in the parish of Llandysilio. He was the son of David Wynn of Llys Trevor, and lived at the Abbey. See "Trevor of Llys Trevor".	=1, Hester, d. and co-heir of Sir William Pickering of Yorkshire, Knt. <i>Ob.</i> May 8th, 1593, and was buried at Bocton Malherb.	=2, Margaret, d. of Philip, Lord Wharton, and Frances his wife, daughter of Henry, Earl of Cumberland.
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Sir James Wotton, Knt. | John. | Sir Henry Wotton, Knt.

Thomas, Lord Wotton, of Bocton and Valle Crucis Abbey; died at Bocton Malherb, 2nd April 1630, aged 43. = Mary, d. and co-heir of Sir Arthur Throckmorton of Panlars-Perry, co. Northampton, Knight. Mary, Lady Wotton, being a recusant, the Abbey was sequestered by order of the Parliament.

1 Catharine, Countess of Chesterfield.	2 Hester, ux. Baptist, Viscount Campden.	3 Margaret, ux. Sir John Tufton of Kent, Knt.	4 Anne, ux. Sir Edward Hales of Tunstal in Kent, Knt.
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The above-named Catharine, who was created Countess of Chesterfield, and died in 1667, married, first, Henry, Lord Stanhope, son and heir of Philip, Earl of Chesterfield, by whom she had a son, Philip, Earl of Chesterfield, and two daughters. He *obit vita patris*, 29 Nov. 1634, and was buried at Bocton Malherb.

The Countess married, secondly, John Poliander de Kirkoven, Lord of Henfleet in Holland, by whom she had a son, Charles Henry Kirkoven, created Lord Wotton of Wotton in Kent, and Earl of Belmont in Ireland, 22nd August, 2 Charles II, and died *s. p.*, and the Countess married, thirdly, Daniel O'Niel, one of the Grooms of the Bedchamber to Charles II.

The following additional information relative to the abbey, and also to Sir William Pickering, is given by Thomas William King, Esq., York Herald, in the *Archæologia Cambrensis* of January 1849, No. XIII.

“The family from whom Sir William Pickering descended had resided for many generations at Oswaldkirke, in Yorkshire. His father, Sir William Pickering, was Knight Marshal, and died in 1542; he was buried in Great St. Helen's, in London, where a monument is erected to his memory. His son, the immediate subject of this notice, died at his residence, called ‘Pickering's House’, in the parish of St. Andrew, in London, on the 4th January 1574, and was also buried in Great St. Helen's, his funeral being conducted by Clarenceux King of Arms and the Heralds, and attended by Lord Keeper Bacon and Lord Treasurer Burleigh. His will bears date 31st December 1574, and was proved in London 27th January 1574, in which he gives his lease of the manor or late monastery of Valle Crucis, in the county of Denbigh, of which he had then forty-four years, and was of the value of almost £300 yearly, to his daughter Hester.

“The funeral certificate of Sir William Pickering, preserved in the College of Arms, describes him of Oswaldkirke, but mentions no issue or any relation. He seems, however, to have died unmarried, and was buried 29th January 1574, in the fifty-eighth year of his age, as stated on his monument in Great St. Helen's Church. His daughter Hester, to whom he gives his lease of Valle Crucis, stands in the pedigree as ‘*filia notha et hæres virtute doni Willi Pickeringe, de Oswaldkirke, co, Ebor. militis*, though he does not in his will allude to her

illegitimacy. After her father's decease, she married Sir Edward Wotton, K.B., the son of Thomas Wotton, of Bocton Malherb in Kent, who was one of the executors of Sir William Pickering's will.

"In connection with this subject, it may be added, as some mistakes have arisen about the arms of the abbey, that they were emblazoned in colours in a MS. now remaining in the College of Arms, just previous to the suppression of abbeys in the time of Henry VIII, and are thus delineated: *Gules*, between three crosslets fitché *or*, a lion rampant *argent*, charged with three bars *sable*, armed and langued *azure*, with this note, 'Arma abbe de Valle Saint Trinita' cruc's vocat Wallea lanquest'."

"Say, ivy'd Valle Crucis, time decayed,
 Dim on the brink of Deva's wandering flood ;
 Your viv'd arch glimmering through the tangled glade,
 Your gay hills towering o'er your night of wood ;
 Deep in the vale's recesses as you stand,
 And, desolately great, the rising sigh command."

Miss Seward.

On the 1st Sept. 1651, the monastery and lordship of Valle Crucis were sold by the Parliament to Michael Lea of London, Gent., and John Lawson, Citizen and Grocer, of London, for £3,036 6s. 7½*d.* farthing and half farthing, of which sum £2,845 1s. 7½*d.* farthing and half farthing was paid down, and the remaining portion of the money they were excused from paying, as that had to pay £5 per annum to each of the chaplains who served the chapels of Llansaintffraid, Llantysilio, and Bryn Eglwys, which had been allowed out of the rent and paid by the fee-farm since the dissolution of the abbey

In the 18th of James I, 1621, Richard Mathew, Gent., lived at the abbey.

GRANT BY ROBERT SALISBURY, ABBOT OF
VALLE CRUCIS.

The original of the following document is now at Peniarth, having come into the possession of the late W. W. E. Wynne, Esq., from Rûg, where it was found among the papers belonging to the families of Vaughan and Salisbury of that place. It purports to be an indenture made between Robert Salisbury, "by the long-suffering of God, Abbot of the Monastery of Blessed Mary the Virgin, of Valle Crucis, and the convent of the same place, on the one part, and Robert, the son of Ednyved, son of Gruffydd, on the other part. And it testifies to the grant to Robert, by the Abbot and convent, of a tenement in the vill of Mystwyr (probably identical with Mwstwr, now a township in Corwen parish), for 5s. annually for 99 years, with a heriot of 7s. 6d., and the usual feudal services, with provision against alienation, except on payment of 5s. on entrance to the Abbot and convent. It is dated at the Chapter House, 10th May 1528. The deed has two endorsements, the first of which, only partially legible, relates to the enrolment. The second is in English, dated in 1592, and records the surrender of the lease by Roger Gruffydd to Robert Salisbury, Esq., and is subscribed by seven witnesses, two of them of the Thelwall family. As it is agreed by all that John Hearne, or Herne, was the last abbot, it follows that Salisbury must have immediately preceded, or succeeded, Dereham in the abbacy.

"Hæc Indentu' fta' inter Reliososos D'nos Robertu Salisbury Dei patientia Abbem monast'ii b' Marie Virginis de valle crucis et eiusdem loci Conventus¹ ex una parte et Robert 'm ap Ednedef ap Gr ex altera parte testatur quod prædictu' Abbas

¹ *Monasterium* refers to the building, *Conventus* to the religious society inhabiting it.

& Conventus una cum assensu et consensu¹ dimiserunt concesserunt et firmum tradiderunt præfato Roberto ap Eden. unum tenementum in quo idem Robertus jam habitat in villa de Mystwyr infra Comitatum de Merioneth cum omnibus terris pratis & boscis eidem tenemento spectantibus integre prout in tenura Johannis ap David ab Gruff. ab Deio nuper fuerunt et solebant reddere per annum quatuor solidos habendum et tenendum prædictum tenementum cum omnibus terris pratis et boscis eidem tenementis spectantibus et suis pertinentiis præfato Roberto ap idem Edenefed hæredibus et assignatis suis de præfato Abbate et Conventu ac successoribus suis a die confectionis præsentium usque ad finem & terminum nonaginta novem annorum proxime futurorum & plenarie complendorum reddendo inde annuatim præfato Abbati & Conventui ac successoribus suis quinque solidos legalis monetæ Angliæ ad terminos ibidem usuales cum vijs. & vid. de herieto cum accesserit insuper faciendo servitia alia secti & servitii prout alii tenentes Domini ejusdem ville facere tenentur & si prædictus Robertus aut heredes sui statum suum predicta tenementa terræ prata & boscos aut in aliqua inde parcella ex consensu prædictorum Abbatis & Conventus seu eorum alicui alienaverint aut dimiserint ille cum statu sic fuerit dimissus solvet eisdem Abbati & Conventui aut successoribus suis quinque solidos ad ingressum in cujus rei testimonium partes predicti hii sigilla sua alternatim apposuerunt. Datum in domo capitulari dicti Monasterii decimo die mensis Maii Anno Domini Millesimo quingentesimo vicesimo octavo & Anno Regni Regis Henrici Octavi post Conquestum Angliæ vicesimo, etc.”

Endorsed.—“Irr’t per Ro.....ll super.....Edenefed ap Gruff”

Second Endorsement.—“This lease is surrendered by Roger Gruff. to Robert Salesbury Esq. the eighteenth January 1592, in the presence of Edward Thelval, Meredith ap Tudor de Nanclyn, Roger Salesbury (clerk), Robert Salusbury, Richard Thelval, William Lloyd, Robert ap Ievan ap Robert. irrotulatum.”

¹ No names are given here, probably because the consent of none was required in the usual form.

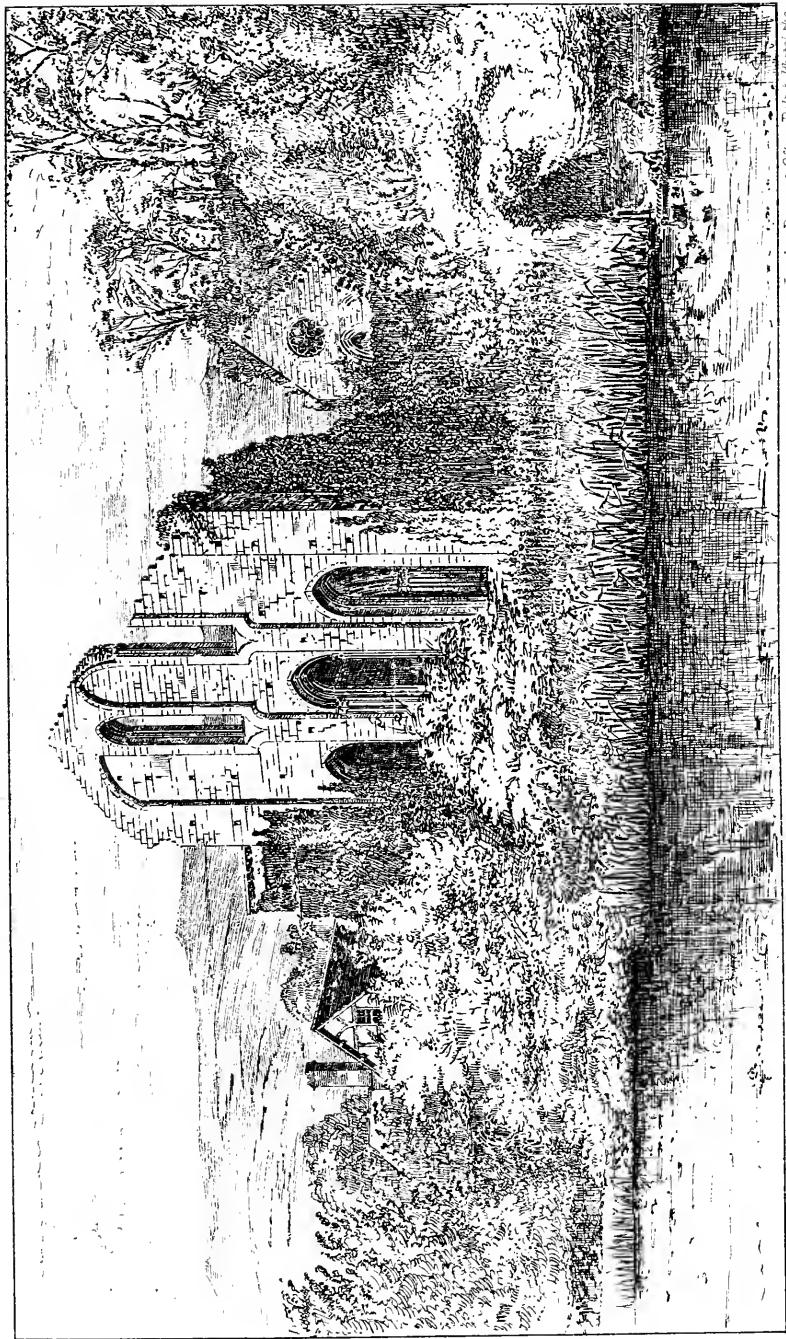
VALLE CRUCIS ABBEY.¹

BY E. P. LOFTUS BROCK, Esq., F.S.A.

The charming valley surrounded with pleasant hills which shut out the world beyond, the hardly audible ripple of the flowing streamlet, and the absence of any prospect save of the enclosing hills, alike tell us that this is the site of a monastery for monks of the Cistercian order. They would alone be almost sufficient to record it, were the voice of history silent, and the ruins before us untraceable. Scenes of loveliness like this, upon which nature has bestowed so many charms, indeed breathe of peace and contentment; and we cannot but be sensible of their magic influence, which is enhanced by the thoughts of the white-robed monks wandering through the Gothic arches of their sacred home during the long period of the past. Let us hope that their lives were full of peace, and give all praise to this devoted order of reformed monks, whose influence tuned many minds powerfully for good at the period of their foundation, and for long afterwards.

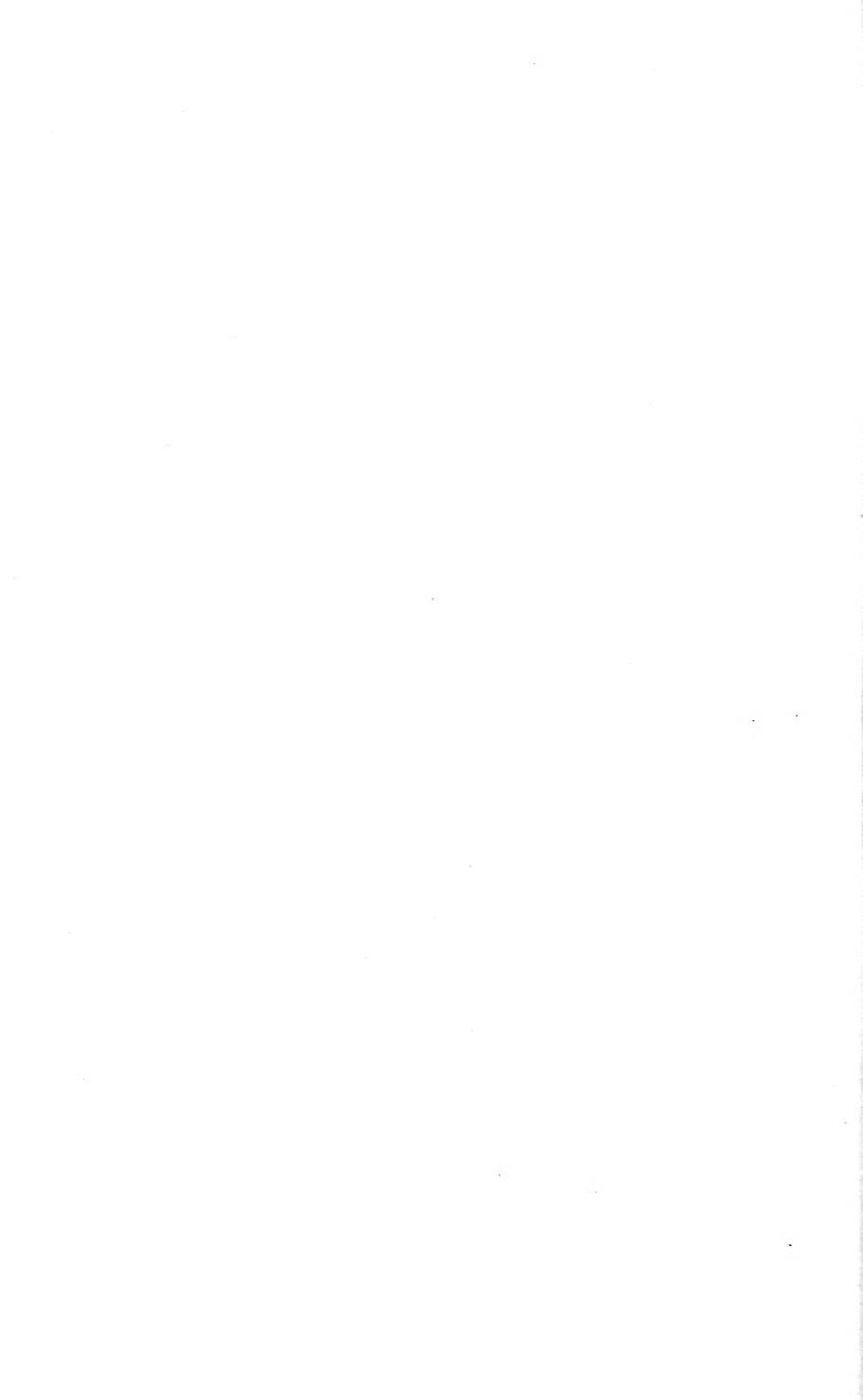
The picture has a sadder and a sterner aspect which we must not forget. These monks were bound by their vow to rules which, to the temper of our day at least, seem to be of terrible and needless severity; and it is painful to think that the men whose lives were passed within these walls, and whose bones still lie beyond them, spent their days amid the awful silence enforced by the monastic rule. They met at the frugal meal, they walked beside each other in the cloister, they worked together in the field, and slept in the dormitory; but no words were to pass their lips, no words of encouragement from the elder to the younger,—none of sympathy. In the church alone were their voices raised in the service of their simple ritual, and in ordinary conversation for one single half-hour on the Sunday, and in the common parlour. At other times a monk could only speak by permission, and in the presence of the abbot. The naturally uneventful succession of lives thus spent, century after century, doubtless occasioned the scanty record of the history of monastic houses, for they had none; and I need not remind such an audience as this of

¹ Reprinted from the *Journal of the British Archaeological Association*, by permission of the Council.



London Drawing Office, Delt. & Photo. No.

East View of Valle Crucis Abbey.



the number of those of which we have little more record than that of their foundation and their dissolution.

The foundation of Valle Crucis and its date even have been subjects of much doubt. Sir W. Dugdale, on the authority of Leland,¹ rightly ascribed the foundation to Madoc ap Griffith Maylor, Prince of Powys, but could only assume that this was about A.D. 1200. We are indebted to our associate Mr. Morris C. Jones, the active Hon. Sec. of the Powys-Land Club, for a discovery of no small importance with reference to the history of the Abbey. By a process of close reasoning, he has demonstrated that one of the charters supposed by Dugdale to have referred to another building, in reality is the foundation charter of this abbey, granted by Madoc.² We learn by this discovery that Valle Crucis was an offshoot from the less celebrated but parent abbey of Strata Marcella, and that a few monks of that house were the first occupants here. Philip is spoken of as being then the Prior, showing that before the granting of the charter much preliminary work had been done. We may accordingly with confidence consider him as the first Prior, and place him at the commencement of the scanty list of those whose names have been recorded.

The foundation charter is undated, and we are therefore left no nearer to the verification of Dugdale's guess, while Mr. Jones is led in support of his argument to devote much of his reasoning to prove that this spot was known then, and later, by the old sounding title of Llan Egwestl. It may be worth while here to say that one of the latest seals of the abbey, extant in the Herald's Office, of a date early in the sixteenth century, has this name on its legend, thus indicating that even at this late date Valle Crucis was known by its original name.

It is my pleasing duty to adduce evidence, as my contribution to the history of this house, which will effectively determine, not only the date of the foundation, but the original name of the locality; and while it confirms Dugdale's suggestion, it strengthens Mr. Jones' argument. Mr. W. de G. Birch, in 1870, published in the pages of the *Journal of the British Archæological Association*, for the first time, two³ manuscripts

¹ *Collectanea*, vol. ii, p. 303.

² This is discussed in a paper in vol. xii of *Archæologia Cambrensis*, one of the goodly volumes of the Cambrian Archæological Association, a society to which all antiquaries are deeply indebted for more than thirty years' active and profitable work.

³ MS. Cotton., Faustina B. vii, fol. 36; MS. Cotton., Vespasian A. vi, f. 54B.

in the British Museum, which had not previously been noticed. The first is remarkable as being probably a contemporary transcript from some central registry of the foundation of, perhaps, almost all the houses of the Cistercian order throughout Europe. The second is another transcript, in many respects confirmatory of the first, and of a date apparently towards the close of the first half of the thirteenth century. The second has this entry under the date 1199, "De Valle Crucis in Cambria", but the first list, under the date 1200, "V. Kal. Februarii. Abbatia de Valle Crucis." We thus obtain not only the date of the year, but the actual day of the month. Interesting as are these entries, I am able to adduce a third. The old Welsh chronicle, the *Brut y Tywysogion*, has been published by the Record Commission, and is one of the not least important of their volumes. It is therefore readily accessible, and the more so from the translation which accompanies it, by the Rev. J. Williams ab Ithel. Nevertheless, it is not frequently quoted in evidence of Welsh history, teeming as it does with notices of almost contemporary events and references to buildings; and I have some belief that, except to scholars, it is not so generally known in the Principality as it deserves to be. Under date of the year A.D. 1200 there is the following record: "The same year Madog, son of Gruffudd Maelor, founded the monastery of Llanegwestl, near the old cross in Yale." We have in this important entry not only the year, but the earliest record of the old name Llanegwestl, but direct reference to the old cross (Eliseg's Pillar), whence comes the modern name of the Vale of the Cross. I may add that the discrepancy between the two above-named dates, 1199 and 1200, is readily accounted for. We have seen that at the period of the granting of Madog's charter, the work of the foundation had already gone so far that the prior of the new community was actually elected. The first date is probably that of his election, which would naturally determine the foundation. The second is probably the missing date of Madog's charter.

The buildings of the Abbey afford a perfect model, so far as they remain, of the arrangements of a Cistercian house, and we will survey these in order; but it may be as well to announce that, since no complete plan of these remains has yet been published, the Council of this Association has determined to have engraved one which was carefully prepared by the late Mr. J. C. Buckler, and which exists amongst many other papers of considerable interest which he bequeathed to the British Museum.

The church is of the usual cruciform type, an aisleless presbytery, transepts with two chapels forming an eastern aisle to each. There has been a low square tower over the crossing, and a nave of six bays, with two side aisles. The extreme length is 165 ft.; length of transepts, from north to south, 98 ft.; width of nave and aisles, 67 ft. 6 ins.; width of chancel, 30 ft.; and of transepts, 30 ft.¹ It will be seen that the east and west gables are all but perfect, and that the north and part of the south walls of the chancel remain. Also those of the south transept, with part of the vaulting of its two chapels, while there is left the lower portion of the walls of the north transept, and of the north aisle of the nave. The south wall of the nave is almost perfect, but is hidden by the luxuriant ivy, which here and elsewhere adds so greatly to the beauty of the building in its state of ruin.

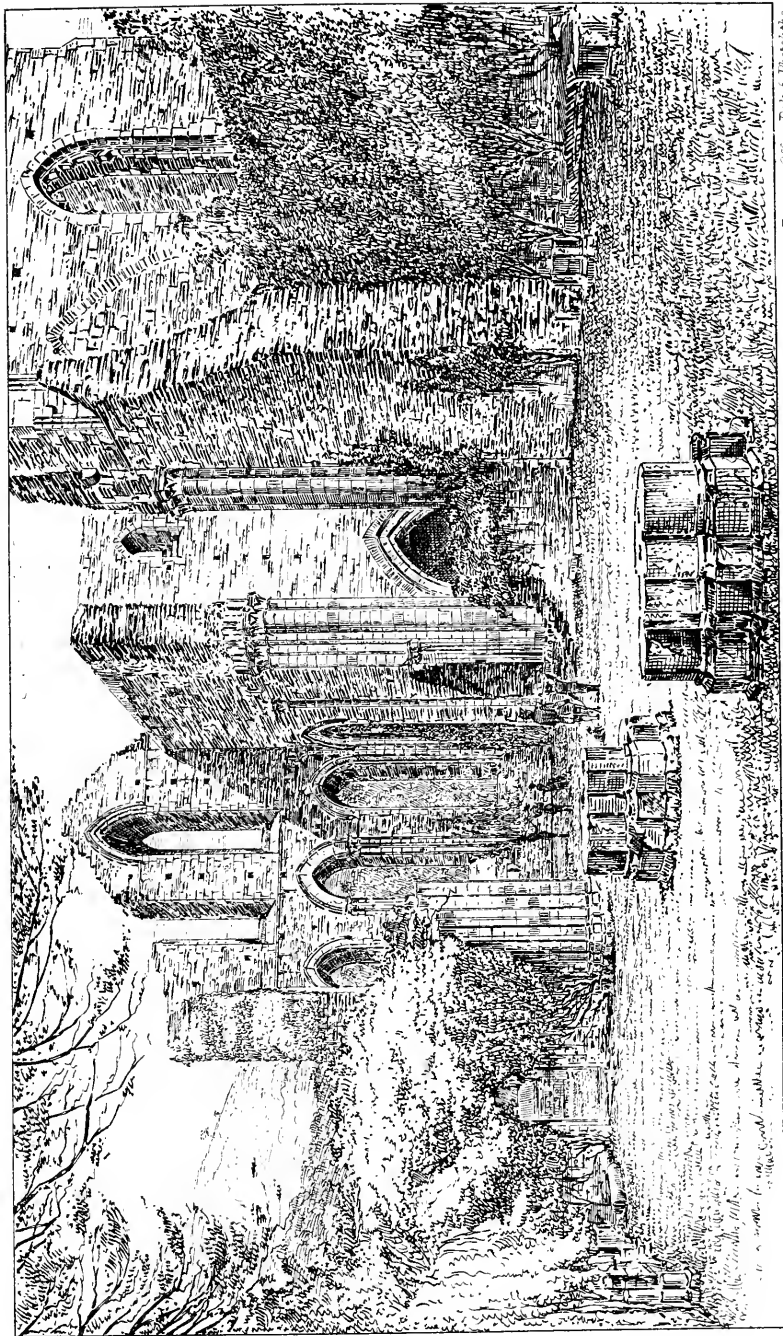
The bases of the nave piers are traceable, thanks to the careful clearance of the ruins by Viscount Dungannon and Mr. Wynne in 1854. The east end and the transepts are designed in a severe style of First Pointed architecture, and the peculiar pilaster buttresses of the exterior are more curious than beautiful. The treatment certainly indicates some local influence, but whether we should consider it as derivable from Dublin, as a late writer suggests, or as evidence of a Welsh school of architecture, is open to question. The Principality is full of peculiar treatment of architectural detail, both of early and of late work, which seems to afford evidence that the old Welsh builders were not content to copy the styles prevalent in England, but impressed upon them their own peculiar treatment. The lofty eastern lancets spring from a bevel, which must always have been, for the size of the church, remarkably small in relation to the pavement; and there is just a trace of a moulded arched label over the two upper lancets. This arch probably indicated the line of the presbytery ceiling, whether of arched boarding or of vaulting.

The external corbel table around the presbytery and transept walls is bold and peculiar, and is of two patterns. The shafts internally afford some evidence probably of an intention of vaulting the ceiling, which was never carried out, and the sloping line of stone, visible inside and out in the wall, just east of the tower, seems to be indicative that the west end of the chancel was once covered by a hipped roof. This could only be prior to the erection of the central tower. The other

¹ The arrangement of the plan in squares of 30 feet, less thickness of walls, is very apparent.

sloping line crossing it is that of the roof of the sacristan's passage to the little slit window. The slit, on the south side, is from a curious little room and passage, commencing at the back of the monks' dormitory. A great many guesses have been made to determine the use of this passage, and the loophole, probably from its resemblance to the position of the abbot's oriel in St. Bartholomew's, London, has been called the abbot's closet. It is, however, that for the sacristan, from which he would watch the perpetual lamp of the sanctuary at night. The high altar has not stood touching the east wall, but away from it, as at Fountain's Abbey and many other places. The aumbry in the south wall has a semicircular arch, and has been double. The bases of the four altars of the transept chapels are very apparent, and they have been covered with arcading. They are attached, as is usual in these positions, to the east wall. The intermediate arches dividing the chapels have probably been filled in only to a certain height, to allow of the picturesque effect of the vaulting seen through them being preserved. Each of these altars is furnished with a piscina. The northern altar of the north transept has a detached pillar piscina, the others have lockers in the wall in several instances, and the elegant and early carving of the brackets of the piscina will be observed with interest. There are two floor drains to the north-east chapel. The remaining arches of the transepts are designed in a very severe style, and the capitals are a tradition of some of earlier date. The three orders of the arches are simple rectangles, without even a chamfer, but the effect is excellent.

We may, in the sheltered stonework of these chapels, observe that the whole surface of the wrought stone has been covered with a film of plastering, upon which coloured decorations are still traceable here and there. This use of colour was forbidden in Cistercian houses; and I am, for one, glad to think that in some cases their rules were sometimes more honoured in their breach than in their observance. The same is observable at Old Cleeve Abbey. These traces of colour have not, I believe, hitherto been noticed; and another feature of interest may have some attention directed to it,—many of the stones have masons' marks. I collected readily a large number of different examples, besides others slightly different, or reversed, and they deserve comparison with those which have been noted in other buildings elsewhere. They appear only in the stonework of the transepts, chancel, and nave-piers, and I have not been able to find any in the west wall of the nave, or in the monastic buildings, except in the position which will be noted hereafter.



Lenses, Drawing Office, Dalt & Fawcett

Valle Crucis Abbey looking East.



The doorway for the passage of the monks from their dormitory into the church, for the services of matin vigils, remains in the south transept, but the stairs are gone. From there being no trace of them, they were probably of wood.

There is in the south wall of the south chapel a recess, low down, for a tomb. It is arched, and with a pediment over, the latter having large crockets. The whole is greatly decayed; but the architectural style is so much later than that of the chapel, that we cannot admit the local tradition of this being the tomb of the founder. The recess, which has been filled in with open, arched panelling, and small shafts in the north-west angle of the presbytery, is probably the right position to be assigned to this.

The remains of the piers of the central tower are of much interest. Those on the south side, which remain, indicate the systematic way in which the shafts of the bearing arches were carried on corbels (which are of much beauty) in order to allow the whole of the wall-surface of the piers to be free for the monks' stalls. The cracks, which are apparent, indicate trouble for the safety of the central tower; and we find that here, as at Furness and elsewhere, the old builders had to take vigorous measures to keep it standing.

The eastern bay of the nave has been walled up with solid masonry. To afford greater support, the west window of the transept has been removed, and its space built up; and several other works of buttressing are very evident, including a curious reduction of the width of the east arch into the south transept. These works are of interest, for they show that the old architects did sometimes carry up their work with too little regard for their foundations; and sweeping blame to modern ones is as unfair as universal praise to the older craftsmen.

The efforts here to save the tower were successful; for if we are to take Churchyard's poem literally, the tower was still erect above the ruined building in the days of Elizabeth; but we have no evidence whether or not it fell later, or was demolished. There is a very charming piece of early carving below the corbel which supported the south-east arch of the tower.

A little peculiarity of style in the base of the north transept door is worth observing. It has many circular mouldings rather than shafts. This is usual in Wales; but here they spring, not from bases, but from a line of foliage.

The ritual choir probably extended originally more westwardly into the nave than appears by the present foundations of the rood-loft, and its staircase against the western pier of

the central tower. This appears to mark a contraction of its space. No trace, except part of the northern wall, remains of the ritual choir; and this and the rood-loft are probably of the date of the works for the support of the tower. The base of a nave-altar still remains on the south side.

The broad piers of the nave are the only remains of the nave-arcade; but the recent excavations have brought to light several fragments of capitals plainly shaped rather than carved. These are stacked along the base of the side walls, and we may have no difficulty in concluding that they are the remains of those of the nave-piers.

There is evidence of the existence of a clerestory, for one deeply splayed jamb and part of the sill, with a string-course, of one window remains in the west pier of the central tower. We learn by it the heights, and that the clerestory windows were single lancets. They were rebated for glass. One corbel, for a principal of the nave-roof, also remains, proving, as might be expected, that the nave had a timber roof.

The tablet fixed in the south wall, with its inscription, dated 1852, is an interesting record of the investigations, and our praise is due to the executors of this work, not only for the result which has made these ruins, apart from their picturesque beauty, amongst the most interesting for study in the United Kingdom, but for the tablet itself. The date of any such work as this, fixed on the building itself, affords valuable evidence of its history, and the practice should be held up for imitation. The west front was repaired by Sir Gilbert Scott in 1872.

The charming west front has three windows of similar pattern, the central one being somewhat higher, each having a mullion and a foliated circle;¹ and the western entrance is formed by a doorway of much beauty. The gable has a small rose-window; and above this is the well-known inscription carved in bold, projecting Gothic letters, now somewhat worn; but they can still be made out when the sun helps us by a slight shadow. It records that this part of the work was performed by Abbot Adam.² The gable and rose-window are of later date, as is evidenced by the inner arch, designed originally to enclose the three windows internally, which has never been completed. The stone work is also different work-

¹ The mullion of the central window is gone.

² ADAM ABBAS FECIT HOC OPUS I PACE; and in a line above the *end* of this part of the inscription, as if the writer had found that there was not room enough for his lettering, QUIESCAT AME.

manship internally; and we may conclude, from the insertion, that Abbot Adam is commemorated by his successor rather than by himself. The deep splays of the windows add greatly to the amount of light derived from them, and the telling design of the mouldings is worthy of careful study. There is no useless work bestowed, while the effect from what cannot be called elaborate execution is most excellent, and unlike much modern work, where the effect is frittered away from the useless but costly multiplication of mouldings.

There is a staircase in the south angle of the nave. Whether or not this was only for access to the roofs, etc., or to the monastic buildings always abutting upon the west end of the church, it is impossible to say, for there is no evidence remaining. It is probable that it did, as at Old Cleeve Abbey; but we are not able to throw light as to whether the building was a "Domus Conversorum", or guest-house, since it has disappeared entirely, and nothing has yet been done to throw light upon the subject by endeavouring to find the foundations.

Taking the conventual buildings in order, we find the whole of those occupying the east side of the cloister quadrangle remaining. They are in a line with the south transept. The north side is occupied by the south wall of the church, against which a farm-shed has been built. The buildings of the south side have disappeared, and a small modern house is erected at the west corner. The west side is also vacant.

Next to the south transept is the slype, still retaining its circular barrel-vault, and having its arch of opening from the cloister of a very early type. The carving of its capitals shows, however, that it is of the same date as the presbytery. The bands of torus-mouldings are very common in early works in Wales, but more frequently without the capitals. Next is the chapter house, vaulted in nine square compartments; next, still going southwards, was the entrance to the cemetery, to the east;¹ and beyond this still, the common parlour.

Over all these buildings extends the monks' dormitory, a spacious building, 60 feet long and 22 feet wide, and which we approach by the monks' day-stairs, which still remain. Sufficient of the floor remains to indicate that it was paved with flags, above the vaulting of the rooms beneath. It is lighted by a series of small single-light, trefoiled windows with wave-mouldings. It will be noticed that the neatly

¹ The Rev. Preb. Walcott has shown that the monks' graves were partially dug, and kept so. The aspect of these from the dormitory overlooking them must have been deplorably cheerless.

jointed stonework of the walls has never been plastered. The cold stone paving and the unplastered walls must have been sufficiently uncomfortable for the occupants; but it is satisfactory to find that two arrangements are apparent, showing that something was done for their well-being,—all the windows are rebated for glass, to exclude the elements, and there is the unusual luxury of a fireplace; but then this building is of later date than the church.¹ The fireplace has a chimney of elegant design externally.

At the south end of the dormitory is a small apartment opening from it, and which has been covered with a penthouse roof, apart from, and abutting upon, the south gable of the dormitory. It is probably the sleeping apartment of the custodian of the dormitory rather than the abbot; and its small niche commanding a view of it, shows that the room was in some way designed for the oversight of the dormitory. At Old Cleeve a building in a similar position is considered by the Rev. Mackenzie E. Walcott to have been the novices' dormitory. From its small dimensions it is hardly likely that it could have served a similar purpose here.

At the back of the dormitory fireplace is a narrow room, parallel with the former. It is probably the muniment-room; while I would assign to the sacristan another small apartment at right angles, since it communicated by a passage over the vaulting of the south transept chapels with the slit window before alluded to. The cloister-space has no traces of the cloister-buildings; but from the position of the corbels for the roof-timbers, etc., and from the absence of remains, it is probable that here, as in many cases elsewhere, they were formed of wood.

It has sometimes been stated that all the buildings are of the same date; but a small amount of inspection will assure us that the east end of the church is the oldest,—say of a date within the first twenty years following that of the foundation; the transepts a little later; and the west front, as represented by its style, is about 1260.² The ground-floor of the conventual buildings is of the same date as the transepts; the slype possibly older, but with the insertion of much later work; but the dormitory floor above is at least one hundred

¹ At Old Cleeve is a fireplace, but the windows have never been glazed.

² I give the date of the style. It is probable, however, that it was executed in harmony with the design somewhat later. The gable above, and the rose-window, are later still.

and fifty years later than the foundation, since we cannot assign an earlier date than the middle of the fourteenth century. The square-headed doorways have the same flowing mouldings as the windows. At this time the arches and flowing tracery of the chapter house were added into the older openings, as well as the whole of the internal arches and vaulting.¹ The western lancet of the south transept is filled in with tracery of fifteenth century date, into the older opening.

There are traces of the use of stonework of earlier date than that of the buildings. The fireplace in the muniment-room has an inscription which has often been given, which shows that it was once part of a tombstone, and the carving is of great beauty. The sill of the little unglazed niche looking from the room at the end of the dormitory into it, has been part of an incised slab; and there is another with an early cross, forming the roof, just within the door of the day-stairs.

The present rough roof of the dormitory is modern; but the water-tables in the south transept gable show that it is of the same pitch as the original one. The door in the south side of the refectory is an unusual feature. It was probably for hoisting up the trusses of straw for the monks' beds, and for the passage of articles which could not be brought up the narrow day-stairs.

The brothers Buck give two views, which show the aspect of the ruins in 1742, and I am glad to say that they have altered but very little since. They have, however, in some respects. A five-light window is shown in the south transept gable. The foundations of the buildings on the south side of the cloister were in existence, and are partly shown. Several rectangular apartments are indicated, and it is probable that the refectory extended north and south. These features no longer remain, but just a trace of a wall at right angles to

¹ These arches have continuous wave-mouldings from base to apex of vaulting, a peculiarity observable in many Welsh buildings, notably in the nave-arches of St. Asaph. It occurs also in later works in the Chester churches. The junction of newer to older work is very apparent at the east side of the chapter-house, and above it. The cemetery passage has an arch of First Pointed work enclosed in a later one, while the later walls of the muniment-room have blocked up some of the corbel-table and the arches of the dormitory, themselves later than their substructure, as we have already seen.

the day room, going west, may be observed amongst the farm appliances at this corner, and also an angle buttress. All the walls are constructed of thin dark blue slaty stone, with dressings of reddish freestone: all of great durability and excellent workmanship. The main windows of the church are not rebated for glass, and it is probable that they were fitted in with stained glass, secured to the iron stanchion bars, which have been numerous, and wedged into the stonework. Since these would not be furnished with open casements, the ventilation of the building has been assisted by several small square apertures—the original putlog holes of the builders, but which are formed quite through the walls. They are so numerous that we must conclude that many were designedly made, as well as those which had been formed for the putlogs.

The income of Valle Crucis at the dissolution was £188 clear, and £214 : 3 : 5 gross, and the largest of any Cistercian house in Wales; that of the parent abbey of Ystrad Marchell was only £64 : 14 : 2. The surrender was in the twenty-sixth Henry VIII, and was thus among the lesser monasteries. We have references to various benefactors who were buried here. The *Brut y Tywysogion* records that in 1269, “the 7th day of the month of December, Gruffudd, son of Madog, lord of Maelor, and Madog the Little, his brother, died, and were buried at Llanegwestl.” He was lord of Dinas Bran.

The recent excavations revealed a few geometrical tiles, but in such small numbers as to afford an additional evidence of the scarcity of this class of decoration in the churches of the Principality. They were probably imported, since the same patterns have been met with at Strata Florida Abbey, and at Acton Burnell, in Shropshire. It is a peculiarity attendant upon the demolition of Welsh abbeys that any feature of importance in the neighbouring churches is spoken of by local tradition as being a portion of the destroyed building re-used. This occurs with respect to every abbey, and we hear that the roof of Llangollen Church came from Valle Crucis; but this is very unlikely, since the slope of the roofs is so different, and the roof appears to have been made for its position. The lectern is at Wrexham Church, so we hear, but it bears a date 1528, and a record that it is the gift of a donor who is mentioned. The elaborate candelabra of the fourteenth century is said to be at the church of Llanarmon in Yale, where is also the effigy of Gruffudd ap Llewelyn ap Ynyr, brother to Llewelyn, Bishop of St. Asaph, who was buried at Valle Crucis. Another tomb, that of Ieva ap Meredydd, is said to be at Bryn Eglwys; and another, a fragment, at an old

house at Pengwern, near Llangollen, is that of Goronwy ap Iorwerth. (See vol. iv, p. 147.)

There is a record in the Book of Visitors to the English College at Rome of the arrival of Richard Bromley, a monk of Valle Crucis, as a pilgrim¹ in 1504. He was charged, doubtless, with some mission, since by the Cistercian rule no monk could perform a journey to Rome without being accompanied by a bishop of his order. The right rendering of the arms of the abbey has been given by Mr. T. W. King, York Herald, from MSS. in the Heralds' Office, of a date just prior to the Reformation, in the volume of the *Archæologia Cambrensis* for 1849 (p. 24), and need not be repeated here; but reference may be made to the fact that various renderings with certain changes exist. The same has been observed with respect to the arms of Llanthony Abbey. The old name, Llan Egwestl, points to the existence here of a church long prior to the foundation of the monastery, but, for the sake of brevity, I must omit all notice of the tradition with respect to it, and also of the old cross, Eliseg's pillar. The fishpond remains almost perfect due east of the church. A lovely view of the ruin is obtained from this position. The cemetery is known to have been in its usual place, east of the conventual buildings. A spring of clear water now flows close to the door of the monks' day-room, but no use is made of it. I have been unable to find any masons' marks on the stonework of the conventual buildings. The exceptions already alluded to may now be noted, but they can hardly be masons' marks. The fylfot cross is neatly cut, exactly central, and therefore designedly, over a small loop window in the monks' day-stairs, and also over the larger opening close to it. I am unable to offer any explanation of the occurrence of this mysterious sign in these peculiar and prominent positions.

THE PILLAR OF ELISEG.

TO THE EDITOR OF THE "WREXHAM GUARDIAN".

Sir,—Three years ago, being at Llangollen, I visited for the first time the venerable ruins of Valle Crucis Abbey, and made notes of the interesting sepulchral effigies which are preserved there. I then went on to examine that monument of late British, but pre-Norman antiquity, the famed Pillar of Eliseg. Of this I had previously seen engravings in Pennant's

¹ Given in *Collect. Top. et Genealog.*, ii, p. 255.

Tours in Wales (vol. ii, p. 7), and in Owen and Blakeway's *History of Shrewsbury* (vol. i, p. 15). I was therefore surprised to find one feature about this pillar unnoticed by either of the writers I have mentioned, viz., the entasis or swelling, as in columns of Roman or classic architecture. With the exception of the inscription on this pillar, all British sepulchral inscriptions of post-Roman origin I have met with, the greater part of which exist in Wales, some in Cornwall and Devon, and one in Scotland, have been rudely cut in ill-formed letters, on irregular-shaped monoliths, totally unlike the regular-shaped monuments, with the inscriptions cut by skilled workmen, of the Romans.

After the departure of the Romans from Britain in the fifth century, materials from their buildings appear to have been worked up in many Anglo-Saxon structures. It is not, therefore, singular that those who had to prepare a more lengthy sepulchral inscription than any of the kind which had hitherto appeared, should look out, not for an irregular-shaped block, but a worked columnar stone, perhaps from the ruins of the ancient Roman city *Deva*, Chester; perhaps from those of *Uriconium*, Wroxeter; perhaps from some intermediate Roman station. It was by regarding it from this point of view that I affirmed it was a Roman pillar, believing at the time I was the first who had noticed it as such. I subsequently found I was mistaken in priority of notice, for my friend Mr. Tregellas, of a department in the Horse Guards, made a drawing of it in 1865, of which he has obligingly sent me a tracing, in which the entasis of the column, as of Roman or classic art, is clearly portrayed.

The inscription on this column is, I think, the longest and most important of any lapidary inscription in Britain, subsequent to the departure of the Romans and prior to the eleventh century. It contains the earliest Welsh pedigree of which we have any authentic record, and in its family and historical relations it may fairly be compared with those lapidary inscriptions which have of late been exhumed from the ruins of Babylon and Nineveh.

It commences with the pedigree—

“Concenn filius Cattell, Cattell
 Filius Brohemail, Brohmail filius
 Eliseg, Eliseg filius Guoillauc
 Concenn itaque pronepos Eliseg
 Edificavit hunc lapidem proavo
 Suo Eliseg.”

Thus translated—“Concenn the son of Cattell, Cattell the

son of Brohmail, Brohmail the son of Eliseg, Eliseg the son of Guoillauc. Concenn, therefore, the great-grandson of Eliseg, set up this stone to his great-grandfather, Eliseg."

Then follows the historical matter, much of which was obliterated when this stone was first noticed in the seventeenth century. We are, however, informed of the name of the workmen who engraved the inscription:—

"Conmarch pinxit hoc
Chirografū rege suo poscente
Concenn."

That is, "Conmarch engraved this writing at the request of his king, Concenn."

If Eliseg was—it has been so supposed—born in the early part of the eighth century, *circa* A.D. 720, we may attribute the erection of this pillar by his grandson to the latter part of the eighth or early part of the ninth century.

Pennant speaks of this pillar as having been formerly 12 feet high, but in his time (A.D. 1810) reduced to 6 feet 8 inches. The best account of it appears in Owen and Blakeway's *History of Shrewsbury*, where the whole of the inscription, so far as it could be made out in the seventeenth century, is inserted, together with a *facsimile* plate from an ancient transcript, showing it to have been cut in a cursive hand. Archbishop Usher is the first person known to have noticed it, then Mr. Robert Vaughan, the well-known antiquary of Hengwrt, who in 1662 saw, and transcribed as far as he could, the inscription.

I know of no one, however, except Mr. Tregellas and myself, who has noticed that the pillar on which the inscription is cut is of Roman origin, *i.e.*, independent of the inscription, a Roman pillar or column. Whether I am right in my assertion I leave for others competent to judge to pronounce their opinions.

Every summer during the last eight years I have made excursions into the Principality. I have noticed sepulchral monuments in churches which appeared to me not to have received hitherto that minute attention they deserved.

Whilst leaving the churchyard at Ruabon on the 25th of August last, on my way to that most hospitable mansion at Wynnstay, two sepulchral effigies, which must, I think, have been removed from the church many years ago, were pointed out to me lying under two tomb slabs of the seventeenth century, resting on imposts placed at each corner as supporters. Of these effigies, which are of the fourteenth century,

I had but a momentary glance, hoping at some future time to revisit Ruabon and note them down at my leisure. They are of a type to be found in Wales, but not in England. One is peculiarly interesting: it is the effigy of a knight with his sword by his side, his shield in front, and his right hand grasping a spear or lance. I have not met with any English sculptured effigy thus represented.

MATTHEW HOLBECHE BLOXAM.

Rugby, 29th September 1874.

EXCHEQUER MINISTER'S ACCOUNTS.

A. D. 1538-9, 29-30 HEN. VIII. No. 151. m. 7.

NUPER MONASTERIUM DE VALA CRUCIS.

Compotus Willelmi Pykeryng militis firme ibidem per tempus predictum.

Nulla prout patet in pede ultimi Compoti anni proximi precedentis. Summa nulla.

Terre et possessiones pertinentes nuper monasterio predicto.

Dccjli. xviijs. xd. provenientes de diversis percellis terre ibidem tam temporalibus quam spiritualibus, videlicet pro Scitu predicto viijli. xviijs. iiijd. Lanegwest xxiiijli. xjs. ob. villa de Wrexham, xiiijli. viijs. xd. villa de Halton, iiijli. xjs. iijd. ob. Rectoria de Churke, xli. Rectoria de Wrexham, lii., Rectoria de Ruabon xxixli. xvij. viijd., Rectoria de Llangollhyn xxli. vjs. viijd., Capella de Llansanfrawde, vijli. xiijs. iiijd., Capella de Landysilio, xijli. ijs. iiijd., Capella de Brynglust, viijli. xjs. iiijd. Et terra dominicalis de Churk, C's molendinum de Wrexham, C's et molendinum de Llangollyn, xls. non recepit his eo quod dimittitur ad firmam Willelmo Pykeryng militi, per Indenturam pro termino xxj annorum sub sigillo domini Regis Curie Augmentacionum Revencionum Corone sigillo sigillatam prout in proximo titulo subsequente plenius et particulariter patet. Summa nulla.

Firme terrarum dominicalium cum omnibus terris et tenementis dicto nuper monasterio spectante.

Sed recepit Compotum de ccjli. xviijs. xd. de redditibus terrarum dominicalium ibidem cum omnibus et singulis suis pertinentiis predicto nuper monasterio spectantibus et pertinentibus sic dimissis Willelmo Pykeryng militi per Indenturam

sigillo Curie Augmentacionum Revencionum Corone domini regis sigillatam cujus tenor sequitur in hec verba. Hec Indentura facta inter excellentissimum principem et dominum Dominum Henricum viij dei gratia Anglie et Francie regem fidei defensorem, dominum Hibernie et in terra supremum Caput Anglicane Ecclesie ex una parte et Willelmum Pykering militem ex altera parte, Testatur quod idem dominus rex per advisamentum et concensum Consilii Curie Augmentacionum revencionum Corone sue, tradidit concessit et ad firmam dimisit prefato Willelmo domum et scitum nuper monasterii de Vala Crucis infra Episcopatum Assaph, auctoritate parliamenti suppressim et dissoluti ac omnia terras, tenementa, molendina, prata et pastura subscripta ibidem cum pertinentiis eidem nuper monasterio spectantibus et pertinentibus, videlicet, unam clausam terre vocatam Kellyworgan, unam aliam clausam vocatam le Cownter tenen' cum unâ domo ibidem unam aliam clausam terre vocatam le Walker close, unum molendinum fullonicum et unum tenementum cum pertinentiis, unam clausam terre vocatam le Mosse feyld, cum una parva clausa terre eidem annexa et unam clausam terre vocatam Blake acre, unam clausam terre vocatam Mark crose, unam clausam terre vocatam le Polo feyld, unam clausam terre vocatam caerpistel' juxta monkes sete, unam aliam clausam terre vocatam Handyng close unum pratum vocatum Great Meddowe juxta Hurdyng close unam aliam clausam terre vocatam Macebryngtede unam aliam clausam terre vocatam Churchell close et unam aliam clausam terre vocatam delevbebant, que quidam premissa in manibus, cultura et occupatione propria nuper Abbatis dicti nuper monasterii tempore dissolucionis et suppressionis inde reservata et occupata fuerint, et ulterius dictus dominus Rex per advisamentum et concensum consilii predicti tradidit, concessit et ad Firmam dimisit prefato Willelmo manerium de Lanegwest infra dominium de Yale et manerium de Wrexham infra dominium de Bromfeyld cum eorum pertinentiis ac unum molendinum aquaticum ibidem ac omnia mesuagia, terras, tenementa redditus et servicia cum pertinentiis in Lanegwest, Yale, Wrexham et Bromfeyld, necnon omnia mesuagia, terras, tenementa, prata, pasturas, redditus et servicia cum pertinentiis in Churk balivata in Halgtone infra dominum de Churk, ac duo molendina ibidem cum pertinentiis, dicto nuper monasterio simili modo spectantia et pertinentia, ac eciam dictus dominus Rex per advisamentum et concensum consilii predicti, tradidit concessit et ad Firmam dimisit prefato Willelmo, Rectoriam de Wrexham et decimas glebarum ville de Resolen ac Rectorias de Ruabon Llangollen

et Churk, necnon Capellam de Llansanfraud Landysilio et Brynglust cum suis pertinentiis dicto nuper monasterio spectantem et pertinentem una cum omnibus mesuagiis, terris, glebis, decimis, oblationibus proficuis, obventibus, emolumentis et comoditatibus quibuscunque eisdem Rectoriis et Capellis seu eorum alicui quovismodo spectantibus sive pertinentibus, exceptis tamen et dicto domino Regi heredibus et successoribus suis omnino reservatis omnibus advocacionibus, vicariis, grossis arboribus, et boscis premissorum, Ac omnibus libertatibus et hujusmodi edificiis infra Scitum et precinctum dicti nuper monasterii, que dictus dominus Rex ibidem imposterum prosterni et auferri mandaverit. Habendum et tenendum omnia predicta scitum, maneria, mesuagia, tenementa, Rectorias, Capella, et cetera omnia et singula premissa cum pertinentiis exceptis preexceptis prefato Willelmo ex assignatis suis a festo Annunciacionis beate Marie Virginis ultimo preterito usque ad finem termini, et per terminum xxj annorum ex tunc proxime sequentium et plenarie complendorum. Reddendo inde annuatim dicto domino Regi heredibus et successoribus ducentas una libras xvij*s.* *xd.* legalis monete Anglie, videlicet, pro predicto scitu, ac mesuagiis, terris, tenementis, molendinis, pratis et pasturis in manibus, cultura et occupatione nuper Abbatis dicti nuper monasterii tempore dissolutionis et suppressionis inde inde existentibus et reservatis, terris, tenementis redditibus et serviciis in Lanegwest et Yale predictis viij*li.* xvij*s.* iij*d.*, et pro predicto manerio de Langewest ac mesuagiis, xxij*li.* x*s.* *ob.* Et pro predicto manerio de Wrexham ac mesuagiis, terris, tenementis, redditibus et serviciis in Wrexham et Bromfeyld preter molendinum aquaticum ibidem xiiij*li.* viij*s.* *xd.* et pro eodem molendino *C'*. Et pro predictis mesuagiis, terris, tenementis in Halghtone et Churk preter duo molendina ibidem, ix*li.* x*s.* iij*d.* *ob.* Et pro eisdem ij molendinis x*ls.* Et pro predicta Rectoria de Churke lx*li.* Et pro predicta capella de Lansanfraud, vij*li.* xii*s.* iij*d.*, et pro predicta capella de Landesilio, xij*li.* ij*s.* iij*d.* Et pro predicto capella de Bryngluste, viij*li.* x*s.* iij*d.* ad festa Sancti Michaelis Archangeli, et Annunciacionis beate Marie Virginis per equales porciones, solvendas durante termino predicto. Et predictus dominus Rex vult et per presentes concedit quod ipse, heredes et successores sui, dictum Willelmum et assignatos suos tam de xv*li.* pro vadis et stipendiis trium capellanorum divina celebrantium et curam animarum observancium in capellis de Llansanfraud llandisilio et brynglust predictis, quam de omnibus redditibus serviciis, fleodis, annuitatibus, pencionibus, porcionibus et denariorum summis quibuscunque de pre-

missis seu eorum aliquo exeuntibus seu solvendis, preterquam de redditibus superius reservatis versus quascunque personas de tempore in tempus exonerabunt, acquietabunt, et defendent ac omnia domos et edificia premissa tam in maeremiis quam in cooperturis tegulorum et slate de tempore in tempus tocians quociens necesse et oportunum, bene et sufficienter reparari, sustentari et manuteneri facient, durante termino predicto. Et predictus Willelmus concedit per presentes quod ipse et assignati sui coopertura straminis ac omnes alias necessarias reparaciones premissorum preter reparaciones Maeremii et coopertura tegulorum et slate predictas, de tempore in tempus bene et sufficienter sustinebunt, supportabunt et manutenebunt durante termino predicto. Et predictus dominus rex ulterius vult et per presentes concedit quod bene licebit prefato Willelmo et assignatis suis de tempore in tempus, capere, percipere et habere de in et super premissis, competenter et sufficienter heyebote, fierbote, ploughbote et cartbote ibidem et non alibi annuatim expendendis et occupandis durante termino predicto. In cujus Rei testimonium uni parti hujus Indenture penes prefati Willelmi remanenti predictus dominus Rex sigillum suum Curie predicti ad hujusmodi scriptum sigillandum deputatum mandavit apponi, alteri vero parti ejusdem Indenture penes eundem dominum Regem resedenti predictus Willelmus sigillum suum apposuit. Data apud Westmonasterium iij die Julii, anno regni regis predicti, xxix^o. Summa ccjli. xvijjs. xd.

Summa totalis oneris ex ccjli. xvijjs. xd. De quibus allocatur ei cxxiiij xvjli. vs. vjli., ut pro tantis denariis per predictum comptum Willelmo Stumpe receptori particulari domini regis Ibidem deliberatis xix. die octobris, anno Regni regis Henrici viij. xxxmo. ut patet per billam manu dicti Receptoris signatam et inter memoranda hujus anni remanentem. Et debet cxiijs. iiij*l*. ex' [examinata?].

Respectuatur: Et cxiijs. iiij*l*. pro vadis sive stipendiis diversis ballivis et Collectoribus redditibus ibidem, videlicet, pro vadis sive stipendiis Edwardi ap Rice ballivi de Wrexham xls. pro feodis Griffini Llu' Collectoris de Haltone, xxs. pro feodis Edwardi ap Robert, collectoris Reddituum de Llangollen, xls. et pro feodis Ricardi Johns ballivi de Churke, xijs. iiij*l*. in toto ut supra et sic in respectu positi quousque decretum et determinatum est per Cancellarium et Consillium Curie Augmentacionum Revencionum Corone domini Regis, &c.

Summa Respectuatur, cxiijs. iiij*l*., ex' et remanet ultra nil.

EXCHEQUER MINISTER'S ACCOUNTS.

4-5 EDW. VI. No. 67. DENBIGH. 1551-2.

Vala crucis nuper monasterium in dicto comitatu. Computus Willelmi Norrice Militis et Thome Massey armigeri, Deputati Willelmi Pickringe Militis, Firmarii Domini regis, ibidem, pro uno anno integro finito ad festum Sancti Michaelis Archangeli, anno regni Domini regis nunc Edwardi sexti dei gratia Anglie, Frauncie et Hibernie regis, Fidei Defensoris et in Terra Ecclesie Anglicane et Hibernice supremi capitis Quinto.

Summa, *iiij^{xx}. iiijli. xiiij^s. viij^d.*

Firma scitus nuper monasterii predicti cum Terris dominicalibus ac omnibus aliis possessionibus quibuscunque dicto nuper monasterio pertinentibus. Summa *cejlⁱ. xvij^s. x^d.* (recites the indenture of 29 Hen. VIII).

Annualis Redditus: Et de *xiiij^d.* de quodam annuali reddito sive *xma.* regie majestati reservato de et pro uno mesuagio et tenemento cum pertinentiis in Llanegwestl predicto nuper in tenura Roberti Salisbury¹ ad *x^s. viij.* per annum concessa per literas domini Regis nuper Henrici *viijli.* patentes datas *xmo.* die Julii anno regni sue majestatis *xxxvijmo* Rogero Lese-more et Johanni Strangman heredibus et assignatis suis imperpetuum. Tenendum de domino rege heredibus et successoribus suis ut de manerio suo de Stalebridge in comitatu Dorsetio per fidelitatem tantum, et Reddendo inde annuatim eidem domino regi heredibus et successoribus suis, nomine redditus reservatis *xiiij^d.* ad curiam augmentacionum revencionum corone domini regis singulis annis ad Festum Sancti Michaelis archangeli tantum solvendis, quorum quidem jus et interesse in premissis Robertus Salesbury nuper habuit et recepit per annum ut supra. Et de *xiiij^s. x^d.* de consimili annuali reddito sive *xma.* Domino regi reservato pro omnibus illis mesuagiis, terris, tenementis, pratis, pasturis, pasturagiis cum eorum pertinentiis universis scituatis jacentibus et existentibus in villa de Halton infra dominium de Chirk in Comitatu Denbigh ac una vaccaria cum terris, pratis, pascuis et pasturis eidem pertinentibus aut cum eadem dimissis scituatis, jacentibus et existentibus in parochia de Llandissilio in Comitatu Denbigh

¹ Probably Robert of Rûg, son of Piers Salisbury of Rûg, to whom a grant of the Lordship of Glyndyfrdwy was made in 5 Edward VI. If so, he must have resigned the Abbacy before the Dissolution.—*Arch. Camb.*, 1878, p. 285.

predicto ac dicto nuper monasterio de Vala Crucis dudum spectantibus et pertinentibus, concessis per literas domini nuper regis Henrici viij patentes datas secundo die Octobris, anno regni sue majestatis xxxvijmo. Thome Marse, heredibus et assignatis suis imperpetuum. Tenendum de dicto domino rege heredibus et successoribus suis in capite per servicium xxme. partis unius feodi militis ac reddendum inde annuatim eidem domino regi heredibus et successoribus suis de et pro predictis mesuagiis, terris et tenementis ac ceteris premissis in Haltone predicta ixs. ijd. et de et pro predicta vaccaria cum suis pertinenciis iijs. viijd., ad curiam augmentacionum revencionum corone domini regis singulis annis ad Festum Sancti Michaelis archangeli tantum solvendis per annum in toto ut supra. Summa xvs.

Summa totalis oneris predicti cum arreragiis, cciiij^{xx}. vjli. viijs. vjd.

PATENT ROLL. 3 JAMES I. PARS. 4. (No. 1,666) m.
(Last but three).

De concessione firme per dominum Wotton, 1606.

Rex omnibus, etc. Cum dominus Henricus nuper rex Anglie Octavus per Indenturam suam sub magno sigillo suo Anglie Augmentationum revencionum Corone sue confectam gerentem datam apud Westmonasterium, quinto die Iulii anno regni sui vicesimo nono, tradidit, concesserit et ad firmam dimiserit Willelmo Pickeringe militi, domum et scituum nuper monasterii de Valle Sancte Crucis, infra Episcopatum Assavense, etc., etc.

(Indenture of Henry is recited here.)

Ac cum dominus Edwardus nuper Rex Anglie Sextus, per literas suas patentes, magno sigillo suo nuper Curie Augmentationum, etc., ad tunc Corone sue sigillato, gerentes datam apud Westmonasterium, septimo die Augusti anno regni sui quinto, per considerationem in eisdem expressam et contentam dimiserit prefato Willelmo Pickeringe militi, predictum domum et scituum nuper monasterii.

(Grant of Edward given here, followed by the grant of Elizabeth.)

Sciatis quod nos per et in consideracione boni veri et acceptabilis servicii nobis per prefatum Edwardum dominum Wotton antehac multipliciter facti et impensi, de gratia nostra speciali ac ex certa scientia et mero motu nostris, tradidimus et concessimus et ad firmam dimisimus ac per presentes pro nobis

et heredibus et successoribus nostris tradimus, concedimus et ad firmam dimittimus eidem Edwardo domino Wotton predictam domum et scitum dicti nuper monasterii de Vala Crucis infra predictum Episcopatum Assaphense in predicto Comitatu nostro Denbigh. Ac omnia terras, molendina, prata et pasturas subscripta ibidem cum pertinentiis eidem nuper monasterio spectantibus, videlicet Exceptis tamen semper et nobis heredibus et successoribus nostris omnino reservatis omnibus advocacionibus, vicariis piscariis, grossis arboribus, boscis et subboscis premissorum. Habendum et tenendum omnia et singula predictum domum et scitum, Maneria, Rectorias, Capellas terras dominicales, terras glebatas, decimas Molendina, terras, tenementa, prata, pasturas, clausas comunias ac cetera omnia et singula premissa per presentes dimissa cum eorum pertinentiis universis, exceptis per presentes preexceptis, prefato Edwardo domino Wotton executoribus et assignatis suis a fine et expiratione dictarum dimissionum et termini triginta annorum inde prefato Edwardo domino Wotton, sicut, prefert per literas patentes dicte nuper regine Elizabethæ facta et concessa usque ad finem, terminum et per terminum centum annorum ex tunc proxime sequencium et plenarii complendorum. Reddendo annuatim nobis heredibus et successoribus nostris de et pro predicto scitu dicti nuper monasterii, terris, tenementis, clausis et ceteris premissis in tempore dicti nuper Abbatis monasterii predicti tempore dissolutionis inde ut prefertur cum terris et tenementis in Yale et llangwest predictis, octo libras septemdecim solidos et quatuor denarios. Ac de et pro predicto manerio de llangwest cum pertinentiis novemdecim libras sex solidos quatuor denarios et unum obolum. Ac de et pro predicto manerio de Wrexham ac predictis mesuagio, terris, tenementis redditibus et serviciis in Wrexham et Bromfeilde predictis, preter molendinum aquaticum ibidem quatuordecim libras octo solidos et decem denarios. Ac de et pro eodem molendino centum solidos. Ac de et pro predicto molendino in Halghton et Chirke predictis quadraginta solidos. Ac de et pro predicta Rectoria de Wrexham cum decimis glebarum ville de Rosolen cum pertinentiis quinquaginta libras. Ac de et pro predicta Rectoria de Ruabon cum pertinentiis, viginti novem libras sexdecim solidos et octo denarios. Ac de et pro predicta Rectoria de Llangollen cum pertinentiis viginti libras sex solidos et octo denarios. Ac de et pro predicta Rectoria de Chirke, decem libras. Ac de et pro predicta capella de Llansanfraid cum pertinentiis, septem libras tresdecim solidos et quatuor denarios. Ac de et pro predicta capella de Llandisilio cum

pertinenciis duodecim libras duos solidos quatuor denarios. Ac de et pro predicta capella de Bringelust cum pertinenciis octo libras undecim solidos et quatuor denarios legalis mouete Anglie ad Festa Sancti Michaelis archangeli et Annuuacionis beate Marie virginis ad manus Ballivorum vel receptorum premissorum pro tempore existente per equales porciones, solvendos durante termino predicto per presentes preconcesso. Et volumus et per presentes pro nobis heredibus et successoribus nostris concedimus prefato Edwardo domino Wotton, executoribus et assignatis suis quod nos heredes et successores nostri eundem Edwardum dominum Wotton, executores et assignatos suos tam de quindecim libris de premissis exeuntibus ac pro stipendiis sive salariis trium capellanorum divina celebrantium et curam animarum observantium in sepealibus capellis de Hlansfraid llandisilio et Bringelust predictis, annuatim solvendis, quam de omnibus aliis redditibus serviciis, feodis, annuitatibus, pensionibus, porcionibus et denariorum summis et oneribus quibuscumque de premissis exeuntibus seu solvendis vel super inde oneratis seu onerandis, preterquam de sepealibus redditibus superius per presentes reservatis, versus quascunque personas de tempore in tempus exonerabimus, acquietabimus et indempn'os conservabimus durante termino predicto per presentes concesso. Et predictus Edwardus dominus Wotton executores et assignati sui Cancellas Ecclesiarum parochialium et capellarum predictarum, ac omnia molendina domos et edificia necnon omnia sepes, fossatas, inlausura, littora, ripas et muros marittimos ac eciam omnes alias necessarias reparaciones premissorum in omnibus et per omnia de tempore in tempus tocians quociens necesse et opportune fuerint, sumptibus suis propriis et expensis bene et sufficienter reparabunt, supportabunt, sustinebunt, escurabunt, purgabunt et manutenebunt durante termino predicto per presentes concesso. Ac premissa sic sufficienter reparata et manutenta in finem termini predicti per presentes preconcessi. Et volumus ac per presentes concedimus prefato Edwardo domino Wotton executoribus et assignatis suis, quod bene licebit eis de tempore in tempus capere, percipere et habere de in et super premissis crescentes, competenter et sufficienter housebote, hedgebote, fierboote, ploughboote et cartboote ibidem et non alibi annuatim expendendis et occupandis durante termino predicto per presentes concesso. Et quod habeant maeremium in boscis et terris premissis crescentem ad et versus reparaciones Cancellarum, domorum et edificiorum per assignacionem et supervisionem senescalli seu subsenescalli aut Officiariorum nostrorum heredum et successorum nostrorum ibidem pro tempore

existencium, durante termino predicto per presentes precon-
cesso. Aliquo statuto, etc. In cujus rei, etc. Teste Rege
apud Westmonasterium tricesimo primo die Maii.

Per breve de privato sigillo, etc.

CLOSE ROLL, 1651.

PART 43, No. 1.

This Indenture made 1st Sept. 1651. Between Tho. Coke, Will. Bosseville, John Sparrow, Will. Kenrick, Ralph Harrison, Will. Scott, esquires, Will. Steele, Recorder of London, Silvanus Taylor, Thomas Hubbard, Cornelius Cooke, esqrs., John Hunt, gent., Sir Edw. Barkham, Baronett, Sir Will. Roberts, knt., Tho. Ayres, John White, James Stocall, esqrs., Edw. Cressett, gent., Sir Richard Saltonstall, knt., Daniell Searle, merchant, Nicholas Lampriere, Nicholas Bond, Richard Sydenham, and Robt. ffenvvick, esqrs., no'tated in an Act of this present Parliament intituled an Act for selling the fee farme rents belonging to the Com'onwealth of England formerly payable to the Crowne of England Dutchy of Lanc. and Dutchy of Cornw. or any five or more of them and also by one other Act of this p'sent parliamt. intituled an Act for the further explanation of the former Act of the one part and Michaell Lea of London, gent., and John Lawson, citizen and grocer of Lond. on the other part.

Whereas the late King James by letter patent Westr. 29 April, 9 of his reigne, did amongst other things grant to Edw. Lord Wotton of Marley his heirs &c. for ever All the house & style of the late Monastery of Valla Crucis within the bishopprick of Asaph in Co. of Denbigh with all rights &c. &c. All which p'miss were formerly in the occupation of the late Abbot of the said late monastery at the time of the dissolution. And the Manor of Langwest in the Lordship of Yale, Wrexham, lordship of Bromfield, &c., &c. (Rents, etc., in grant of James given here.)

Now this indenture witnesseth that the said Trustees before nominated by the seu'all Acts. And in consideration of the sun £3306 6s. 7½*d.* farthing & halfe farthinge good and lawfull money of England where the sum of £2845 1s. 7½*d.* farthing half farthinge. Sir John Wollaston, knt., and Thomas Andrews, Aldermen of London have certified to be paid by the said Michael Lea & John Lawson. And the

remainder of the said sum, the said trustees haue reptyzed to the said Mich. Lea & John Lawson for that £15 per ann' hath been allowed out of the rent since the dissolution & paid by the fee farm' to three curates or chapplins for officiating in the said Churches and Chapels following. To the Curate of Llansanfraid £5 0s. 0d. To the Curate of Llansililio £5 0s. 0d. And to the Curate of Bringlast 5 pounds. Do grant alien bargain sell & confirm vnto Mich. Lea & John Lawson their heirs & assigns for ever the aforesaid fee farm rents, &c.

In as full ample manner as any king or queen of England

And that the same feefarme Rent or yearly Rent of £23 2s. 10 pence halfe penny shall be liable for eu' for the payment of the said 3 seueral sums of £5

And be it remembered that the 25 Feb. in the year aboue written Cornelius Cooke and John Hunt came before the keepers of the lib'ty of England by authority of Parliamt. in Chancery and acknowledged the indenture aforesaid. Inrolled the 25 Feb. in the year aforesaid.

Several interesting works of art, relics of Valle Crucis Abbey, are preserved in different places. One is a curious painting on panel, said to be the only portion saved of the altar-piece, in the possession of Lord Harlech at Brogyntyn. Another is a crucifix, found in clearing away rubbish from the ruins of the church, and now the property of Lady Willoughby D'Eresby. The painting is said to have become so much obscured by the action of time, that the subject is a matter rather for conjecture than of certainty. A third is a dove, apparently of silver, which the late Miss Lloyd, who resided for many years at the Abbey, informed H. F. J. Vaughan, Esq., to whom the author is indebted for this and the following interesting particulars, had been found and taken away by some unknown person. Some fragments of carvings on slabs of alabaster have been removed from Llangollen to High Lee, near Oswestry, where they are placed in niches in the hall, and are carefully preserved by the owner, Mr. Rogers. They were found by Miss Strang-

ward of Godmanchester in a cavity in the floor of the upper story of the house of Plas yn y Pentre at that place. The larger one is 25 in. by 10 in. in breadth, the smaller 16 in. by 11 in. The first is a representation of the dead Christ, the feet bound with cords, and on either side of them a skull. Out of the socket of the left eye of that on the dexter side creeps a worm, the body of which is continued beneath. On the upper part of the dexter side are the sceptre and the spear. On the sinister side at the top is the ladder, and below is the scourge. The head is encircled by a thick wreath.

On the smaller slab is represented the legend of a saint, who is kneeling, and has a nimbus round his head. He is clothed in armour, with spurs, having large rowels. Over it is a monastic habit, on which the scapular is well shown. With his right hand he holds in a leash a strange kind of animal, with two legs, and feet like those of a bird; the head has a forked tongue. In the left hand he holds a bag or purse. He is on his knees before a crucifix, which is placed on the bank of a river, above the waters of which appears the head of a dragon or monster. In the background behind the kneeling figure are seen the battlements of a castle with gable roofs, and over them a chimney. On the opposite side of the stream are the turrets of another tower. The river flows in a semicircular direction, becoming broader at its base.

H. W. LL.

Among the collections of Welsh poetry in the British Museum and elsewhere, there are some addressed, in the fourteenth and fifteenth centuries, to the abbots of several great abbeys. They speak for the most part in a strain of hyperbole of their love of hospitality, and the magnificence of their numerous banquets. From some of them we learn that the High Festivals of the Catholic Church, especially those of Christmas, Easter, and Whitsuntide, were solemnised by gatherings of the people of all classes from the surrounding country, during which

the monks kept open house, entertaining each class suitably to its degree. The mornings were devoted to the religious duties of the festival, of which it appears, from the allusions to the eloquence and learning of the abbots, that preaching to the assembled concourse formed no small or unimportant part; while the afternoons were occupied with the supply of material wants, supplemented, doubtless, by games and amusements, conspicuous among which would be the representation of religious stage-plays, or interludes, restrained from undue license by the presence and authority of the clergy; and of which we may be sure that music, vocal and instrumental, formed a predominant element, under the guidance and superintendence of the "clerwys", the bards or minstrels, who delighted to frequent such assemblies, and to recite or sing their compositions, principally panegyrical of their hosts or patrons, to the accompaniment of the crowd (crwth), or harp.

We have here one by Gutyn Owen, the famous bard and historian of Basingwerk Abbey, and bard also, by special appointment, to that of Valle Crucis. Thirty of his compositions are found in a folio MS. volume, in the British Museum, of which we know, from his autograph at the end, commemorating the fact, that the greater part was written by himself, prior to the year 1488. Of these, as many as six were addressed to the Abbot David of Valle Crucis, and seven to his predecessor, Abbot John. Of the latter, the purport is to request the present, or the loan, of a horse from the abbot, with whom he claims near kinship, and begins as follows:—

CYWYDD I OFYN MARCH I SION AB RHISIART, ABAD LLAN
EGWESTL, O WAITH GUTYN OWAIN.

Yr Arglwydd, rhwydd o'r rhoddion,
O lu 'r Saint, a elwir Sion;
Mab Rhisiart, ymhob presen,
Meistrolaeth, llywodraeth Llen.
Gwledd Edwin Arglwydd ydwyd,
Ys da le, Glyn Egwestl, wyd!

Llaw Derfel, y Rhiw Felen
 Llawr y gras yw, lle 'r Groes hên.
 Llu o Saint yw gwyr llys Sion,
 I'w alw Nef, ar lan afon ;
 Un Duw ar lu yn dy wledd,
 A gwerin y drugaredd ;
 Un fonedd Marthin Fynach,
 Sion o Riwabon yw 'r âch ;
 O'r Barwniaid, a'r Brenin,
 Yr wyd well i roi dy win.
 Un waed rieni ydwyf,
 Nai i chwi, o'r un âch wyf ;
 Meredydd o Ruffydd rym,
 O'n teidiau cerynt ydym ;
 Wyr Ednyfed a Iorwerth,
 O flodau Nannau a'i nerth.

(Translation.)

A POEM TO ASK FOR A COURSER OF JOHN AB RICHARD, ABBOT
 OF VALLE CRUCIS, BY GUTYN OWEN (see *Traian*, v. iii).

John, of the saintly host, whose name
 For lavish gifts is known to fame,
 Of all the learned, Richard's son,
 Where'er he be, 's surpassed by none.
 Of feasts the Edwin, 'tis thy lot
 To rule Egwestl, favour'd spot.
 With hand like Dervel's thou dost fill
 With grace the ancient Cross' hill.
 For holy men a Heav'n you'd think
 The dwelling on the river's brink,
 And at the banquet that you see
 The Lord of Mercy's company.
 In blood, Rhiwabon's John, you mount
 To Martin's old monastic fount :
 Nor Kings nor Barons can excel
 The wine thou dost bestow so well.
 My parentage is of thy stock ;
 Thy nephew, chipped from off thy block ;
 From Griffith's and Meredydd's strength
 Our grandsires give our kinship length ;
 Thro' Iorwerth's and Ednyved's course,
 We grandsons bloom with Nannau's force.

The thirty-six remaining lines of the poem are occupied with a poetical description of the points and good

qualities of the courser, ending with the bard's promise to become the abbot's man-at-arms, in the event of his petition being granted.

The two following poems, by Gutyn Owain, are panegyrics addressed to the Abbot David ab Iorwerth, the successor of John :—

CYWYDD I ABAD DAFYDD ; O WAITH GUTYN OWAIN.

Pab Iâl, bendith pob aelwyd
 Pasio Nûdd, mewn pais wenn wyd ;
 Dafydd, galondid Ifor,
 Dy fawl fain rhwng dau for :
 Dy glod yw rhoi da a gwledd,
 Dy Râs enwog dros Wynedd.
 Dŵr nid oes, na darn o dîr,
 Na thŷ dŷn, ni'th adwaenir ;
 Mwya sôn, am haelioni,
 Dŷn o'ch iaith am danoch chwi ;
 Abadau, a'r gwŷr bydol,
 Hwylt o air da, aent a'r d'ôl.
 Pab y Glynn, a farn pob gwlad
 Nid tebyg neb yt, Abad ;
 Y tri penn haelioni pur
 Yn un wyt ynn' o natur ;
 A'r tri pheth amlaf, Dafydd,
 Yw d'air da, a Dw'r, a Dydd.
 Dy wleddau rif dail oeddynt,
 Trwy 'r gôst a wnaï 'r trywyr gynt ;
 Arthur, a'r llall Caswallon,
 A'r trydydd Merwydd, ym Mon :
 Pab un dwf, pawb yn d'ofyn,
 Pedwerydd, Dafydd, wyd ynn'.
 Ni fynny fy Naf anwyl,
 Na dŷdd gwaith, na diwedd gwyl ;
 Beunydd gwledd newydd a wnaï,
 Nadolig ynn' a dalai.
 Traul fawr, at rôl a fwriwyd,
 Aur y bange ai ar y Bwyd ;
 Os dy rodd ar gost drwyddi,
 Ni fwriai neb f'arian i.
 Echdoe, a doe, y deawn
 I'r bŷd da, a'r bywyd hwn ;
 Heddyw, ni'th oedaf, Dafydd,
 Yn fore dôf, ar y dŷdd ;

Fy mywyd fi, a'm Awen,
 Sydd arnad, fal treftad hen.
 Darperaist, o aur parod,
 Groesaw fyth, gras yw ei fod.
 Dy swydd deg, o'r da sydd dau,
 Yw dwyn gair y dŷn gorau ;
 Dwg aur ynn' dy goroni,
 Dwyn ystâd fo d'ainioes di.

(Translation.)

Thou Pope of Yale, the blessing of all hearths,
 Who Nûdd surpasses in thy robe of white ;
 Thy heart as Ivor's, David, is enlarged,
 From sea to sea not slender is thy praise.
 Thy fame is wealth and banquets to bestow,
 Renown'd all Gwynedd over is thy grace.
 No water is there, nor small patch of land,
 Nor house of man exists, but there thou 'rt known.
 It comes of thee that those who speak thy tongue
 For lavish bounty are most noised abroad.
 Let abbots, aye, and men, too, of the world,
 Of good repute, all get behind thy back.
 Pope of the Glen, who judgest every land,
 Abbot, there is not one resembles thee !
 Of liberality the chiefest three¹
 By nature art thou to us, all in one ;
 And the three best of things in all the world,
 Are Light, and Water, David, and thy fame.
 Thy feasts, in number many as the leaves,
 Rival in cost the three great men's of yore ;
 First those of Arthur, and Caswallon's next,
 And Merwydd's last, in Mona, stands the third :
 Of equal growth art thou, the fourth, a Pope,
 David, to us, whom all men seek to know.
 Thou wouldst, my lord beloved, that there should be
 No work-days left, or end to holiday.
 Each day wouldst thou produce a banquet new,
 One to us all that might for Christmas count.
 So vast the sum conceived for all the fare,
 Scarce would the bank provide for it in gold.
 Yet since 'tis all thy gift, the cost throughout,
 Not one can say in thought, " The money's mine !"
 For my part I would come, each day in turn,

¹ Nûdd Hael, Rhydderch Hael, and Ivor Hael.

To the good cheer and living that is there ;
 Nor will I baulk thee, David, of to-day,
 But to the hour will come, and early too :
 I feel my life, my fortune, and my song,
 Hang, like an ancient heritage, on thee.
 A ready welcome, with thy ready gold,
 Thou e'er providest—grace 'tis that is so.
 Thy function fair it is to use thy wealth,
 So as to bear the name of best of men ;
 Give us the gold to crown thee, and thy life
 Henceforward be to live in high estate.

AWDL I DDAFYDD ABAD GLYN EGWESTL O WAITH GUTYN
 OWAIN.

I.

Oediog fo 'r enwog o Fronnydd y Groes
 Mewn Gras, a llawenydd :
 Oedran Addaf ar Ddafydd
 Y rhoer, y Fwyalch, a'r Hydd.

II.

Dafydd, oed yr Hydd ar hwn, Mwnai a roes, mwy na'i ran ; Ei glôd ymhob gwlad am hyn A rifwyd, fal gro'r Afon.	}	Prôest Cyf- newidiog.
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III.

Afon o Lasfedd, i'w yfed a gawn
 Gwin, Osai, a Chlared ;
 Meddyglyn, rhwydd ynn' y rhêd,
 Pob da esmwyth, pob dismed.

IV.

Dismed, ag yfed a gaf,
 Wttres Gwîn, ni âd tros gof :
 A chael Aur rhôdd, uwchlaw rhif,
 A byd yn ail bod yn Nef.

V.

I'w Nef, y gwyl ef, ag i'w wledd, y daw
 Dwy Bowys, a Gwynedd ;
 Rhif y graian i'w Annedd,
 Rhif gwllith yw'r fendith a fêdd.

VI.

Y fendith, drwy gyfiawnder,
 A gafas Nudd, ag Ifor,
 Ar Ddafydd, rîf sydd o Ser,
 Ag a roir mwy na gro'r Mor.

VII.

Rhif y gro a fo ar fywyd ei oes
 Heb eisiau, na chlefyd :
 Y gorau, uwch law'r gweryd,
 Am aur, o Abadau'r byd.

VIII.

Aur fynychle yw'r Fynachlog,
 A'i chôr sy well na Chaer Sallog ; } Clogyrnach.
 A drud dorriadau, }
 Y dail, a'r delwau, } lliosog.
 A lleisiau }

IX.

Adeiliadaist Dduw dyledog,
 A theg crysau, i'w thai croesog,
 A brynodd Brenin, }
 Cywaethog ei win, } neu Bowls enwog.
 Ail ei Sin, }

X.

Aur Tŷ Iesu, a'r tywysog,
 A gyfrennir, yn gyfrannog ;
 Y gwaith main, a'r gwŷdd, }
 Yr â, a llys rhydd, } Sŷdd Swyddog.
 Os Dafydd }

XI.

O foliannau Nêf fal Enog
 Y pwysai fydr Powys Fadog ;
 O eiliad Iolo, }
 Ar fawl y gŵyr fo } addefog.
 Weddio 'n }

XII.

Ei Dŷ addas Glân, diddos glôg,
 A'i Nenn gywraint a wnai 'n gaerog :
 Yr Haul yn y rhiw, }
 A'i Adail ydyw, } fal gwen llôg.
 A gwyn lliw, }

XIII.

Oesrhyw faenwaith, is Rhyfoniog,
 A'i wenllys hoyw, win llysieuog?
 A'r byd, a'r bwydau, }
 A gair o'r gorau, } trugarog.
 A geiriau }

XIV.

O bedwar cwrs yw bwydau'r côg,
 A'n gwirodydd o Win gwridog;
 Ei Lyn fal Ynyd,
 I bob rhai, bob pryd, } Fedd hafog.
 Oedd hefyd }

XV.

Arglwydd grasol, gwleddau gwresog,
 A gâr dynion yw'r Gwr doniog:
 Y Gwr i'w garu, }
 A roes yr Iesu, } hir oediog.
 I'w adu 'n }

(Translation.)

ODE TO DAVID, ABBOT OF VALLE CRUCIS, BY GUTYN OWAIN.

I.

Long live in grace and joyfulness, the illustrious David of the hills of the Cross; may he be granted the lifetime of Adam, of the Blackbird, and of the Hart!

II.

David—may the age of the Hart be his!—hath bestowed money more than was his portion; his praise, therefore, in every land has been reckoned like the gravel of the stream.

III.

A stream of blue mead do we obtain, wine, liquor, and claret; of Metheglin, that freely flows to us, every luxurious comfort, every dish of meat.

IV.

Dishes of meat, and drink do I receive; the flow of wine, it shall not be unremembered; and gifts of gold, out of number, and a life that is next to being in Heaven.

V.

To his Heaven, and to his feast, will he watchfully provide that Gwynedd and the two Powyses shall come; in number as the sand to his abode; in number as the dew, are the blessings which he possesses.

VI.

The blessings, thro' righteousness, that Nûdd and Ivor obtained, are bestowed on David, in number as the stars, in number greater than the pebbles of the sea.

VII.

May the days of his life equal those of the pebbles, without or want or sickness: the best of all abbots in the world for gold.

VIII.

A place where gold is freely current is the monastery, and its choir excels Caer Sallog's (Old Sarum), and rich are the carvings of the leaves, and of the statues, and numerous are the voices.

IX.

Thou hast built a noble fabric for God, with fair flowing robes, for His Cruciform House, which a king hath purchased who is rich in his wine. It is equal to Sheen or the renowned St. Paul's.

X.

The gold of the House of Jesus, and of its superior, is distributed, so that all participate; the work of stone, and of timber, and the dwelling-house, will all go on freely, so David be in office.

XI.

In the praises of Heaven, like Enoch, he outweighs all Powys Vadog; with the constructive harmony of Iolo is he acknowledged to be familiar in praise and in prayer.

XII.

Like a cloak is the shelter of his house, comely and pure with its skilfully wrought roof, which he has walled about: with the sun on the hill, and its bright hue, his edifice is like a holy sanctuary.

XIII.

Is there any stonework on this side of Rhuvoniog to be compared with this, with its bright, fair mansion, and luscious wine? and its world of meats, and its passing fame, and its compassionate speech?

XIV.

In four courses come the dainties of the cook and the blushing wine of our cellarman; his liquor, as in Shrovetide, is for everyone, at all times, and mead also in plenty.

XV.

A gracious lord, warm-hearted in banquets, who loves mankind, is the gifted man; a man to be beloved, whom Jesus hath given, to be left to us in length of days.

The two following poems, by Guto'r Glyn, are addressed to the Abbot David ab Iorwerth. There appears to be no direct statement in his writings to show that, like Gutyn Owain, he held a special appointment as domestic bard to Valle Crucis Abbey, in the neighbourhood of which he was born, at Llan St. Ffraid Glyn Ceiriog, whence he derived his appellation of Guto (Griffith) of the Glen. But that he was in high favour with the monks is apparent from the poems, seven in number, extant, addressed by him to the abbots; six to David ab Iorwerth, and one to John ab Richard. And that he held such an appointment would seem almost certain, from the fact that he was selected to compose the well-known poem, published, with a translation, in the *Iolo MSS.*, with the view to obtain a loan from the Abbot of Neath of the *Seint Greal* for the Abbot of Valle Crucis.

COWYDD I DDAFYDD, ABAD LLANEGWESTL, I DDIOLCH AM FWCLED.

Yr eryr llwyd ar wyr llen
 Maelor, ac allor Collen;
 Mae plâs i'r mab hael Iesu,
 Mae yngwlad Iâl un Angel du.
 Mae anrhydedd yn rhedeg,
 Mae gras Duw ymhant y Groes deg.
 Yno y tyfo oed Dafydd
 Abad hwy na bywyd hydd,
 Yn dderwen îr o dri nerth,
 O goed aur, a gwaed Iorwerth.
 Gwra yw fo i'r gaer falch,
 Glyn Egwestl galonawg gwalch.
 Oes wr well îs awyr iach?
 Oes un tyddyn santeiddiach?
 Ar deir gwlad yr wyd arglwydd,
 Abad am aur rhâd mor rhwydd.
 Euthym a deuthym o'r daith
 I'w fro'r Wyl, a fry'r eilwaith.

Bwriodd i'm, ni bu rodd wall,
 Bedeir-rodd Abad arall.
 Cefais arf cofus Hiriell,
 Clwyd ddur o fwcled oedd well.
 Y mae wybren i 'm obry,
 A gwaith gwe fraith y go' fry ;
 Olwyn y cledd ar lun clo,
 Urddas clun yw 'r ddesgl hono.
 Y drych o Iâl, a' i dri clych,
 A dyr egin drwy ei oglych.
 Mae lle nyth i 'm llaw ynol,
 Maneg wen, mewn ei ganol.
 Annedd i 'm bysedd barawd,
 Ar gefn dwrn, rhag ofn dyrnawd.
 Pennau i freichiau o 'r fron,
 Pelydr haul plaid yr hoelion.
 Pob gordd yn pwyaw heb gam,
 Prikswng y siop o Wrecsam.
 Teg yw 'r anrheg a roes,
 Cynghrair o Bant yr hen Groes.
 Ag ni bu fwcled gwyn bach
 Ar frenin arf wirionach.
 Y llafn oedd i Ruffydd Llwyd,
 O waith ymladd ni theimlwyd.
 Mae byrr gledd i 'r mab o 'r Glyn,
 A chryn dorch ni chûr undyn,
 Nid âf i drin, nid wyf drwch,
 Heb y rhodd a bair heddwch.
 Nid âf fi, nid wyf annoeth,
 I'm haiarn wisg a'm hyrn noeth.
 Nid er gwg y doir ag ef,
 Nid er ymladd, neu dromlef ;
 Er ei ddwyn arwydd einioes,
 A'i roi 'n grair ar wain yn groes.
 Lleuad yr Abad a' i rodd,
 Llen wych a'm llawenychodd.
 Llawenydd llywin einioes,
 Llauer rhent i 'r llaw a 'i rhoes.
 Ni werthaf fwcled Dafydd,
 Nis rhof ddeunaw oes yr hydd.
 Ni chraiff bwngler o glerwr,
 Nis gwisg ond hy was a gwr.
 Mae i mi, gydag ysgien,
 Des dlws yn Llan Egwestl wen ;
 Ei hoffrwm oll, hoff yw r' fan,
 A wnafl yno, neu' i Faenan ;

Mae Adda Frâs ym medd fry,
 Minnau yn Iâl mynwn wely ;
 A'm bweled, a'm bywiog cledd,
 Yn arfau maen, ar fy medd.

GUTO'R GLYN ai cant.

(Translation.)

A POEM IN WHICH DAVID AB IEUAN AB IORWERTH, ABBOT OF
 VALLE CRUCIS, IS THANKED FOR THE GIFT TO THE
 BARD OF A BUCKLER AND SWORD.

'Tis an Eagle who presides over the learned men
 Of Maelor and the Altar of Collen.
 In the munificent son of Jesus I possess a sable-robed angel ;
 In the land of Yale is his mansion.
 Thine honour hath rapid advancement,
 In the fair dell of the Cross is the grace of God.
 There may the life of Abbot David
 Grow longer than the age of the Hart !
 A vigorous Oak is he, of three periods of strength,
 Of a golden forest, and of the blood of Iorwerth.
 To the proud fortress is he wedded—
 The large-hearted Falcon of Egwestl's Vale.
 Is there a man more excellent, a habitation
 More holy, under the pure heaven ?
 Thou art lord over three territories,
 An Abbot so generous in largess of gold !
 I went, and I returned from my travel,
 To his country, and went up a second time to the Feast.
 Not scant was his bounty—he bestowed upon me
 The gift fourfold of another Abbot.
 I received a weapon that would call to mind the angel Uriel,
 A plate of steel for a buckler better than his.
 Beneath I have the sky,
 And the fret-work of the smith above.
 The hilt of the sword is like a lock ;
 Its disk adorns my thigh ;
 In it is mirrored Yale, with its three bells,
 And thro' its rim doth vegetation burst.
 Behind, in its centre, is a place,
 Like a white glove, for my hand to nestle in,
 A ready retreat for my fingers,
 From the risk of a blow, on the back of my fist.
 From my arms to my breast do the heads
 Of the nails reflect the sunbeams,
 All striking true as a mallet,

The pricksong¹ of Wrexham's shop.²
 Fair is the present he hath made me,
 A token from the Vale of the ancient Cross.³
 Ne'er has been a truer weapon worn by a King
 Than my buckler bright and small.
 To Gruffydd Llwyd the blade belonged,
 Ne'er hath it felt the work of war.
 The Son of the Glyn⁴ owns a short sword
 That will harm no one, with a waving chain.
 I am not fierce, I go not out to fight,
 Save with the gift that will ensure me peace.
 I will not go—I am not silly—
 Into my iron dress, with my bald pate.
 The Abbot's gift hath made me glad,
 Shaped like the moon, a noble protection.
 May many a rent fall to the hand that gave it,
 The joy of the sunset of my age!
 I will not sell the buckler of David—
 Not for the hart's nine lives will I give it.
 No bungler of a minstrel shall grasp it,
 None but a man—and a bold one—shall wear it.
 In fair Llan Egwestl do I possess,
 Together with the sword, a string of beads ;⁵
 On that spot will I offer them all,
 For I love it, or else at Maenan ;⁶
 There hath Adda Fras⁷ a raised monument,
 In Yale would I also have my bed,
 And my buckler, and my sword, living still,
 As my arms, cut in stone, over my grave !

¹ "*Pricksong*, a song set to music."—Johnson's *Dict.* "He fights as you sing pricksongs, keeps time, distance, and proportion."—*Romeo and Juliet.*

² Leland speaks of "Wrexham treuly caullid Wrightelsham", as having in it "good Bokeler Makers".

³ *Eliseq's Pillar.*

⁴ The Bard himself, a denizen of the Glyn.

⁵ In plain prose—"I will say my Rosary".

⁶ Maenan Abbey, whither the monks of Conway migrated by order of Edward I.

⁷ *Anglicè*, "Adam the Stout". Probably he is to be identified with Adam the Abbot, a fragment of the inscription on whose tomb is given in the account of Valle Crucis Abbey, in vol. i of *Archæologia Cambrensis*. He has left some poems called "Brutiau" or "Presages" behind him, which may be inferred to have been more highly esteemed by his contemporaries than by posterity, from the frequency with which they refer to them.

The last poem furnishes a pleasing confirmation of a personal anecdote, which is precious to us not only from the glimpse which it supplies into the character of the man, whose calm, holy, and mortified features are still visible through the dilapidated lineaments of his features as portrayed in the monumental effigy preserved to us in its puritanical disfigurement, presumably during the civil war of Charles I, in the Cathedral of St. Asaph, but also from the rarity of such anecdotes of the Abbots of our ancient monasteries. Tradition says that the Abbot, walking one morning in the garden of the Abbey, came upon the Bard sitting in an arbour; and that to his inquiry what were his thoughts, the Bard replied, "I am composing an ode in honour of yourself." "Oh, then", said the Abbot, "let it not be in honour of me, but compose one rather to the glory of God." We may gather, perhaps, from the internal evidence of the poem, evinced in the change of the subject, which at the outset is the praise of the Abbot, and suddenly developes into a sublimer and more spiritual strain, that this is the very composition referred to in the story which, with some slight variation, is actually introduced into it.

I'R ABAD DAFYDD; OR, COWYDD AM FOLIANNU DUW YN UNIG.

Mae un cyn yma yn cynal
 Yn moli Saint ym Mhlas Iâl,
 Oen ei fened yn farnwr,
 A naddur gerdd a wnair gwr,
 O gwna Dafydd gywydd gwiw,
 Ef a' i rydd i Fair heddyw.
 Gwae a wyddys gywyddol,
 Gwae ni aeth gân yniol.
 Moli y bûm ymylau byd,
 Malu son melus enyd,
 A chablu, er yn chweblwydd,
 Erchis i'm eiriach y swydd.
 "Taw", heb hwn, "atdeb henaint ;
 "Tro, fal Sawl, trwy foli Saint."
 Erchi i'm, a 'i orchymyn,
 Foliannu Duw o flaen dyn,

A rhoi'r gerdd—rhywyr yw 'r gwaith—
 I frenin Nef ar unwaith.
 Rhanaf, rhag byrhau f'cinioes,—
 Rhy fyr i'r hwyaf ei oes,—
 Ranu a dygymu yn gall,
 Ran i Dduw o'r hen ddyall.
 Rannodd Nef o'i rodd yn frai,
 Rown dal i'r hwn a'i dylai,
 Tad, a Mab, ac Ysbryd ir,
 A Duw oll y dyellir.
 Duw o Nef, dán ynïol,
 Duw ei Hun diwahanol.
 Da fu'r anrheg ar chwegair
 Dyfu'r Mab Duw o fru Mair.
 Duw a wnaeth o'r gwyndraeth gynt
 Deuddyn, a rhoi'r byd iddynt;
 Daeaf gwyllt, gwar, gwellt, a gwydd,
 Dwr dwfn, a'r pedwar defnydd,
 Duw a roes draw, drwy ais drom,
 Ar wayw dur Ei waed erom.
 Rown ninnau galonnau glân
 I Hwn oll o hyn allan.
 Llyna Grist ar llyn o grau,
 Llun Duw yn llawn adwyau,
 A ddaw, ddiwedd braw, ddydd brawd,
 I'n cywain oll yn ein enawd.
 Troes Duw Dad tristyd a wn,
 Tri meddwl trwm a wyddwn,
 Marw fyddaf, i'm arfeddyd,
 Ni wn ba awr yn y byd,
 Ac ni wn, ar gynhauaf,
 Ebolydd yw, i b'le ddaf.
 O Dduw ! gwyn feddyg enaid,
 Mor werthfawr yw wrth fy rhaid.
 Gorfod fy mbechod a'm haint,
 Gad farw ag edifeiriant !
 Ar y Creawdwr a crief,
 Wylo 'r nos lawer a wnaif,
 O draserch Duw a'r Iesu,
 Ac ofn fyth mor gyfion fu ;
 Ofn y grog o fewn ei grys,
 A'r iawn farn ar yr enfys ;
 Ofu Eryr nef, a'i nawradd,
 Ofn y loes a fu 'n ei ladd.
 Mae corn y frawd i'm cern fry
 A'm geilw yma o'm gwely.

Am a wneuthym fo'm noethir,
 Yn nhal ar ysgrifen hir.
 Wrth y Mab, a'i wyrthiau maith,
 Ym mrig aberth mae'r gobraith.
 Y Drindod hi a wrendy
 Arnaf o'r *arch* y nef fry.
 F'un ceidwad, fy Nuw cadarn,
 Fy nawdd fydd Ef yn nydd farn !
 Fy noddfa, fy niweddfyd,
 Fo nef, a'i gartref i gyd.

(Translation.)

TO THE ABBOT DAVID; OR, A POEM ON PRAISING GOD ONLY.

There is one who supports us heretofore
 In praising the Saints in the mansion of Yale,
 As judge he has been judged a lamb,
 And [by him] is a man made to construct a song.
 If on David he shall make an excellent poem,
 To Mary he will offer it to-day.
 Woe to one known to be a poet !
 Woe if his song have no vigour !
 I have been praising the four corners of the world,
 Grinding forth sweet sounds for a space of time,
 And railing, these six years past.
 He has requested me, in depreciating my office,
 "Cease", quoth he, the answer of old age:
 "Change thy life, like Saul, thro' praising the Saints."
 He requests, nay, he commands me,
 To praise God rather than man,
 And my song—too late is the work—
 Is given at once to the King of Heaven.
 I will apportion, lest my life be shortened,—
 —Too short for the oldest of us is his life—
 Apportion, and wisely decimate
 To God a portion of the understanding matured by age.
 Freely by His gift hath He apportioned Heav'n to us,
 Let us make to Him the return that is His due.
 Father and Son and strengthening Spirit,—
 And they are all understood to be God,—
 The God of Heaven, an energetic Fire,
 God Himself, indivisible.
 In six¹ words,—good hath been the gift—

¹ In the original this is expressed in six words only:—"Dyfu'r Mab Duw o fru Mair."

The Son of God hath come from Mary's womb.
 God made, of old, out of the holy ground,
 Two persons, and on them He bestowed the world ;
 The earth cultivated and uncultivated, corn and wood,
 The deep water, and the four elements.
 God, through His heavy rib, and the spear of steel,
 Gave His blood for us on the Cross :
 Let us, too, render pure hearts
 To Him, one and all, from this time forth.
 Lo! there the Christ, in a pool of gore,
 The form of God full of open wounds ;
 Who will come in the end with fear on the Judgment-
 day,
 To gather us all together in one flesh.
 God, I know, hath turned aside our sorrow.
 Of these weighty thoughts am I sensible ;
 I shall die—it is my destiny,
 At what hour in the world I know not,
 And I know not, at the reaping,
 —There is a hindrance to it—to what place I shall go.
 O God, blessed Physician of the soul,
 How precious art Thou to my need !
 My sin and disease overwhelm me,
 Grant to me to die with repentance !
 On the Creator do I cry,
 In the night-time I weep exceedingly,
 From excess of love to God and Jesus,
 And constant fear because he is so just.
 Fear of the Cross embroidered on His robe,
 And the just Judgment upon the rainbow,¹
 Fear of the King of Heav'n and His nine ranks,²
 Fear of the wound that slew Him.
 The trump of the Judgment above is in my ear,
 That shall call me forth here from my bed.
 All that I have done shall be laid bare,
 On my forehead, in a long scroll.
 In the Son, and His never-failing marvels,
 In His uplifted Sacrifice, is my hope.
 The Trinity will hearken to me
 From the arch of Heaven above,
 My only Protector, my mighty God,
 My defence will He be in the Day of Judgment.

¹ Christ's coming in the clouds.

² Namely, of the Angels.

My safe abode, my world's-end,
Be Heaven and its home for ever!

H. W. LL.

There are four more poems extant addressed to this abbot by Guto'r Glyn, one to the abbot John Lloyd, and one to the abbots of Shrewsbury and Strata Florida respectively.

That the bard lived to a good old age, and that he became blind, or nearly so, appears from the following, addressed to the abbot David, probably not the last of the name. It is pathetic in its allusions to his blindness, and other infirmities of age, and the outpouring of his heart in thankfulness for the bounty of the abbot, who appears from it to have invited him to pass his declining years at the abbey, where in all probability he peacefully passed away.

COWYDD I ABAD DAVYDD O LAN EGWEST.¹

Mae 'r henwyr ? ai meirw y rheini ?
Hynaf oll henw [r] wyf fi.
I minnau rhoed mwy na rhan
Anynadrwydd neu oedran.
Siaradus o wr ydwyf,
Son am hen ddynion yddwyf,
Ymofyn am bob dyn da,
A bair i'm y berw yma.
Blin iawn megis blaen awen
Yw nathau pob anoeth hên.
Blinach, oni bai lonydd,
Cadw dall rhag hyd y dydd.
Tynys a wna teulu'r ty,
Mae galw a wna o 'm gwely,
Galw yn fy nghof, a'i ofyn,
Fy iawn swydd, f'anwes yw hyn.
Galw Sant ar bob Gwyl sydd,
Galw yddwyf arglwydd Ddafydd.

¹ From *Hengwrt MS.* 253, in the possession of W. R. M. Wynne of Peniarth, Esq.

Er cased gan rai cyson
 Fy swydd, ni thawaf â son.
 O gariad mawr, a gwrid medd,
 Galwaf ar fy ymgeledd.
 Dy loyw win, dy lawenydd,
 A bair y son ar berw sydd.
 Tadmaeth, a'm maeth yma fu,
 I'm erioed Mair i'w adu.
 Mammaeth yn fy myw yma
 Yw teml Dduw, i'm teimlo i dda.
 I'w *seler* âf i'm seilio,
 Af tra fwy' i'w fwtri fo.
 Lle at Ddafydd llwyd dyfal,
 Af i'r nêf, i fro wen Iâl.
 Y mae miloedd, mwy molwn,
 Yn cael Abad hael y byd hwn.
 Ysta Arglwydd ystorgwych,
 A gostia Lan Egwestl wych.
 Gweiniaid y tir a gynnal,
 Tref a droes ef ar draws Iâl.
 Gwe gerrig yw ei *guras*,
 Gwydr plwm yw godre 'r plâs.
 Clera ym Mon cael aur a medd,
 Gynt, a gawn Gwent a Gwynedd;
 Clera yn nes cael aur a wnafl,
 Yma yn Iâl mwy ni welaf.
 Od wyf hen i dyfu haint,
 Ni chwynaf nych a henaint,
 O gâd Duw Abad diwall,
 A dan Sion i'm nid oes wall.
 Sel ar ddwy Bowys yw hwn,
 Sion Trefor sant a rifwn.
 Sion Edward nis newidiaf,
 A dau o'r Ieirll, i'w dai 'r âf.
 Llys Dafydd, dedwydd yw 'r daith,
 Llwyd o Iâl, lle da eilwaith.
 Fwyfwy, fal y brif afon,
 Ffo ei urddas ef ar ddau Sion,
 Y tri phennaeth, trwy ffyniant,
 A'r un y sydd i'w roi 'n sant.
 Yr un Duw, graddau 'r iawndad,
 Tri ag un trwy wiw gennad.

(Translation.)

A POEM TO ABBOT DAVID OF VALLE CRUCIS.

Where are the old men? Are those men dead?
 The oldest old man am I of them all!
 To me has been given more than my share
 Of peevishness, or of length of days.
 I am a loquacious fellow,
 I am chattering about old men,
 'Tis the looking after good people all
 That causes me all this hubbub.
 Very tiresome, like the first promptings of the muse,
 Are the workings of every old dotard.
 More tiresome still, if he would not be quiet,
 Is it to watch a blind man the livelong day.
 The household shall find their tongues—
 Call them will I from my bed.
 'To call them to my remembrance, and ask for them,
 Is my proper office—my peevishness that is.
 One calls on a Saint on every Feast that comes,
 It is the lord David that I call upon.
 Odious to steady people as may be
 My office, I will not hold my tongue.
 Out of great affection, and the flush that comes from mead,
 I will call upon my protector.
 Thy bright wine, thy joyfulness,
 Is that which produces the hubbub.
 Here have been my foster-father, and my foster-mother
 Mary, to be left to me for ever.
 A foster-mother, in my living here,
 Is the temple of God, to make me sensitive to good.
 To his cellar will I go to be sealed,
 To his buttery, while I live, will I go.
 To grey David, permanent is the place,
 To the blest land of Yale, I go to Heaven.
 Thousands there are—the more the praise—
 Who have a generous Abbot in this world.
 How good is the lord who loves to store his wealth,
 And spends it on Egwestl's noble Church?
 The wretched of the land he supports,
 A town has he turned in the direction of Yale.
 A web of stones is his cuirass,
 The place is skirted with leaded glass.
 Mona of old, to gain gold and mead,
 And Gwent and Gwynedd, would I visit as a minstrel.

I gain gold now in a nearer circuit,
 Here in Yale, more I ne'er shall see.
 If I am old enough to engender disease,
 I shall not complain of numbness and old age,
 If God leave me a wealthy Abbot,
 And under John there is lack of nothing.
 Keen is his sight to look o'er either Powys ;
 A saint do we reckon John Trevor.
 John Edward I will not exchange
 For two Earls—to his house will I go.
 The mansion of grey David, happy is the journey,
 Of Yale, a second time will be an excellent spot.
 More and more, like the principal stream,
 May his dignity speed on to two Johns,
 The three superiors, with prosperity,
 And the one that is to be made a saint.
 Like the one God be the promotion of the just father,
 Three in One, by His gracious permission.

H. W. LL.

II. YSTRAD ALUN.

The comot of Ystrad Alun contains the parish of Y Wyddgrûg, in Latin *Mons Altus*, the lofty or conspicuous mount, from which the Norman barons derived their title of Barons de Monte Alto, now corrupted into Mold. This mount is situate at the northern extremity of the town, and is partly natural and partly artificial; it is now known as the Bailey Hill, from the Latin word *Ballium*, or castle-yard. This fortress was demolished about the year 1267.

The parish of Mold contains the townships of Mold, Gwysanau, Llwyn Egryn, Argoed, Bistre, Hersedd or Hartsheath, Coed y Llai or Leeswood, Broncoed, Ardlynwynt, Hendref Biffa, Gwernaffyllt, and Y Nercwys and Treuddyn, which last two townships have each a chapel of ease to the mother church. There was formerly another chapel of ease in this parish called Capel y Spon, a small part of the wall of which was standing in 1698. The church of Mold formerly belonged to Bisham Abbey, but the rectorial tithes belong now to the families of the late Duke of Bridgewater and the Gwysanau family.

E CARREG Y LLECH.

In the township of Treuddyn is a large Maen Hir, called Carreg y Llech, five feet high, seven broad, and eight inches thick, set erect on a tumulus, coarsely paved.

MAES GARMON.

On this plain the Britons, under the guidance of Garmon or Germanus, the Pope's Legate, won the celebrated victory, called the Victoria Alleluatica, over the Saxons, who, emboldened by the departure of the 20th Legion from Caer Lleon, or Chester, had penetrated thus far into the country. This Legion left Chester, as before stated, previous to A.D. 445.

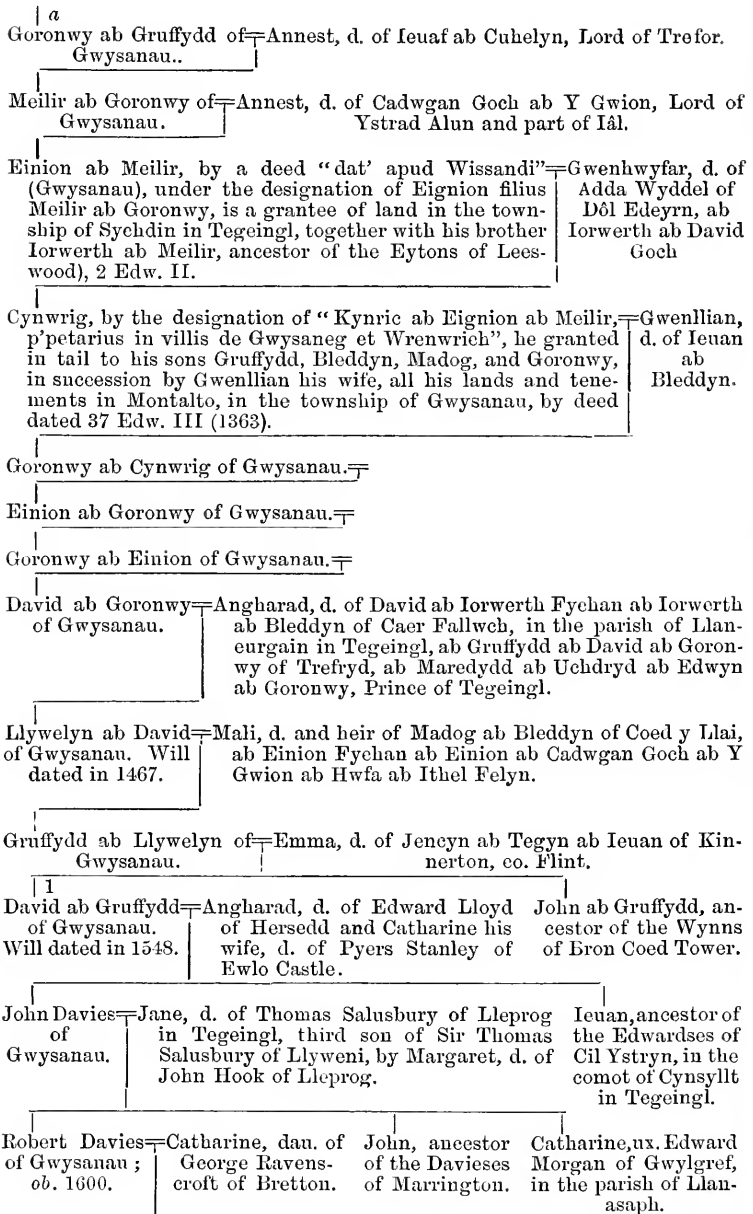


GWYSANAU.

Cynwrig Efell, Lord of Eglwysegl. <i>Gules, on a bend argent, a lion passant sable.</i>	= Goleubryd, d. and heiress of Gruffydd ab Howel ab Ednyfed ab Idnerth ab Cadwgan ab Elystan Glodrudd. See vol. ii, p. 323.
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Llywelyn ab Cynwrig, Lord of Eglwysegl.	= Eva, d. of Bleddyn Fychan ab Bleddyn ab Gwion Uwch Aled, descended from Hedd Moelwynog. See vol. iii, p. 32.
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Gruffydd ab Llywelyn.	= ..., d. of David Goch ab David, Lord of Denbigh.	Ieuaf of Eglwysegl. See p. 206.
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Robert Davies of Gwy- sanau, High Sheriff for co. Flint ; b. 1633.	<i>b</i> — Anne, only d. and heiress of John Heynes, Esq., co. Salop, Receiver to Queen Elizabeth of her revenues in Wales, and Elizabeth his wife, d. and co-heir of Lancelot Lowther of Holt, Esq.	<i>c</i> Thomas, Lieut.- Colonel in the Royal Army, and Constable of Hawarden Castle in 1643.	<i>d</i> John.	<i>e</i> Dorothy.
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The above-named Robert Davies and Anne, his wife, had issue a son, Robert Davies of Gwysanau, born February 19th, 1616. He was High Sheriff for co. Flint in the years 1644-5-6, and 1660. He was a staunch Cavalier, and garrisoned the old mansion of Gwysanau during the civil wars, and defended it till the 12th of April 1645, when Sir William Brereton, the Parliamentary general, compelled it to surrender. At the Restoration his name appears among those deemed qualified for the knighthood of the Royal Oak, his property at that time being valued at £2,000 per annum. He married Anne, eldest daughter and co-heiress¹ (by Elen his wife, daughter of Edward Williams of Faenor, co. Caernarvon) of Sir Peter Mytton of Llanerch Park, in Dyffryn Clwyd, Knt., Chief Justice of North Wales, M.P. for co. Caernarvon, and for co. Denbigh in 1603, by whom he had issue one son, Mytton Davies, and three daughters—1, Catharine, ux. Simon Thelwall of Llanbedr Hall, High Sheriff for co. Denbigh in 1692 ; 2, Anne, second wife of John Thelwall of Plâs Côch, High Sheriff for co. Denbigh in 1672 ; and 3, Margaret, ux. John Holland of Teirdan, son and heir of Thomas Holland of Teirdan, High Sheriff for co. Denbigh in 1680.

Mytton Davies, the son and heir, succeeded his father at Gwysanau. He was born in 1634, and succeeded to the estates on the death of his father in 1666, inheriting Llanerch from his mother. He was a great traveller, and resided for some time in Italy ; upon his return he made

¹ Eleanor, the second daughter and co-heiress of Sir Peter Mytton, married Sir Cynwrig Eyton of Eyton, Knt., Justiciary of Meirionydd, Caernarvon, and Anglesey. son of Sir Gerard Eyton of Eyton, Knight Banneret.

great alterations in the house and gardens at Llanerch. He was appointed Alderman of Denbigh in 1668, and was High Sheriff for Flintshire in 1670, and for co. Denbigh in 1671. He was buried November 6, 1684. By his wife Elizabeth, only daughter of Sir Thomas Wilbraham of Woodhey, co. Chester, Bart., he had issue five sons and five daughters—1, Robert, his heir; 2, Thomas, who married Margaret, daughter of Owain Madog, esq., and had issue; 3, Roger, buried March 30, 1677; 4, John Davies, D.D., Rector of Kingsland, precentor of St. David's, and prebendary of Hereford and St. Asaph; he was twice married, and left issue four sons—John, Sneyd, D.D., Thomas, and William; and 5, Richard Davies, Canon of St. Asaph, Rector of Erbistog, and Vicar of Rhiwabon in 1706. In 1740 he built four almshouses in Rhiwabon, and endowed them with an estate in Llangynhafal, worth £30 per annum. He left by will £200, the interest of it to be thus distributed, half to the schoolmaster of Rhiwabon, and half to be applied to the apprenticing of poor children of that parish.

The five daughters of Mr. Mytton Davies were—1, Anne, *ob. s.p.*; 2, Mary, *ob. s.p.*; 3, Elizabeth, ux. Thomas Eyton of Coed y Llai; 4, Catharine, second wife of Sir William Williams of Plâs y Ward, Bart., High Sheriff for co. Denbigh in 1696, by whom she had no issue; and 5, Grace, who died *s.p.* in 1693. Elizabeth, the wife of Mr. Mytton Davies, was buried April 3, 1678.

The eldest son, Robert Davies, succeeded his father at Llanerch and Gwysanau. He was an able naturalist, and a Welsh antiquary of great repute. He collected the valuable library of Welsh manuscripts at Llanerch. He was appointed alderman of Denbigh, "*vice Mytton Davies, Esq., deceased*", in 1685. He was High Sheriff for co. Denbigh in 1687, and for co. Flint in 1704. About December 2nd, 34 Charles II (1681-2), he married Letitia, daughter of Edward Vaughan of Trawsgoed, co. Cardigan, ancestor of the Earls of Lisburne (who was afterwards the wife of Peter Tennant of Bychton and Downing in Tegceingl, Esq.), by whom he had issue two

sons—1, Robert, of whom presently; and 2, John, who died *s.p.* in 1695, and three daughters, Anna and Jane, who both died *s.p.*, and Jane, ux. Rosendale Lloyd, Esq., the ancestor of the Lloyds of Aston. Mr. Robert Davies died in 1710, at the age of fifty-two, and was buried at Mold, where there is an inscription to his memory on his grandfather's monument. He was succeeded by his eldest son—

Robert Davies of Llanerch and Gwysanau, who married Anne, daughter and eventual heiress of John Brocholes of Claughton Hall, co. Lancaster, Esq., by whom he had issue four sons and three daughters, and was succeeded by his eldest son—

Robert Davies of Llanerch and Gwysanau, High Sheriff for co. Denbigh in 1745. He married, and had issue one son and heir, John Davies, and two daughters.

John Davies of Gwysanau and Llanerch Park, High Sheriff for co. Denbigh in 1767, and died unmarried in 1785.

I. Letitia, ux. Broughton Whitehall of Broughton in Maelor Saesneg.

II. Mary, heiress of Gwysanau, ux. Philip Puleston of Hafod y Wern in Maelor Gymraeg.



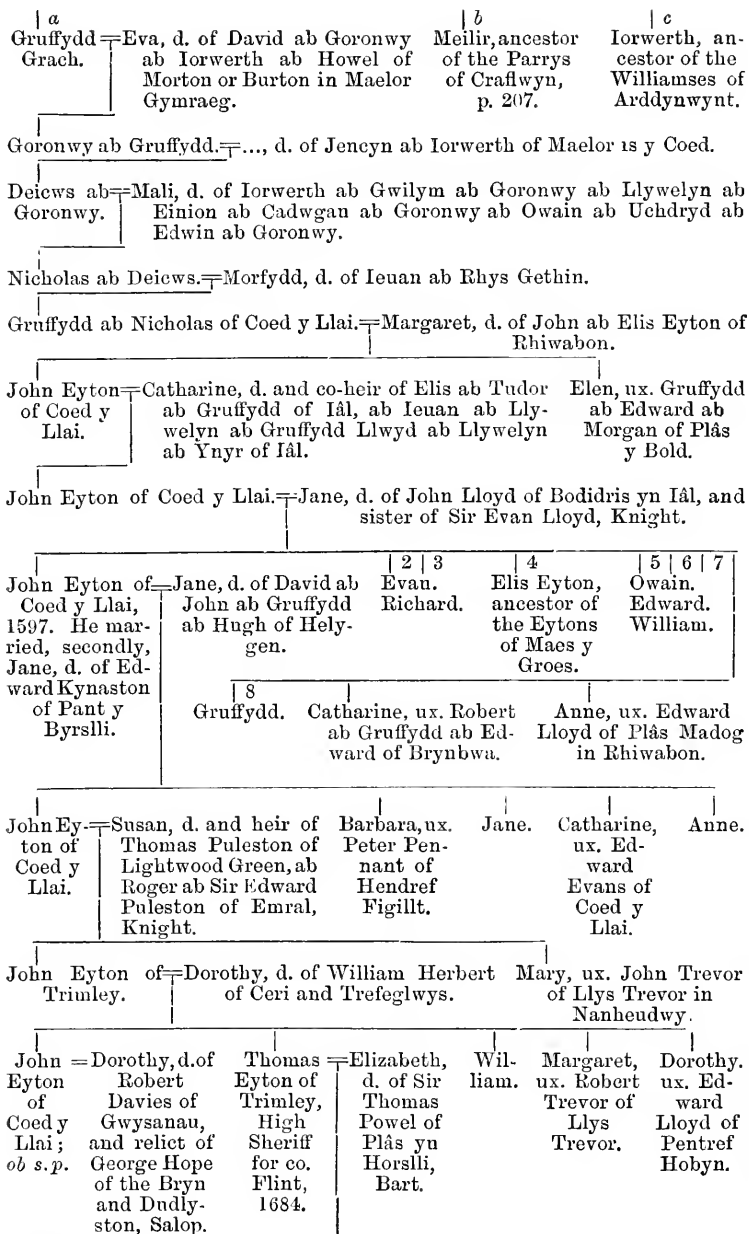
EYTON OF COED Y LLAI OR LEESWOOD.

Iorwerth, son of Meilir ab Goronwy of Gwy.—Gwenllian, d. of Ieuan ab
 sanau, ab Gruffydd ab Llywelyn ab Cynwrig | Howel ab Maredydd
 Efell. See p. 201.

| a

| b

| c



^d
 Thomas Eyton of Coed y Llai or Leeswood, High Sheriff for co. Flint, 1712. = Margaret, d. of Mytton Davies of Gwysanau and Llanerch Park.

1 Thomas Eyton; <i>ob. s. p.</i>	2 Thomas Eyton, Rector of Westbury, co. Salop.	=	Elizabeth, only d. of George Hope of Hope, co. Salop.	=	Elizabeth, ux. Robert Wynne of Garthwyn.
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Hope Eyton of Coed y Llai or Leeswood. = Margaret, d. of Robert Wynn of The Tower.

1 John Wynne Eyton of Coed y Llai and The Tower. <i>Ob. s. p., c. 1857.</i>	=	Jane, d. of Robert Lloyd of Swan Hill, Oswestry.	2 Thomas Wynne Eyton.	=	3 Robert Wynne Eyton, M.A., Vicar of Llan-gollen.	=	..., d. of Sir Alured Clark, K.C.B.	4 William Wynne Eyton.	=	5 Charles Watkin Wynne Eyton, Fellow of Jesus Coll. Oxon.
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1 Harriet.	2 Louisa Elizabeth.	3 Margaret Elin Letitia.
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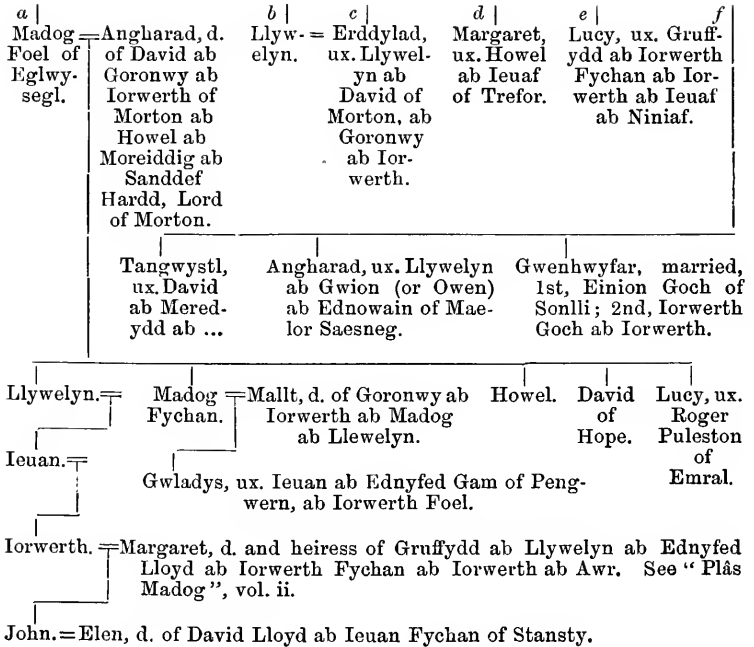


Cynwrig Efell, Lord of Eglwysegl. = Goleubryd, d. and heiress of Gruffydd Gules, on a bend *argent*, a lion passant *sable*. = ab Howel ab Ednyfed ab Idnerth ab Cadwgan ab Elystan Glodrudd.

Llywelyn of Eglwysegl.	=	Eva, d. of Bleddyn ab Y Gwion of Uwch Aled; descended from Hedd Moelwynog.	Gruffydd.	=	Madog.	=	Iorwerth.	=	Howel.
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Ieuaif of Eglwysegl. = Eva, d. and co-heiress of Iorwerth ab Gruffydd ab Heilin ab Ieuan ab Adda of Fron Goch in Powysland, ab Meurig ab Cynwrig ab Pasgen.

a | b | c | d | e | f |



PARRY OF CRAFLWYN IN THE PARISH OF
BEDD GELERT.

Lewys Dwnn; Harl. MS. 1972, f. 117; *Add. MSS.*; Randle Holmes' *Pedigree of the Parrys of Warfield, Llanrhaidr, and Llwyn Yn*; and Yorke's *Royal Tribes of Wales*.

Cynwrig Efell, Lord (or Prince) of Y Glwysegl, twin brother of Einion Efell, Lord of Cynllaith. They were

the illegitimate sons of Madog ab Maredydd, Prince of Powys (who died A.D. 1160), by Eva, daughter of Madog ab Urien of Maengwynedd, descended from Idnerth Benfras, and ranked equally with his other children. Madog ab Maredydd was grandson of Bleddyn ab Cynfyn, who reigned over all Wales in the time of William the Conqueror, and was murdered in 1073.¹ His great-grandson, Cynwrig Efell, bore *gules*, on a bend *argent*, a lion passant *sable*. (See vol. i.)

Cynwrig Efell, Lord of y Glwys-egl. = Goleubryd, d. and h. of Gruffydd ab Howel ab Ednyfed ab Idnerth ab Cadwgan ab Elystan Glodrydd, Prince of Fferlis,² by his wife Dyddgu, d. and heiress of Caswallon ab Owain Cyveilioc, Bard, and Prince of half Powys, who died 1197. See p. 42.

Llywelyn ab Cynwrig, Lord of Y Glwysegel. = Efa, d. of Bleddyn Vychan ab Bleddyn ab Y Gwion ab Radfarch ab Asar ab Gwrgi, son of Hedd Molwynog, founder of the Fifteenth Noble Tribe.

Gruffydd ab Llywelyn of Gwysanau. = ..., d. of David Goch of Pen Machno in Nant Conwy, who bore *sable*, a lion rampant *argent*, in a border engrailed *or*. He was the natural son of Prince David, Lord of Denbigh and Frodsham, whose trial and cruel death at Shrewsbury, in the year 1283, has been related in vol. i. See vol. iii, p. 32.³

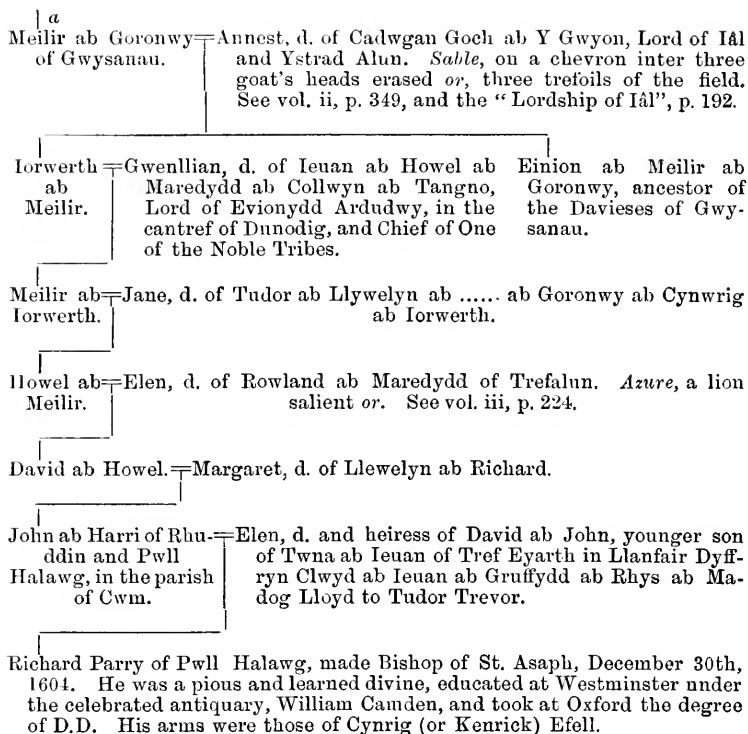
Goronwy ab Gruffydd of Gwysanau. = Annest, d. of Ieuaf ab Cuhelyn, Lord of Trevor. Party per bend sinister *ermine* and *ermine*s, a lion rampant *or*, in a border *gules*. See p. 108.

| a

¹ "Bleddyn ap Kynfin was Prince of North Wales in ye time of William ye Conqueror, and after he had governed Wales werthylye 13 yeares, he was Traytorouslye murdered by Rees ap Owen ap Edwyn and the 'Gentilmen' of Ystrad Tywy, A.D. 1073."—Extract from the Illuminated Pedigree of the Parrys of Warfield, etc., now of Craflwyn and Llwyn Yn, etc.

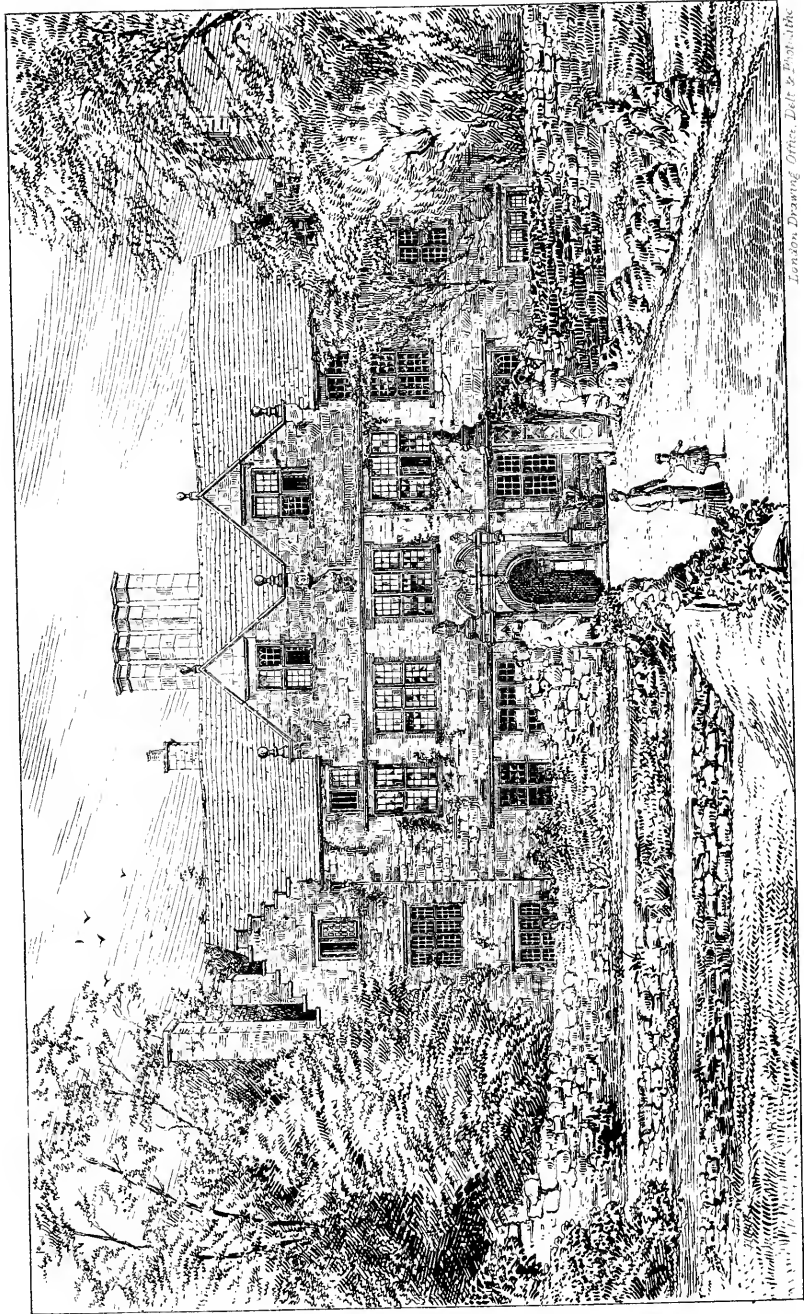
² Elystan Glodrudd, Chief of the Fourth Royal Tribe, was King or Prince of Gloucester and Hereford, and by conquest of Fferlys. He died 1010.

³ David Goch married Angharad, daughter of Heilin ab Sir Tudor of Pennynydd in Môn ab Ednyfed Fychan. He was great grandfather of Baron Howel Coetmore of Gwydir, one of the knights of Agincourt, whose effigy in armour is in Llanrwst Church.



Richard Parry, the above famous Bishop of St. Asaph, lived during the great period of Queen Elizabeth's reign, and of the full establishment of the religious Reformation in Britain. The times were difficult and unlettered, and Bishop Parry made a noble use of the influence he derived from his superior birth and education and his episcopal office. He promoted piety and learning among his countrymen, and at one time assumed the office of Head Master of the then important foundation, the Grammar School of Ruthin, in succession to Dr. Gabriel Goodman, Dean of Westminster, by whom it was founded in 1595, and who was its first Head Master.

Bishop Parry published in folio in 1620, with a Preface written by himself, a revised and corrected edition



London, Drawing Office, Leaf 2, 200-180

Llwyn Yn .

of the Holy Bible, which, with the assistance of others, Bishop Morgan, his predecessor in the see, had translated into Welsh, and published in 1588. This is the translation now in use. Doubly descended from his country's ancient princes, Bishop Parry and his numerous children allied themselves with the principal families of North Wales, and there is scarcely a line of true noble Welsh descent in which the blood of this eminent Cambrian worthy does not mingle. He was born at Ruthin, A.D. 1560, in the third year of Queen Elizabeth's reign, and educated at Westminster School under the learned antiquary, Camden, then the head master. He was elected student of Christ Church, Oxford, in 1579, Chancellor of Bangor Cathedral and Vicar of Gresford, 1592, Dean of Bangor, 1599, and consecrated Bishop of St. Asaph, December 30th, 1604. He founded a pension of £6 per annum at Jesus College, Oxford, for a poor scholar born in the town of Ruthin or in his diocese. He died at Diserth, September 26th, 1623, and was buried on Sunday, October 12th, in his own cathedral, without a monument. That he contributed so largely to the spread and understanding of the Holy Scriptures in Wales, may be considered as his noblest monument. He had married, about 1598 or 1599, Gwen, daughter of John ab Rhys Wynn¹ of Llwyn Yn and Caer Ddineu in Llanfair Dyffryn Clwyd,² ab John Wynn ab David ab Gruffydd, etc., etc., to Edwin ab Goronwy, Prince of Tegeingl (who died 1073), by Mary, daughter of Baron Lewys Owain of Cwrt Plás in the town of Dolgelley and of Hengwrt, who was murdered at Dugoed Mawddwy on the 11th of October 1555.³

¹ When surnames began to be used in Wales, the family of John ab Rhys Wynn assumed the surname of Pryse of Llwyn Yn.

² Llwyn Yn and Caer Ddineu (or Ddinog) are still in the possession of Bishop Parry's descendants.

³ "Lewis Owen the Baron was the most important man in Merionethshire during a great part of the reigns of Henry VIII and Edward VI, and Philip and Mary. He was Vice-Chamberlain of

Lowri, sister to Bishop Parry, married Ffoulke Prys (Price), grandson of Rhys Wyn of Nantmawr and Garthewin.

After the death of Bishop Parry, his widow, Gwen, became, on the 27th of September 1624, the second wife of Thomas Mostyn of Rhyd, Esq., second son of Sir Thomas Mostyn of Mostyn; and on the same day the Bishop's eldest son and heir, Richard Parry, espoused Mr. Mostyn's daughter Mary, while the Bishop's fourth daughter, Anne, was united to Mr. Mostyn's son and heir, William Mostyn of Rhyd, Esq.—a curious instance of three unions between the two families of Mostyn and Parry taking place on the same day.

The above-named bishop, Richard Parry, had issue by his wife Gwen (who died 1643), four sons and six daughters—

- I. Richard, of whom presently.
- II. William, of whom presently.
- III. John, *ob. s. p.*

IV. Edward, *nat.* Dec. 28th, 1612; *ob. s. p.* 1637-8.

I. Mary, ux. Francis Herbert of Dol Guog, Esq., near Machynlleth. (See Earls of Powys.) They were married at St. Asaph on March 12th, 1613-14.

II. Catharine, ux. William Thomas of Coed Helen, eldest son of Sir William Thomas of Coed Helen, co. Carnarvon, descended from Rhys Thomas of Coed Helen, High Sheriff for that county 1574, whose father was son of Sir William Thomas of Aberglasney, Knight Banneret, and High Sheriff for Carmarthenshire in 1539, descended from Elystan Glodrudd, Prince of Felys.

III. Frances, ux. John Puleston of Llwyn-y-Cnotiau (a branch from the Pulestons of Emral, co. Flint), Esq., and after his death, of John Kyffin of Cae Coch. She died in 1637, and was buried at Wrexham.

North Wales, and Baron of the Exchequer at Carnarvon. His granddaughter, the heiress of Hengwrt, was the mother of Robert Vaughan the antiquary."—*Arch. Cambrensis*, No. 26, April 1876.

iv. Anne, ux. William Mostyn of Rhyd, Esq., son and heir of Thomas Mostyn of Rhyd, third son of Sir Thomas Mostyn, Knight of Mostyn, by his first wife Anne. (*Supra*, iv, 151.)

v. Margaret; she married, first, George Coetmor of Coetmor (his second wife); and secondly, William Bulkeley of Coedan. (See Bulkeleys of Baron Hill, Anglesey.)

vi. Jane, who married in 1628 Roger Holland of Hendref Fawr, High Sheriff for co. Denbigh in 1640, and died 1641.

Richard Parry of Pwll Halawg, eldest son of the bishop, and aged twenty-three at the time of his father's death, High Sheriff for co. Flint in 1633-4, died July 1649, *s. p.*, and was buried in St. Asaph Church.¹ He married, 1624,

¹ We transcribe from an extract (*Harleian MS.* No. 2299, in the British Museum) the funeral order of Richard Parry, eldest son of the Bishop, under the direction of the then Chester Herald, Randle Holme:—

“Order of funerall of RICH. PARRY, of CWM, where he dyed, and buried at ST. ASAPH Church, July 1649.

50 poore in white cotes wth his name [*i.e.*, his initials] R.P., before and behind, carringe pencells.

Randle Holme, Junr.,

Robt. Wyn, the penon of Armes

Evan Dauid, the helme and crest

Mr. Hugh Thomas, the cote of Armes

Mr. Euans, the preacher. Mr. Edwards, parson of Cwme
the corpes, carried by gent⁷

Mr. John Parry, alone.

Mr. Will'm [Parry], and Mr. Rich. Parry

Mr. Morgan Morgans, Mr. Robt. Greene,
the gentlemen of blood, etc.”

“The ‘50 poore in white cotes’, are recorded as ‘carringe pencells’, otherwise *penonceals*, small banners bearing heraldic devices. Gower writes of these *pencells* in the following terms:—

“‘Endelonge [lengthwise of] the schippes borde to schewe
Of *penonceals* a riche rewe.’

“Of the two clergymen named by Randle Holme, ‘Mr. Euans, the precher’, was most probably Mr. Richard Evans, Rector of Llanrwst, 1618-9, Vicar of Dymeirchion, 1619-23, Vicar of Pool, 1622-6, Rector of Halkin, 1626-33, Prebendary of Meifod in St. Asaph Cathedral, and Vicar of Llanasaph from 1633 until his death, and in this last-

Mary, daughter of Thomas Mostyn of Rhyd, by whom he had no issue, and was succeeded by his brother, the Rev. William Parry of Pwll Halawg, "parson of Dolgelli", who had issue by his wife, Lucy Tyckle, three sons—

I. John, of whom presently,

II. William Parry, who married Jane, daughter of Edward Wynn of Bodewryd, by whom he had issue two sons, John and Richard, and one daughter, Lucy.

III. Richard Parry, who married Jane, daughter and heiress of John Kyffin.

John Parry of Pwll Halawg, High Sheriff for co. Flint in 1654, grandson of Bishop Parry, died March 27, 1679, and was buried at Cwm. He married, first, Catharine, daughter of William Conway of Bodrhyddan¹ (by his wife Lucy, daughter of Thomas Mostyn of Mostyn), by whom he had issue,—1, Richard Parry (of whose line we have to treat); 2, William; 3, Henry; 1, Lucy; 2, Anne, *ob. s. p.*

John Parry of Pwll Halawg married, secondly, Margaret,² relict of Maurice Jones of Ddôl, in Edeyrnion, and daughter of Edward Thelwall of Plâs y Ward, by whom he had two sons,—John (who died about 1696), and one daughter, married to John Ashpool of Llaud-dyrnog, Esq.

The above John Parry died in 1679, and was buried at Cwm. He was succeeded by his eldest son, Richard

named church he lies buried. 'Mr. Edwards, parson of Cwm', was appointed in 1633, having previously been Rector of St. George, and Vicar Choral of St. Asaph Cathedral."

¹ William Conwy of Bodrhyddan inherited, A.D. 1641, the estates of his brother, Sir John Conway, Kt., of Bodrhyddan (who married Mary Morgan of Golden Grove). William Conwy married Lucy, daughter of Thomas Mostyn of Mostyn, and left by her a son, Harry, created a baronet in 1669, and brother of Catharine, wife of Richard Parry. He was succeeded by his son, Sir John Conway, Bart., of Bodrhyddan, who died in 1721, leaving two daughters, when the baronetcy became extinct.

² Her eldest brother, Simon Thelwall of Plâs y Ward, married the Lady Margaret, daughter of Edmund Sheffield, Lord Sheffield, and Earl of Mulgrave of Botterwick, K.G., by whom he had issue. (See vol. iv, p. 310.)

Parry of Pwll Halawg, born 1650, died 1708, who married Jane, daughter of the aforesaid Maurice Jones of Plâs yn Ddôl, in Edeyrnion, and of Craflwyn, etc., etc., co. Carnarvon, by Margaret his wife, daughter of Edward Thelwall of Plâs y Ward, by whom he had issue, besides four daughters, Margaret,¹ Catharine, Sydney, and Anne, three sons, of whom presently.²

It may be mentioned here that the great-grandfather of the said Jane, who married Richard Parry, was Maurice Jones of Ddôl, in Edeyrnion (who died 1604), whose wife Agnes, who died 1619, was daughter and heiress of Ieuan ab Robert of Craflwyn, and thus brought that property into the family.³

The sons of the above Richard Parry were—

1. John Parry of Pwll Halawg, born 1677, and died 1713, aged 36. He married his first-cousin, Lettice, daughter of Humphrey Jones of Plâs yn Ddôl, Merionethshire, and of Craflwyn, Meillionen, Bwlch Mwlehan, etc., co. Carnarvon, and sister of the last Maurice Jones of Ddôl, and of Llanrhaidr Hall, co. Denbigh.⁴ He was the

¹ Margaret married Robert Trygarne of Plâs Tirion, co. Denbigh, Esq.

² The executors and trustees to the will of Richard Parry, dated July 1704, were (his first cousin) Sir John Conway of Bodrhythan, in the co. of Fflint, Baronet, Edward Vaughan of Llwydiarth, co. Montgomery, Esq., William Lloyd of Halkin, in the co. of Flint, Esq., and Thomas Lloyd of Gwernhaylod, in the co. of Flint, Esq.

³ An old coat of arms in the hall of Craflwyn displays the following charges:—Quarterly, *gules*, three chevronels *argent*, for Maurice Jones, in right of Iestyn ab Gwrgant; *argent*, a cross fleury engrailed *sable*, inter four Cornish choughs ppr.; *argent*, a chevron *sable*, inter three Cornish choughs with a spot of ermine in their bills ppr.; and a chevron inter three horse's heads erased *argent*.

⁴ The descent of the Joneses of Ddôl, Craflwyn, etc., and later of Llanrhaidr, traced back only to Maurice Jones and his wife Agnes, of Craflwyn, is as follows:—Maurice Jones, Baron of the Exchequer, died 1604, married Agnes, heiress of Craflwyn, etc., who died 1619. Their son, Humphrey, Receiver-General of North Wales, married Anne, daughter of Humphrey Maredydd of Clynog Fawr, High Sheriff for Carnarvonshire 1614, whose wife, Elizabeth, was daughter of Thomas Madryn of Madryn, High Sheriff for co. Carnarvon in 1587, and descended from Collwyn ab Tangno. The son of Hum-

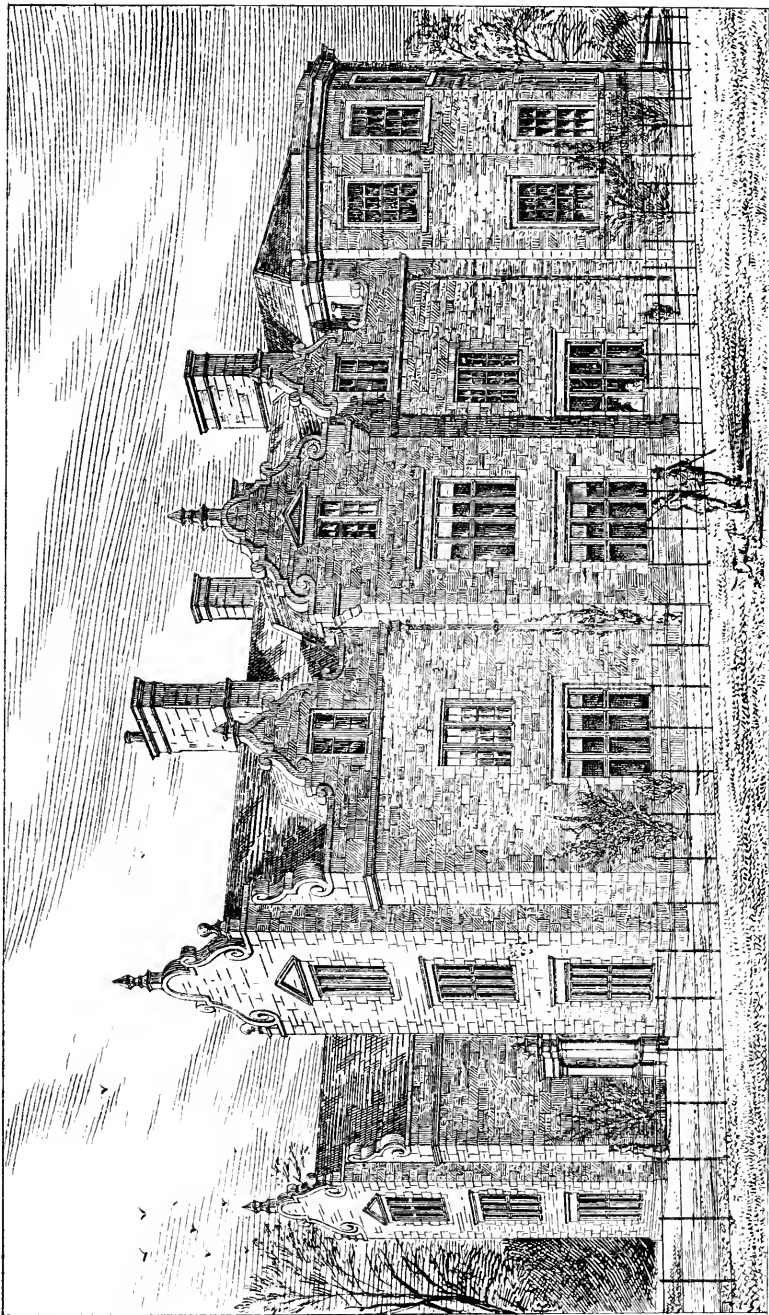
last of a long line descended from Iestyn ab Gwrgant, Prince of Glamorgan, Chief of the Fifth Royal Tribe, whose arms they bore, viz., *gules*, three chevronels *argent*. This Maurice Jones, who was nephew to John Parry the elder, Esq., of Pwll Halawg, married his kinswoman Jane, daughter of Sir Walter Bagot of Blithfield, co. Stafford, by his wife Jane, daughter and sole heiress of Charles Salusbury of Bachymbyd, Esq., co. Denbigh.¹ He lived at Llanrhaiadr Hall, died 1702, aged thirty, and was buried at Llanrhaiadr Church, where a conspicuous monument was erected to his memory.

The estate of Llanrhaiadr had belonged to the Salusbury family, but passed into that of Sir Evan Lloyd of Bodidris, who sold it to his relative Maurice Jones, of Ddôl, whose widow, Jane, possessed it for her life, by marriage settlement. She married, secondly, John Roberts, Esq., of Hafod y Bwch, etc., etc., and died in 1730, when Llanrhaiadr Hall² passed to the first-cousin and sole heir of Maurice Jones, viz., to Humphrey Parry of Pwll Halawg, who was also heir to his eldest brother John, who died in 1713, whose son John, by his wife Lettice, had died before him.

phrey Jones, Esq., and Anne Mareddydd was Maurice Jones of Ddôl. He died 1649, having married Margaret Thelwall of Plas-y-Ward, who afterwards became the second wife of John Parry of Pwll Halawg. The issue of Maurice Jones, Esq., and Margaret Thelwall was Humphrey Jones of Ddôl and Craflwyn, etc., who married Jane, daughter of Eubule Thelwall of Nant Clwyd (she died 1711) and Jane, wife of Richard Parry of Pwll Halawg, who died 1708. The son of Humphrey Jones and Jane Thelwall of Nant Clwyd, was Maurice Jones of Ddôl, etc., and Llanrhaiadr Hall (who died 1702), brother of Lettice Parry, wife of John Parry the younger, of Pwll Halawg. (See p. 228.)

¹ Jane Bagot, wife of Maurice Jones, was born September 24th, 1676. An elder sister of hers, Elizabeth Bagot, married the Rt. Hon. the Earl of Uxbridge.

² The house at Llanrhaiadr Hall is a handsome Tudor or Jacobean erection, in excellent preservation. A modern addition (sadly out of character), but which included a handsome dining-room, was made to the house by Mr. Parry (of Warfield) soon after he came into possession of it, and it stood then in the midst of a magnificently-timbered park.



Llanrhaiadr Hall, Brecknockshire.

East View of Llanrhaiadr Hall.

II. Maurice Parry ; *ob. s. p.*

III. Humphrey Parry of Pwll Halawg, Llanrhaiadr Hall, Plâs yn Ddôl, Craflwyn, Meillionen, etc., and Llwyn Yn, Havod y Bweh, Hendref Fawr, Plâs Newydd, etc., etc., was born 1686. He was High Sheriff for co. Denbigh in 1735, and for co. Flint in 1736 ; died 1744, aged fifty-eight, and was buried at Cwm. He married, in 1714, Catharine, only child and heiress of John Roberts, Esq., of Havod y Bweh in Maelor Cymraeg, y Plâs Llwyn Yn and Plâs Newydd in Llanfair Dyffryn Clwyd, and of Hendref Fawr, in the parish of Abergele, who was High Sheriff for co. Denbigh in 1705, and M.P. for the Denbighshire boroughs in 1710-15. Catharine's mother was Susannah, daughter of William Parry of Plâs Llwyn Yn, Esq.,¹ near Ruthin, High Sheriff for co. Denbigh in 1668, and "Deputy Comptroller of His Majesty's Mint in the Tower of London", and heiress of her brother, David Parry, High Sheriff for co. Denbigh in 1695 and 1697, and who died at Llwyn Yn in 1706. Their mother was Catharine, daughter and heiress of Roger Holland of Hendref Fawr, who was married to William Parry of Llwyn Yn in 1643. She died in 1705, and was buried at Abergele. Her mother was Jane, sixth daughter of

¹ William Parry of Llwyn Yn, Esq., Deputy-Comptroller of the Mint, etc. was the son of Dr. Gabriel Parry, who married Mary, eldest daughter of Edward Pryse, Esq., of Llwyn Yn, and co-heir of her brother John of Llwyn Yn. Dr. Gabriel Parry was a nephew of Bishop Parry. He was Head Master of Ruthin School, 1607 ; S.R. of Llanrhaiadr in Mochnant, 1608 ; Vicar of Henllan, 1609 ; Vicar of Abergele, 1613 ; S.R. Llansannan, 1616 ; S.R. Llansantffraid yn Mechain, 1617 ; R. Llangynhafal and Precentor of Bangor, 1632.—*Hart. MS.* 2299. Here it may be worth observing that in the times of which we are treating, church preferment in Wales was held almost exclusively by members of its best and noblest families, in direct contrast to what has prevailed since. The Welsh landed proprietors *then* spoke the same language as their tenants and peasantry, and lived and died among them ; and if the clergy of the reformed church were respected it was not as pastors and teachers of the new creed, but as scions of the old lords of the soil, whom they were accustomed to honour, and with whom they felt in sympathy.

Bishop Parry, married in 1628 to Roger Holland of Hendref Fawr,¹ and buried at Abergele in 1641. (See *supra*, iii, 51.)

Catharine Roberts, wife of Humphrey Parry of Pwll Halawg and Llanrhaidr Hall, etc., died in 1751, and was buried at Cwm. For the Havod y Bwch pedigrees, see vol. iii, pp. 41, 45, 48, 50.

A deed in the possession of the family, dated September 29, 1743, 17th of George the Second, enumerates some of the manors and estates devised to his first-cousin, Humphrey Parry of Pwll Halawg, Esq., by the last will

¹ The Hollands were an ancient Anglo-Norman family, settled in Wales from the time of Henry IV, fourteenth century, when Thomas Holland, Earl of Kent, and John Holland, Earl of Huntingdon, were attainted of high treason, for conspiring in favour of Richard II. They came from a place in Lancashire called "Holland", according to Camden, who, speaking of Wiggim (Wigan), observes: "Hard by it, Holland sheweth itselfe, out of a younger brother, whereof that most noble and renowned race of the Hollands, Earls of Kent, Dukes also of Surrey and Excester (Exeter), fetched both their original and their surname." Among the Hollands settled in Wales, were the families of Teirdain, Kimmel, and Hendrefawr near Abergele. At Abergele Church is a monument of the last male of the race, Roger Holland, whose daughter and heir, Catharine Holland, married, May 11th, 1643, William Parry, of Llwyn Yn, Denbighshire, and there is also a monument in the same church to her, on which is the following inscription:—"Here lies the body of Catherine, daughter and heir of Roger Holland, of Hendrefawr, in the county of Denbigh, and relict of William Parry, of Llwyn Yn, in the foresaid county, Esqr., by whom she had issue, six sons and five daughters, whereof two survived her only, David Parry, late of Llwynynne, Esqr., and Susannah, married to John Roberts, of Havod-y-Bwch, in the county of Denbigh, Esq. She was a person devout, without affectation, serving God strictly according to rules established among us. Frugal in the management of her time, of which her Maker always had the first fruits, and those temporall blessings which He did plentifully pour upon her, often praying not for these, but for grace to use them. Her conversation was plain without art, and prudent without jealousy. Her justice universall, but her charity discreet, seasonable on due occasions, bountifull, and often secret. She lived to a good old age, much beloved, and no less esteemed, and having discharged the relative duties of a daughter, wife, and mother successively and faithfully, she departed to a better life the day of, A.D. 1705, aged, a good old age."—*Ancient and Modern Denbigh*, by John Williams.

and testament of Maurice Jones of Ddôl and Llanrhaiadr, who died 1702. These were as follows:—Meillionen, Havod Kyfydd Ucha, Havod Kyfydd Issa, Tyr Melys, Tan y Clogwyn, Glan y Morva, and Verglodd Fawr, situated in the parishes of Beddgelert and Llanarmon, in the co. of Carnarvon; and nineteen messuages, etc., as follows: Plâs Newydd, Mivod, Nant Mawr, Bwlch Mwlchan, Goppa, Tyddin y Felin Ucha, Tyddin y Felin Issa, Llwynderw, Vron y Kellog, Tyddin y Sais, Aberffryth, Henger, Llannerch, Garth Gwyn, Tyddyn y Garreg, Nant Newmarch, Ty Mawr, Tyn y Kelin, and Bryn Saeth Marchog, situated in the parishes of Llanrhaiadr, Beddgelert, Trawsfynydd, Llanvawr, Maentwrog and Gwyddelwern, in the several counties of Denbigh, Caernarvon, and Merioneth.

Thus, all the old estates of Richard Parry, Bishop of St. Asaph, under King James I, and of the ancient lines of Llwyn Yn, Plâs yn Ddôl, Havod y Bwch, Hendref Fawr, etc., were centred, at the beginning of the eighteenth century, in Bishop Parry's direct male representative, Humphrey Parry of Pwll Halawg, first of Llanrhaiadr, and descended, in 1744, to his son, Robert of Llanrhaiadr, at whose death, in 1759, they passed to his grandson, Richard Parry of Llanrhaiadr and Llwyn Yn, Denbighshire, and of Warfield Hall, Berkshire, whose last direct representative in the male line is the present Mr. Parry of Craflwyn, his great-grandson.

Reverting to Humphrey Parry of Llanrhaiadr, he had, by his wife Catharine, five sons and eight daughters—

i. William, born 1716, *ob.* 1726, buried at Llanfair Dyffryn Clwyd.

ii. *Robert*, baptised April 21st, 1723, of whom more presently.

iii. Maurice, baptised at Cwm, 1729.

iv. Roger, baptised at Cwm, 1732. He married, and had a son, the Rev. David Parry of Kemerton.

v. David, fifth son of Humphrey Parry of Pwll Halawg (and first of Llanrhaiadr), etc., etc., baptised 1733, died at

Bath 1793. He was Major in the 20th Regiment of Foot, and, later, was Governor of Barbadoes under George III. He married, in 1774, Catharine Jane, daughter and heiress of Colonel Edmond Okeden of Little Critchell, co. Dorset, by his wife daughter of Charlton, Esq., of Apley Castle, Shropshire. She (Catharine Jane) died 1788. Their eldest son, David Okeden Parry, of Little Critchell, assumed the name of Okeden in addition to his own. He died October 28, 1833, having married, first ; and secondly, in 1817, Harriett Jane, sister of the sixth Earl of Essex. He left issue, George Fitzmaurice Parry Okeden of Turnworth, co. Dorset, who married the eldest sister of the late General Sir Edward Greathed, K.C.B., of Uddens, co. Dorset, and is now represented by his eldest son, Uvedale Parry Okeden, Esq., of Turnworth, co. Dorset, late 10th Hussars, who married, first, Miss Rose Lee-Warner of Walsingham Abbey, co. Norfolk; and secondly, Miss Hambro of Milton Abbey, co. Dorset, and has several children.

The eight daughters of Humphrey Parry of Pwll Halawg and Llanrhaidr were—

- i. Jane, baptised at Llanfair, 1715.
- ii. Catharine, ditto at ditto, 1717.
- iii. Mary, ditto at ditto, 1719.
- iv. Susan, ditto at ditto, 1720.
- v. Henrietta, ditto, 1729.
- vi. Dulcibella, buried 1731.
- vii. Anne.
- viii. Aliza.

Robert Parry, the second son of the above Humphrey, succeeded to Pwll Halawg, Llanrhaidr Hall, and all the Welsh estates. He sold Pwll Halawg in 1751. He was High Sheriff for co. Merioneth in 1746, for co. Carnarvon in 1747, and for co. Flint in 1757. He was born 1723, and died at Isleworth, where he possessed a villa, and was buried in 1759, aged 36. He left two sons, Richard and Edward, and two daughters, of whom more presently, by his wife, Marylandia Hart-Cotton of Warfield, Berkshire, heiress of her brother, John Hart-Cotton, Esq., of War-

field. Their father was Thomas Hart, Esq.,¹ of Warfield Hall, where he died in 1755, and who married in 1741 Jane, one of the four daughters and co-heiresses of Sir John Cotton of Stratton Hall, in the county of Bedford, Bart., in right of whom the family assumed the name of Cotton in addition to their own.²

The grandfather of Marylandia, wife of Robert Parry of Llanrhaidr Hall, was John Hart, Esq., of Warfield, Governor of the Province of Maryland, America, under Queen Anne (his commission bearing date 12th of her reign), who died at Warfield about 1741.³

Her brother, John Hart-Cotton of Warfield (whose arms were—*argent*, a bend *gules*, inter three fleurs-de-luce, charged with an eagle displayed on an escutcheon of pretence *azure*; crest, a heart and flame *gules*, springing from a tower; motto, "Cœur Fidèle"), died at Warfield about 1785, when this property descended to his nephew and heir-at-law, Richard Parry of Llanrhaidr Hall, etc., eldest son of Robert Parry of Llanrhaidr, etc. Soon after that date Richard Parry, first of Warfield, sold Llanrhaidr Hall, and came to reside at Warfield. He also sold Plâs Newydd and Hendref Fawr in the parish

¹ A monument in Warfield Church describes him as "The Father of the Poor, etc."

² Sir John Cotton had married Jane, daughter of Sir Robert Burdett of Bramcote, Bart. The Cotton family were a branch of the Cheshire family of Cottons. Their arms were, *Azure* an eagle displayed *argent*.

³ He was the third and youngest son of Merricke Hart, Esq., of Crover, co. Cavan, Ireland, whose will, dated March 14, 1680, leaves his lands at Canlin, and all his real estate in the barony of Clannaghan, to his wife, Mistress Lettis Hart, to his nephew, Henry Hart of Muffe, Esq., co. Donegall, and to the Most Rev. the Archbishop of Tuam, as his trustees and executors, for his eldest son, Thomas Hart, now of the Middle Temple, London, Esq., and his younger children, viz., Lettis, Jane, Anne, Mary, Elizabeth, Henry, and *John*, this last being eventually the Governor of Maryland, after whom his grand-daughter was named Marylandia.

The Archbishop of Tuam at that date (viz., 1680) was Dr. John Vesey (appointed in 1679), a learned prelate, three times Lord Justice of Ireland, and direct ancestor of the Viscounts de Vesci. He died 1716, aged seventy-nine.

of Abergele, and Havod y Bwch. He was High Sheriff for co. Merioneth in 1771, for co. Carnarvon 1772, and for co. Denbigh in 1775; born 1744, died at Warfield 1828. He married, in 1773,¹ Mary, daughter of the Very Rev. Hugh Thomas, Dean of Ely (whose other two daughters married severally George Rous, Esq., of Moor Park, Herts, and of Courtyrala, co. Glamorgan, and General D'Oyly of Sussex.

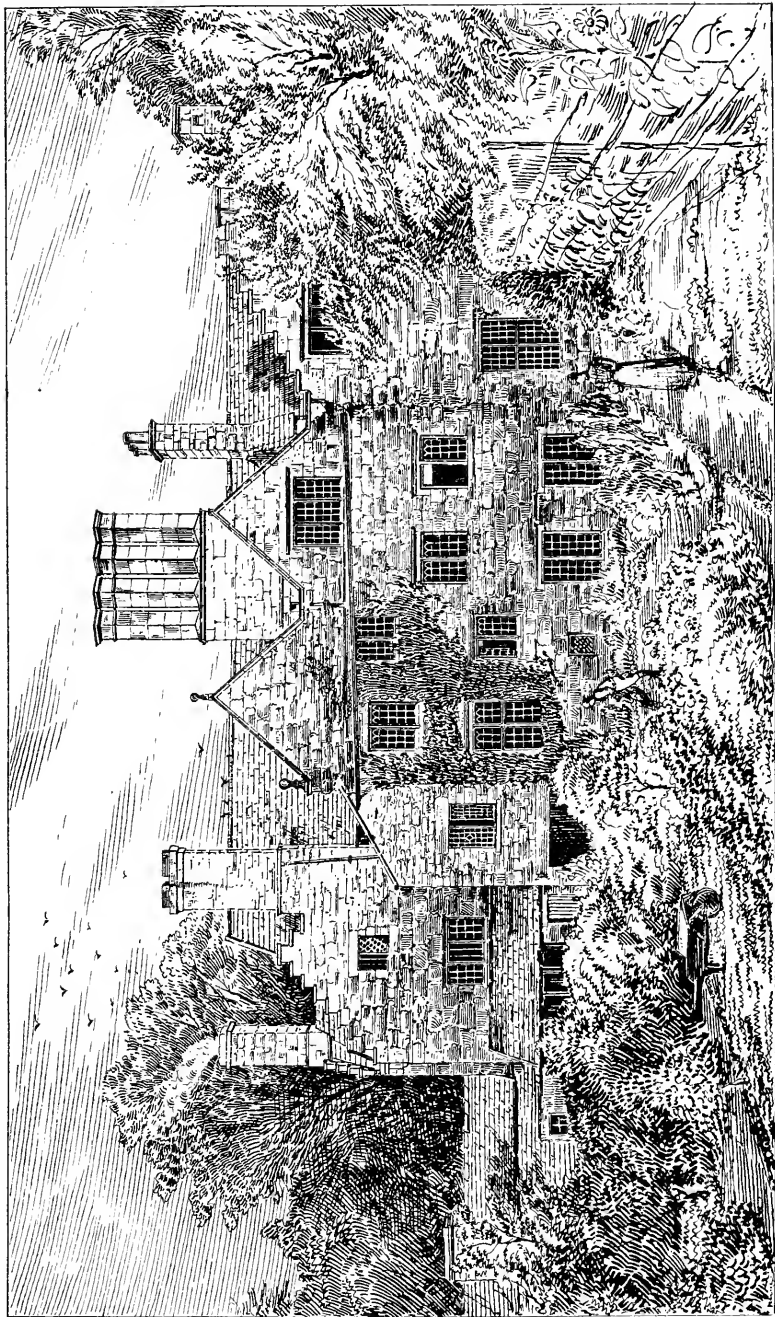
The issue of the marriage of Richard Parry of Llanrhaidr Hall, Llwyn Yn and Warfield, etc., was numerous, of whom more presently.

His two sisters were Jane, married to Jeffrey Mereweather Shaw, Esq., of Ashford House, Middlesex, who died at an advanced age, about 1833, *s. p.*, and Anne, married to Walter Nisbet, Esq., of Mount Pleasant, in the Island of Nevis, and of *Carfin*,² Lanarkshire, and left a numerous posterity.

His younger and only surviving brother was Edward, a director and twice Chairman of the Hon. East India Company. He married Emilia, daughter of Henry Vansittart, Esq., of Shottesbroke Park, Berkshire, and Governor of Bengal (who was lost in the *Aurora*, on his voyage home from India), and sister of Lord Bexley, Ambassador to Denmark 1801, and Chancellor of the Exchequer from 1812 to 1823. The issue of this marriage was a son, who died when at the University of Cambridge, and three daughters, of whom one only married, viz., Eliza, who married, about 1810 or 1812, John Thornton of Clapham, Esq., eldest son of Samuel Thornton, Esq., of Clapham, and of Albury Park, Surrey, M.P. for Surrey, whose sister, Jane, married, 1784, Alexander, tenth Earl of Leven and Melville, and whose daughter Harriett mar-

¹ They were married at eight o'clock in the evening by special licence, at Lambeth Palace, by the Archbishop of Canterbury.

² The estate of *Carfin* was held for many generations by the family of Nisbet, and a deed dated February 10th, 1696, shows a grant of the property of *Carfin* from the Duchess of Hamilton to "Archibald Nisbet of *Carfin*".



Llwyn Yn .

ried, 1812, the Hon. John Thornton Melville, brother of David, eleventh Earl of Leven and Melville.¹ The issue of the marriage of Eliza Parry with Mr. Thornton was numerous, and they have numerous descendants.

The descendants of Richard Parry, who inherited Warfield Hall, and married Mary, daughter of the Dean of Ely, were as follows, two sons and eight daughters:—

i. Mary. She died young.

ii. Richard of Llwyn Yn, Denbighshire, and of Hereford Street, Park Lane, London. Born at Cambridge, October 12, 1775; educated at Rugby, then at a private tutor's (under Dr. Parr), and later as a Fellow Commoner at the University of Cambridge, where he took high honours. He was a member of Brooks's Club, and one of the founders of the old Four-in-Hand Club. He died unmarried in 1834. He sold Plas Newydd, in the parish of Llanfair, near Ruthin, and Garth Gwyn, and Goppa in Merionethshire; but left the estate of Llwyn Yn, co. Denbigh, and some others co. Merioneth, under trust to the late Lord Mostyn and his other trustees and executors, for the benefit of his nephew, Francis Haygarth, eldest son of his youngest sister "Frances", and to other heirs

¹ The father of Mr. Samuel Thornton of Clapham, and Albury Park, was John Thornton, Esq. of Clapham, who died in 1790. He was one of that remarkable social circle, referred to in the *Life of Lord Macaulay*, the *Essays* of Sir James Stephen, and other writers, as "The Clapham Set", whence emanated the abolition of the British slave trade, and other noble measures. Among this group of men, eminent in literature, in commerce, and in political and social influence, but, above all, characterised by their high and manly standard of Christian duty and practice, Mr. Thornton was distinguished for his many virtues and noble beneficence. He gave away, "in acts of love and mercy", during his lifetime, upwards of £150,000, and died worth £150,000. He left the patronage of several livings to the disposal of three clergymen as trustees, in order to secure proper incumbents. Funeral sermons were preached in several churches at his death. The great and good Mr. Wilberforce spoke of him with the tenderest reverence, and their mutual friend, Henry Venn of Huddersfield, records that: "Few men did more to feed the hungry, clothe the naked, and help all in adversity."—See *Life and Letters of the Rev. Henry Venn of Huddersfield*.

in succession, to the exclusion of the regular male descent.

III. Jane, born at Cambridge, December 28, 1777; married E. Morris, Esq., of Chorley Wood, Rickmansworth, Herts; no issue left now.

IV. Anne Dorothy, born at Cambridge, May 13, 1779; died unmarried at Hawthorn Hill, Berks, September 5, 1865.

V. Charlotte, born at Llanrhaiadr Hall, April 22, 1781; married, in 1819, at St. George's, Hanover Square, Sir Henry Light, K.C.B., late Governor and Commander-in-Chief of British Guiana, descended from the ancient family of Lyte of Lyte's Cary, in Somersetshire, a Captain in the Royal Artillery at the time of his marriage, author of *Travels in Egypt*, etc. Was a member of the Travellers' Club. Lady Light died in the year 1869, in the same week as her husband, leaving one son, General Light of the Royal Artillery, and two daughters,—Elisabeth Georgina, widow of Sir William Holmes, of Scriblestown, co. Dublin; and Charlotte, unmarried, of Hawthorn Hill, Berks, and of Bryn Llywelyn, Festiniog, Merionethshire.

VI. Caroline, born at Llanrhaiadr Hall, May 6, 1783.

VII. Laura, born 1784, at Llanrhaiadr Hall; died unmarried.

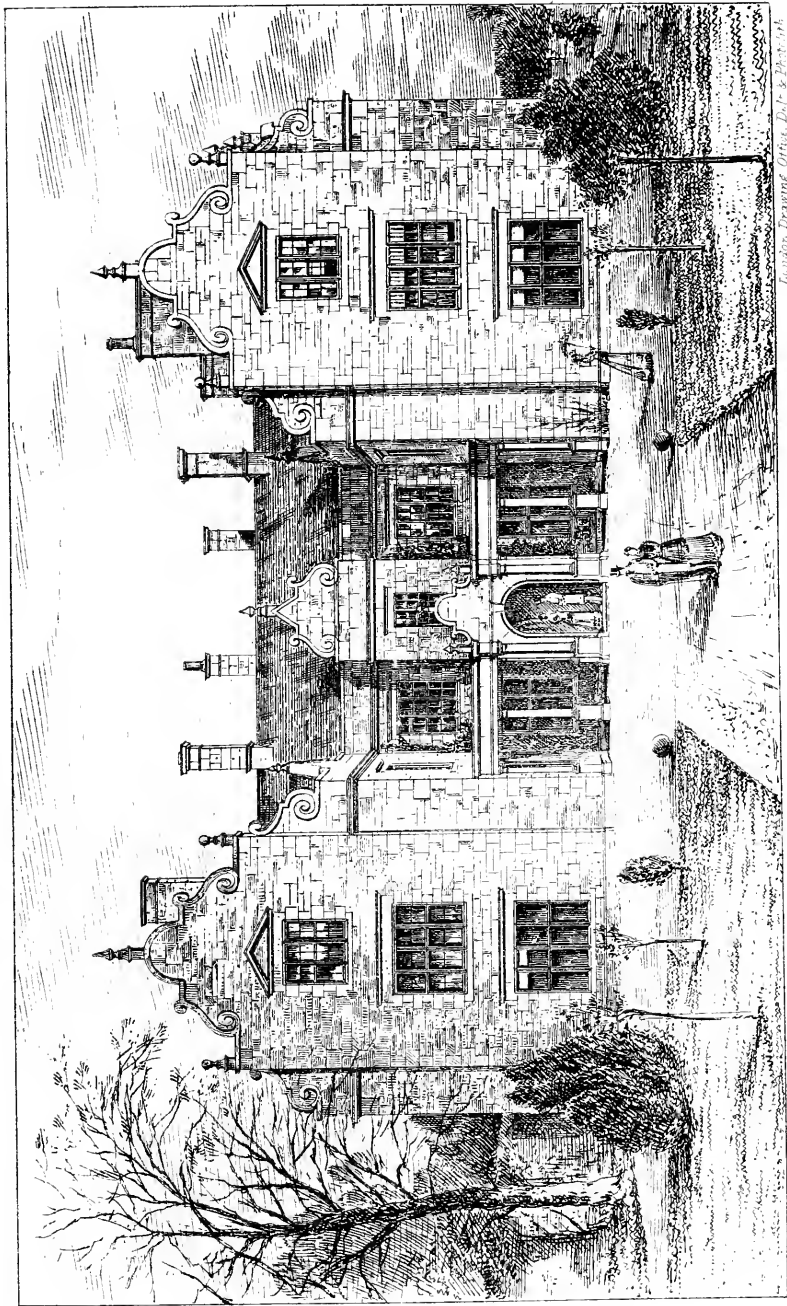
VIII. Amelia, born 1785, at Llanrhaiadr Hall; died unmarried.

IX. Edward Parry, of whom presently.

X. Frances, born at Warfield Hall, June 1st, 1794; now living. She married William Haygarth, Esq., of Holly Lodge, Hants, author of *Poems on Greece*, etc., and has issue, now living, three sons—

i. Francis Haygarth, born 1820, Colonel in the Scots Fusilier Guards, and severely wounded at the battle of the Alma in 1854. He married Blanche, daughter of Colonel the Right Hon. George Lionel Dawson Damer, Privy Councillor, and third son of John Earl of Portarlington.¹ He has no issue.

¹ Her brother is heir-presumptive to the Earldom of Portarlington.



South View of Llanrhaiadr Hall.

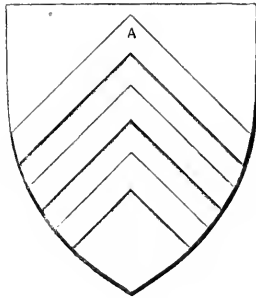
II. William Haygarth, Vicar of Wimbledon, and Hon. Canon of Rochester Cathedral. He married Emma, daughter of Colonel Powell of Dringstone Park, Essex, and of Eaton Square, by whom he had one son, Harry Evelyn, who died 1882, aged twenty-one.

III. Arthur ; unmarried.

Edward Parry, the second son of Richard Parry of Llanrhaidr and Warfield, was born at Warfield Hall, May 30th, 1786. He entered the East India Company's Civil Service, and married, at Paris, November 1825, Miss Catharine Harriett Isaac, by whom he had issue one son, viz., Richard, educated at Rugby and Cambridge, and an officer in the Regiment of Scots Greys. Richard inherited Craflwyn and the other entailed estates in Carnarvonshire, on the death of the four Misses Parry of Warfield, as heir-at-law to his grandfather, Mr. Parry of Warfield, who had settled this portion of his estates on his unmarried daughters, for their lives, in succession, and to whom he had also left the estate of Warfield Hall, Berks, sold by them to General Sir John Malcolm, K.G.C.B.

Richard Parry of Craflwyn, married, June 23rd, 1855, Louisa, daughter of Field-Marshal Sir Richard England, K.G.C.B., by whom he left one son, viz., Sydney Llewelyn England Parry of Craflwyn, educated at Rugby and Oxford, who married, February 3rd, 1880, Mary, daughter of Sir Richard Puleston of Emral, Bart., by Catharine Judith, daughter of Richard Fountayne Wilson, Esq., of Melton Park, Yorkshire, M.P. for the West Riding, 1825, and Colonel of the 1st West Yorkshire Militia. Mr. Parry has by this marriage two daughters,—Ruby, born February 1881; and Pearl, born 1883. It is remarkable that an alliance between the families of Puleston of Emral and Parry of Warfield should have been repeated at an interval of some 260 years—Frances, third daughter of Bishop Parry of St. Asaph, having married a Puleston before her father's death in 1623.¹

¹ This additional information was kindly sent me by Miss Light of Bryn Llywelyn, Ffestiniog, daughter of the above-named Sir Henry Light, K.C.B.



JONES OF PLAS YN DDOL EDEYRN.

Lewys Dwnn, vol. ii, p. 290.¹

Iorwerth ab Lleision ab Morgan ab Caradog = Alis, d. of Rhys Grûg² ab Yr
 ab Iestyn ab Gwrgant.³ | Arglwydd Rhys.⁴

|
 Gwrgeneu ab Idnerth. = Alsiwn, d. of Cadivor ab Dyfnwal.⁵

| a

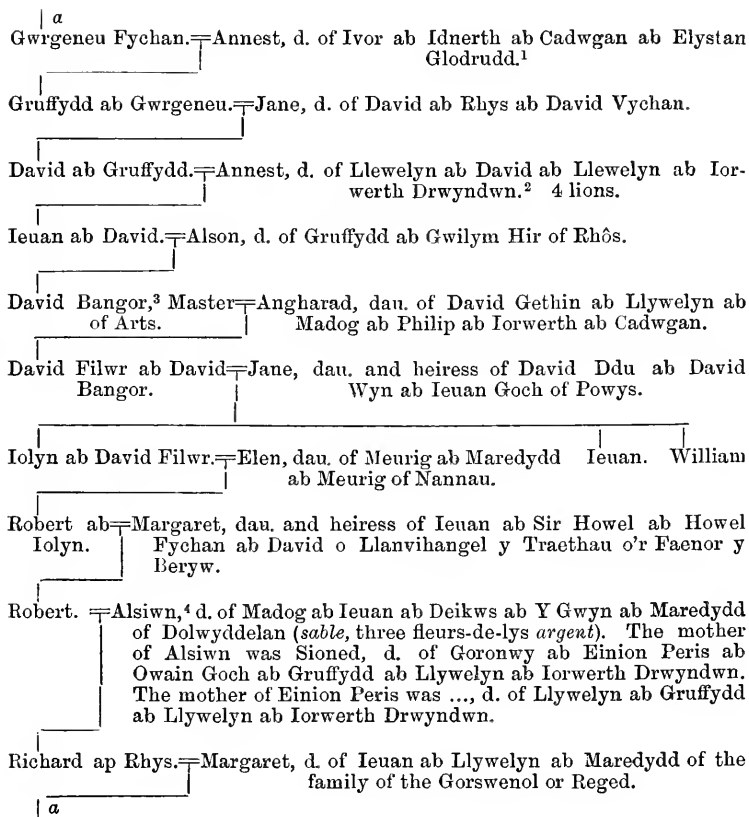
¹ The following statement in Welsh is prefixed to the pedigree:—
 “Morys Johns, Clerk o’r Finz mewn 4 Sir dan Sir George Broomeley,
 Marchog ag Ustus Caerlleon. Agnes G. Reginald de Sulby, Mr.
 degwm;” *i.e.*, Morys Johns was Clerk of the Fines in four counties
 to Sir George Bromley, knight and Justice of Chester. Agnes
 (Annest) was wife of R. de Sulby, tithe-master (collector?)
 (see next page). The coat on the Garter-plate of Sir John Sulby,
 K.G., *temp.* Rich. II, is *Ermine*, four bars *gules*. He is probably
 the same as the Sir John Sully, stated in Beltz’s *Memorials of the*
Order of the Garter, to have been created K.G. by Edward III, *ob.*
 1388. In Barry’s *Encyclopædia Heraldica* the coat is given as Barry
 of eight *ermine* and *gules*. A Sulby is also mentioned as connected
 with the co. of Worcester. The name does not appear in Ormerod’s
Hist. of Cheshire.

² Rhys Grûg was Lord of Llanymddyvri. He bore *argent*, a lion
 rampant *sable*, armed, langued and crowned *gules*.

³ Iestyn ab Gwrgant, Prince of Glamorgan, founder of the fifth
 Royal Tribe, married the daughter of Bleddyn ab Cynfyn, who reigned
 over Wales at the time of the Norman Conquest. His arms were:
gules, three chevrons *argent*.

⁴ Yr Arglwydd Rhys, or the great Lord Rhys, reigned over South
 Wales at the time of Henry II, whom he successfully resisted. He
 died of the plague, A.D. 1197.

⁵ Cadivor ab Dyfnwal, Lord of Castell Hywel.

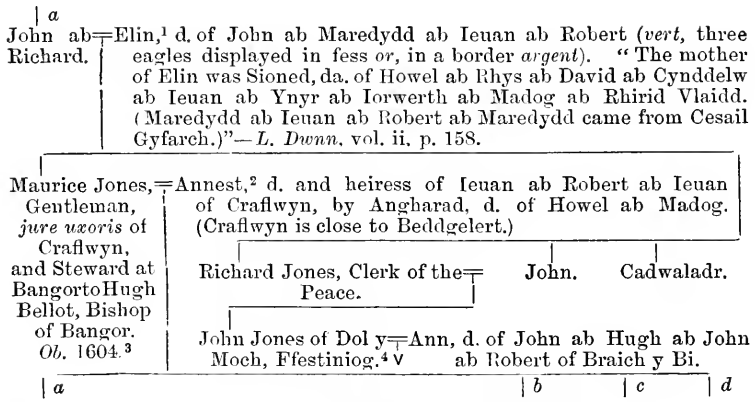


¹ Elystan (or Athelstan) Glodrhudd, Prince of Fferlys, founder of the fourth Royal Tribe. Our Saxon King Athelstane was his godfather.

² Iorwerth Drwyndwn was the eldest son of Owain Gwynedd, who reigned over *all Wales* from 1137 to 1169. His son Llewelyn II, surnamed the Great, reigned fifty-six years, and died A.D. 1240, and was buried in the abbey of Aberconwy. His great grandson Llewelyn III, was the last reigning sovereign of Wales.

³ He is called, in Willis's *Survey of Bangor*, David Daron. He held the Deanery in 1399, and was outlawed by King Henry IV in 1406, for taking part with Owain Glyndwr, whose conspiracy against that prince is said to have been contrived in this David's house.— See Willis's *Survey of Bangor*, p. 122.

⁴ The descent of *Alsiwn* on her mother's side was from Llewelyn the Great.



¹ Elin's father was the son of Mareddydd (or Meredith) ab Ievan of Cesail Gyfarch, who was a man of great note in the time of Henry VII. He purchased Dolwyddelan Castle, and resided there surrounded by a numerous retinue of armed men. He was the ancestor of the Wynns of Gwydir, which estate he purchased of David ab Howel Coetmore; and in 1515 he began building the present house of Gwydir, not completed at the time of his death in 1525. The mother of Elin was descended from Rhirid Flaidd, Lord of Penllyn, etc., in the 12th century, who bore: *vert*, a chevron inter three wolf's heads, erased *argent*, langued *gules*. Elin's father, John ab Mareddydd, first took the name of Wynn. He bore the arms of Owain Gwynedd, King of North Wales, from whom he was descended. The celebrated Sir John Wynn of Gwydir was his grandson. The powerful family to which he belonged were known as "The Clan or Household of Ievan ab Meredith". He owned Cesail Gyfarch, Ystumcedig, Gwydir, and a great district in the Snowdownian country. He died 1559. His father, Mareddydd, left twenty-six children.

² Annest (or Agnes) was of the family of the above Mareddydd ab Ievan of Cesail Gyfarch, and Gwydir and Dolwyddelan Castle. She brought Craflwyn and other estates near Beddgelert into the family of her husband. She died 1619.

³ Hugh Bellot was third son of Thos. Bellot of Moreton, co. Chester, Fellow of St. John's College, Cambridge, Vicar of Gresford and Wrexham, Bishop of Bangor 1585, of Chester 1595. Buried at Wrexham. For the pedigree, see iii, 230.

⁴ The ancient and interesting mansion of Dol-y-Moch belonged in 1588 to a descendant of Howel Coetmore, whose arms are displayed there. It subsequently came into possession of a brother of Maurice Jones of Craflwyn. One wing of the old house was pulled down some thirty years ago, and subsequent repairs have destroyed many of the old coats of arms which still surround the hall. A date, 1643, shows on an external wall. A daughter of John Jones of Dol-y-Moch (Elisabeth) married Robert Wynn of Maes Mochnant (who died 1669) fourth son of Sir John Wynn of Gwydir.—See vol. iv.

a	Humphrey Jones of Craflwyn, Receiver of the King's revenues in North Wales. He purchased Plás yn Ddól Edeyrn from Piers Lloyd, Esq., High Sheriff for co. Meirionydd in 1628. <i>Ob.</i> 7th January 1649.	= Ann, ¹ d. of ... Maredydd of Clynog. She died 1641.	b	John. Owain.	c	Marged.	d
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b	Maurice Jones of Plás yn Ddól and Craflwyn; <i>ob.</i> 16 Nov. 1653.	= Margaret, d. of Edward Thelwall of Plás y Ward. She married, 2ndly, John Parry of Pwll Halawg, High Sheriff for co. Flint in 1654, and was his second wife.	c	Elizabeth, ux. Howel Vaughan of Glanllyn Tegid, ab John Vaughan ab David Lloyd of Glanllyn. ²
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Humphrey Jones of Plás yn Ddol Edeyrn, Craflwyn, and M.A. of St. John's Coll., Cambridge; <i>ob.</i> Nov. 1676, aged 25.	= Jane, ³ d. of Eubule Thelwall of Nantclwyd. She died in Chester, 23rd Feb. 1711-12.		Jane, ux. Richard Parry of Pwll Halawg in the parish of Cwm. ⁴		Margaret.		Ann, <i>ob.</i> 28th April 1649.
--	--	--	---	--	-----------	--	----------------------------------

Maurice Jones of Dol, Craflwyn, Meillionen, Plás Newydd, near Ruthin, and Llanrhaiadr Hall in Ceinmeirch, which last place he bought from Sir Evan Lloyd of Bodidris, Bart. He was High Sheriff for co. Denbigh in 1702, and died at Plás Newydd 10th January the same year, and was buried at Llanrhaiadr on the 26th of the same month, aged 30. His will at Somerset House, dated 8th January 1702, was proved by his widow and sole executrix in Nov. 1703. ⁵	= 1st wife, Christiana, d. of John Myddleton of Gwaunynog, who died <i>s. p.</i> 2nd wife, Jane, d. of Sir Walter Bagot of Blithfield and Bachymbyd, by whom he had a daughter who died an infant. Mrs. Jones married, 2ndly, John Roberts of Hafod y Bwch and Plás Newydd, High Sheriff for co. Denbigh in 1705, and M.P. for Denbigh Boroughs from 1710 to 1715. She died in 1730.
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¹ Ann was the daughter of Humphrey Maredydd ab Thomas of Clynog Fawr (who died 1528) by his wife Elizabeth, daughter of Thomas Madryn of Madryn, descended from Collwyn ab Tangno, of whom Pennant says: "His posterity were always the noblest and best men in Evionydd and Ardudwy, next to the Princes and their issue."—See vol. iv.

² She was the grandmother of Ann, sole heiress of Glanllyn Tegid, Llwydiarth and Llangedwin, who married Sir Watkin Williams Wynn, Bart.

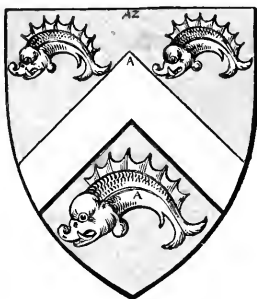
³ Eubule Thelwall of Nantclwyd, Esq., was a grandson of John Thelwall of Bathafarn Park and Plás Coch, Esq., who died in 1664.

⁴ Richard Parry of Pwllhalwg, Esq., born 1650, died 1708, was the father of Humphrey Parry of Pwllhalawg, Esq., and ancestor of the Parrys of Llanrhaiadr, Craflwyn Llwynyn, and Warfield.

⁵ Maurice Jones of Llanrhaiadr, left to his cousin Humphrey Parry of Pwllhalawg, upwards of twenty-seven farms and manors in

^{| a}
Eubule Jones.

^{| b}
Lettice,¹ ux. John Parry of Pwll Halawg, ab Richard Parry. See p. 215.



WYNN OF COED Y LLAI.

Gwyn ab Gruffydd ab Goronwy Sais ab Einion ab Gruffydd ab Llywelyn = ab Ithel Dalfrith ab Trahaiarn Goch of Lleyl, ab Madog ab Rhys Gloff, Lord of Cymytmaen, ab Rhys Fychan² ab Rhys Mechyll ab Yr Arglwydd Rhys, Prince of South Wales. *Azure*, a chevron inter three dolphins naiaiant embowed *argent*, for Trahaiarn Goch of Lleyl.

Nicholas ab Gwyn = Margaret, d. of Ieuan ab Rhys Owain. Ieuan. Gethin. See p. 232.

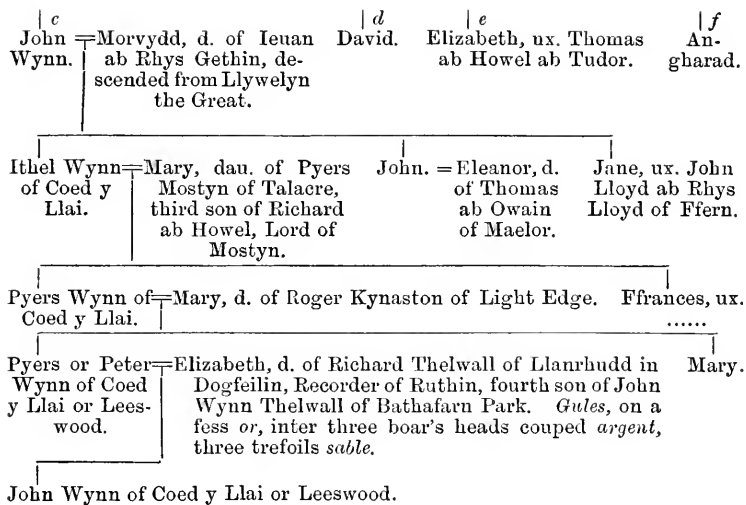
Ithel Wynn = Janet, d. of Hugh Conwy of Llys Bryn Euryn in Llandrillo Uwch Dulas, one of the King's Privy Chamber. *Argent*, a griffon segreant *gules*.

| c | d | e | f

Merionethshire and Carnarvonshire, in addition to the estates of Llanrhaidr near Denbigh and Plâs yn Ddol near Corwen. The lineal male representative now of his ancient race is Mr. Parry of Craftwyn, great grandson of Mr. Parry of Llanrhaidr and Warfield. By his will, Maurice Jones left fifty pounds to his "loving mother"; "to Paul Davies, Esq., one guinea"; to his "Aunt Jane Parry, wife of Richard Parry, one guinea"; to his "Cousin Margaret Vaughan, one guinea"; and a life-interest in everything to his wife, Jane Jones, with remainder to his "Cousin Humphrey Parry". There is no mention of his brother Eubule, or of his sister.

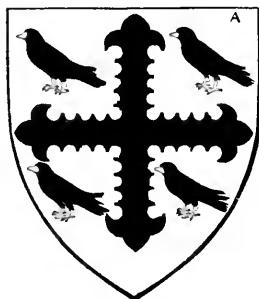
¹ Elisabeth (or Lettice), sister of Maurice Jones, married her first cousin John Parry, who died 1713, elder brother of Humphrey Parry of Pwllhalawg.

² Rhys Fychan married Margaret, d. and heiress of Gruffydd, Lord of Cymytmaen. Her arms were assumed by Trahaiarn Goch, her great-grandson.



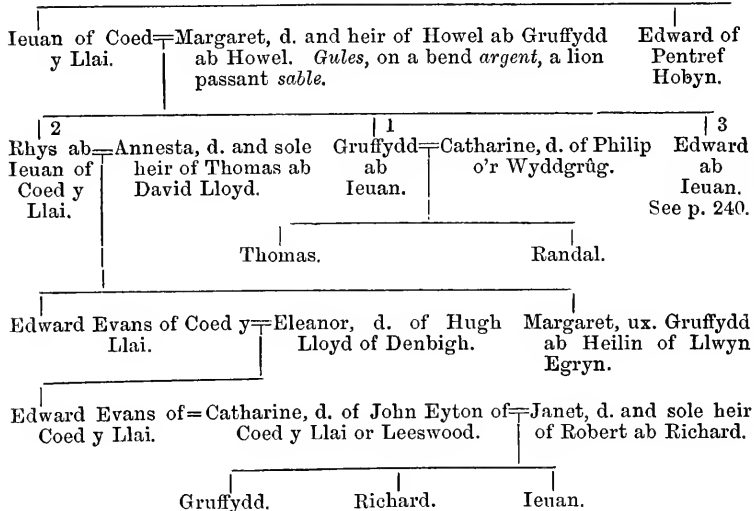
The above-named John Wynn of Coed y Llai or Leeswood had two sons, George and John. George, the eldest, succeeded his father at Leeswood, and having discovered a rich mine on his estate, was enabled to take a leading position in his own county, and became M.P. for Flint. In 1732 he was created a baronet, 5 George II, and, in default of issue male of his body, with remainder to John Wynn of Leeswood, Esq., and the heirs male of his body. Sir George married Miss Lloyd of Halchdyn, co. Flint, who died April 25, 1747, by whom he had issue one son, George, who died unmarried in his father's lifetime, and two daughters, Esther and Margaret. In 1736, Sir George was Constable of Flint Castle, where it is said that he died. He was also M.P. for the Flintshire Boroughs. He it was who erected the magnificent iron gates at the entrance to Leeswood. As he left no male surviving issue, he was succeeded in his title and estate by his brother, Sir John Wynn of Leeswood, second baronet, who died in 1764, and was succeeded by his son, Sir John Wynn of Leeswood, third baronet, who was living in 1771. At his death the title became extinct, and the estates reverted to Margaret, the second daughter

of Sir George Wynn.¹ This lady married Richard Hill-Waring, Esq., High Sheriff for co. Flint 1778-9, and either by her or her trustee the estates were sold. She died in 1793, and was buried in Mold Church, where a monument is erected to her memory.

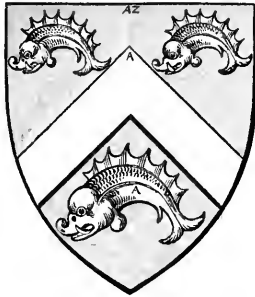


EVANS OF COED Y LLAI.

David ab Rhys ab Rheignallt ab Gruffydd ab David Goch ab Heilin Fychan—
ab Heilin ab Ieuf ab Gruffydd ab Llywelyn ab Owain ab Edwyn ab
Goronwy. See "Pentref Hobyn in Merffordd", vol. iii.



¹ For a further account of Sir George Wynn, see *Historic Notices of Flint*, by Henry Taylor. London: Elliot Stock, Paternoster Row.



GRUFFYDD OF COED Y LLAI.

Gwyn ab Gruffydd ab Goronwy Sais ab Einion ab Gruffydd ab Llywelyn[—]
ab Itbel Dalfrith.

Ieuan ab Gwyn of Coed y Llai[—] Nicholas ab Gwyn of Coed y Llai. See
supra, p. 230.

Rhys ab Ieuan of[—]Eva, d. of Gruffydd ... ux. David ab Llywelyn ab Gruff-
Coed y Llai. Goch. ydd ab Ieuan of Arddynwynt.
See p. 234.

Gruffydd of Coed y Llai[—]Ann, d. of David ab Jenkyn Corbyn.

1	2	3	4
Richard Gruffydd.	Anthoni = Elizabeth. Gruffydd.	Thomas = Gruffydd.	Ieuan Gruff- = ..., d. of ... ydd. Bingley.

Mary, ux. John Cocks.

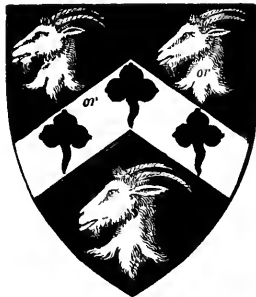
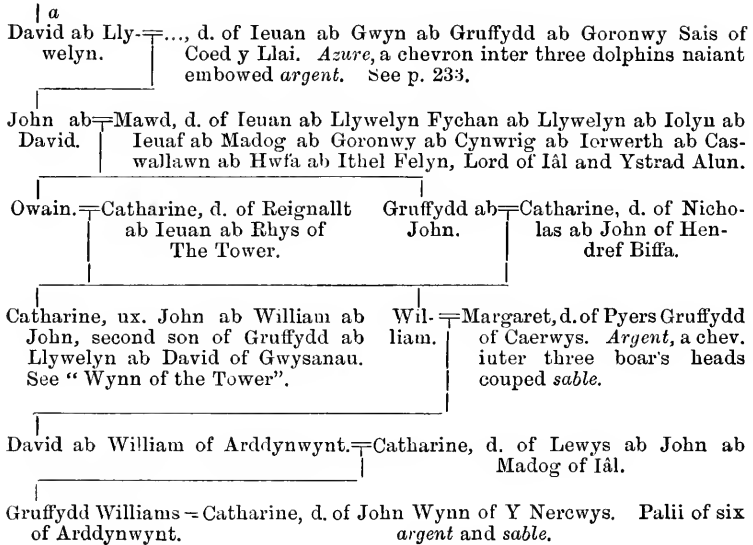
Margaret, ux. John ab Howel.



PLAS ON IN ARDDYNWYNT.

(*Lewys Dwnn*, vol. ii, p. 320.)

Llywelyn ab Gruffydd ab Ieuan ab Iorwerth ab Einion ab Meilir ab[—]
Goronwy ab Gruffydd ab Llywelyn ab Cynwrig Efell.



TOWNSHIP OF BRONCOED. THE TOWER.

This singular building appears to have been designed for a fortified residence. In the year 1465 it was the residence of Rheignallt ab Gruffydd ab Bleddyn, who took Robert Byrne, Mayor of Chester, prisoner, and then slew him. This caused the greatest exasperation at Chester, and 200 men were sent to seize Rheignallt; he, however, being aware of their design, retired to the adjoining wood, and permitted a portion of them to enter

the Tower, when he rushed forth, fastened the door, and burned them to death. He then attacked the remainder, who fled to the sea-side, and were either slain or drowned. Rheignallt received pardon for these exploits from Thomas, Lord Stanley, which was afterwards confirmed by Henry VI. See Lewys Glyn Cothi's Ode to him, *Gwaith L.G. Cothi*, Dosp. V, vi.

Another story is told of Rheignallt. Four cousins having met at an inn, began to boast to each other of their various exploits. The first was David ab Siencyn ab David Crach of Nant Conwy,¹ who began: "This is the dagger with which I slew the Red Judge on the bench at Denbigh." The second, David ab Ieuan ab Einion, who had been Constable of Harlech Castle, said: "This is the sword, and this the ashen spear with which I slew the Sheriff at Llandrillo." The third, Rheignallt ab Gruffydd ab Bleddyn of the Tower, said: "This is the sword with which I slew the Mayor of Chester when he came to burn my house." Then they inquired of the fourth, Gruffydd Fychan ab Ieuan ab Einion, a quiet and peaceable man, "What daring deed he had ever performed?" when he replied: "This is the sword with which, had I drawn it in dishonour, I should have accomplished as much as the best of you did."

Rheignallt was the son of Gruffydd ab Bleddyn ab Einion Fychan ab Einion ab Cadwgan Ddu ab Cadwgan Goch, Lord of part of Iâl, and son of Y Gwion, Lord of Iâl and Ystrad Alun, who was slain in battle by Robert, a Norman baron, who took the fortress of Y Wyddgrug Mons Altus, or Mold, and his title of Baron de Mont' Alto from that place. The mother of Rheignallt was Gwerfyl, daughter of Howel ab Tudor ab Goronwy of Penllyn, ab Gruffydd ab Madog ab Iorwerth ab Madog ab Rhirid Flaidd, Lord of Penllyn. Rheignallt was a Lancastrian, and, according to Yorke, in his *Royal Tribes of Wales*, one of the six gallant captains who defended Harlech Castle in 1468 against Edward IV. In two pedigrees at Nannau, however, it is recorded that he died at the age

¹ See vol. iv, 274, for a further account of this warrior.

of twenty-eight, in the year 1466, at Llandderfel, near Bala, in Penllyn, before the surrender of the Castle by David ab Ieuan ab Einion ab Gruffydd ab Llywelyn. Rheignallt's maternal grandmother was Tibot, daughter of the above-named Einion ab Gruffydd ab Llywelyn of Cors y Gedol. *Ermine*, a saltier *gules*, a crescent *or* for difference.

Subsequently the Tower became the property of a family of the name of Wynn, whose pedigree is as follows.



WYNN OF THE TOWER.

John, 2nd son of Gruffydd ab Llywelyn ab David of Plasau Gwysanau. = Catharine, d. of Gruffydd ab Belyn of Y Nercwys.

Robert Wynn, *jure uxoris* of the Tower. = Margaret, d. and heir of Ieuan ab Rhys ab Robin of the Tower. | William. | Catherine, ux. Edward ab William Lloyd of Tre'r Beirdd.

John Wynn. Leland, in his *Itinerary*, mentions "John Wynn ab Robert dwelled at a stone tower called Broncoit, *alias* Regnault's Tower, three quarters of a mile from Molesdale toune." = Elizabeth, d. of Robert ab Edward.

John Wynn of the Tower. = Margaret, d. of Ieuan ab Ithel ab Gruffydd of Llwyn Egryn. | Pyers = Catharine, d. of John ab Howel ab Llywelyn. | Margaret, ux. Lewys Wynn ab Maurice of Cwmwd Y Waun.

Elizabeth, married, 1st, John Wynn ab Thomas; and, 2nd, George Lee.

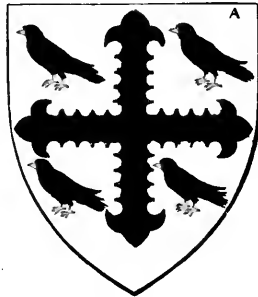
John Wynn. | David Wynn. | = Ursula, d. of Thomas Jones of Pengwern. | Pyers Wynn. | Margaret. | Jane. | Catharine. | Frances.

Reginald Wynn.

Alexander Wynn.

The Tower remained in the possession of the Wynns until the direct line of the family was terminated by the death of Roger Wynn, Esq., about the middle of the last century, who dying without issue, left the Tower to his widow, from whom it passed to her niece, the wife of the Rev. Hope Wynn Eyton of Coed y Llai or Leeswood. It then passed to his eldest son, John Wynn Eyton of Leeswood, Esq.

John Wynn of the Tower was High Sheriff for co. Flint in 1715.



LLOYD OF PLAS YN HERSEDD.

Heilin ab Bleddyn ab Madog ab Rhirid ab Einion ab Cadwgan ab Goronwy
ab Owain ab Edwyn, Prince of Tegeingl.

Gruffydd. = Mali, d. of Cynwrig, one of the sons of Ieuan ab Gruffydd ab Madog Ddû of Copa'r Goleuni, ab Rhirid ab Llywelyn ab Owain ab Edwin ab Goronwy. Pali of six pieces *argent* and *sable*, for Madog Ddû.

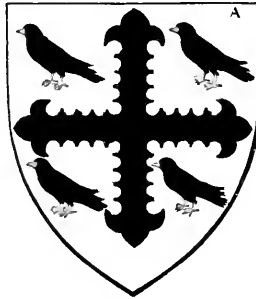
Bleddyn = Jane, d. and sole heiress of Twncyn of Shockledge (*argent*, three of fish conjoined at the heads in triangle *argent*). Her mother was Ystrad Alun. Margaret, d. of Mareddydd of Yr Hôb, ab Gruffydd ab Llywelyn ab Ynyr of Iâl.

David Lloyd of Hersedd; = Mary, d. of Howel ab Llywelyn ab Iorwerth of ob. 1472. Llwyn On. *Ermine*, a lion ramp. *sable*.

1	2
Edward Lloyd of Hersedd.	Robert Lloyd of Ffern in Glyn Berbrwg. See p. 239.
= Catharine, d. of Pyers Stanley of Ewlo Castle.	

1	2
Robert Lloyd of Hersedd.	William Lloyd of Tre'r Beirdd. See p. 238.
= Elen, d. of John Almor of Pant Iocyn.	

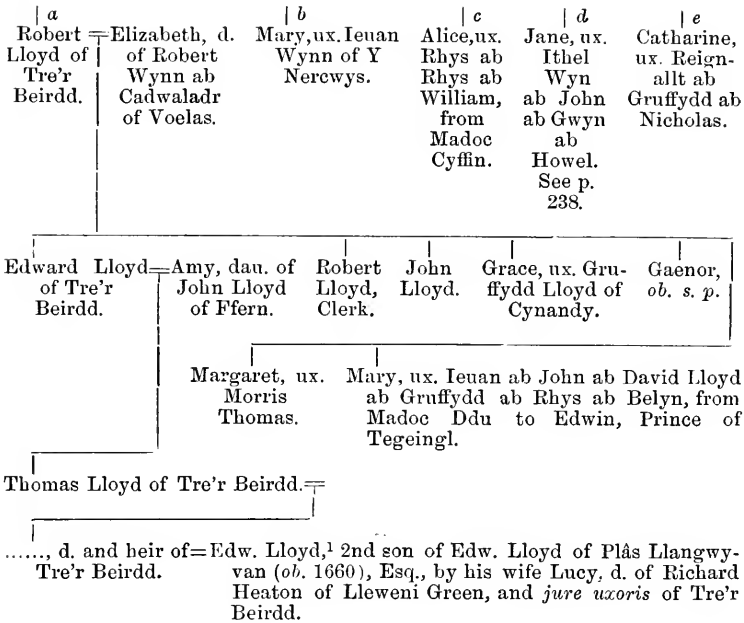
a						
Edward Lloyd of Plás yn Hersedd.		= Eleanor, d. of Edward ab Maredydd ab Howel of Croes Oswallt, ab Maurice Gethin of Garth, Esq., in Mochnant, descended from Madoc Cyffin.				
Robert Lloyd of Plás yn Hersedd.		= Alis, d. of John ab Elis of Ysgeifiog.	Cynwrig Lloyd.	George Lloyd.	Elen, ux. Randal Lloyd.	Margaret, ux. Gruffydd Lloyd.
Harry Lloyd of Plás yn Hersedd.		= Catharine, d. of Robert Davies of Plasau Gwysanau.			Jane, ux. George Powel.	
Edward Lloyd.	Thomas.	Jane, ux. Y Nereuys, then a Student at Gray's Inn.	John Wynn of Elizabeth.	Mary.	Frances.	



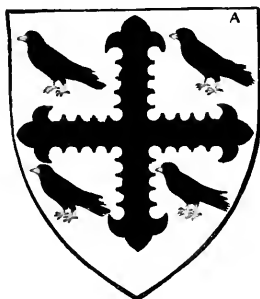
LLOYD OF TRE'R BEIRDD.

(*Harl. MSS.* 1969, 1971; *Add. MSS.* 9864.)

William Lloyd of Tre'r Beirdd,		= Catharine, d. and heiress of David ab Llewelyn ab Gwyn ab Howel ab Gwyn Hagr ab Llewelyn Sais ab Einion ab Gruffydd ab Llewelyn ab Ithel Talfrith ab Trahaiarn Goch of Lleyn. Her first husband was Howel ab Madoc ab Adda of Northop.			
Edward Lloyd of Tre'r Beirdd.	= Catharine, 5th d. of John ab Robert ab John Gruffydd ab Llywelyn of the Tower.	William.	Elizabeth, ux. Edward ab Ieuan.	Margaret, ux. ab Maredydd of Dyffryn Aled, from Marchudd.	Piers Catharine.
a	b	c	d	e	



¹ In the family archives of Vron Iw is a draft of a deed of conveyance to John Madocks of Vron Iw, Esq., by this Edward Lloyd, described as "of Rhydonen, son of Edward Lloyd, late of Llangwyfan", of lands in Llangwyvan, Keidio, and Spethyd, purchased by him of Edward Lloyd for £225. The deed is dated 30th March 1678, and executed 1st January 1680-1. This Edward must, then, have succeeded to the unsold remnant of the Llangwyvan estates on the death of his nephew Edward Lloyd, son of his elder brother Thomas, which Edward *ob. s. p.*, 30th November 1680, leaving a widow, Elizabeth, daughter of John Madocks I, of Vron Iw, who was living at Denbigh on 1st February 1713-14, when she was appointed by John Madocks II, jointly with Ursula, his third wife, guardian of his son Edward Madocks, and executrix of his will.



LLOYD OF Y FFERM, OR FFERN, IN GLYN BERBRWG.

(*Lewys Dwnn*, vol. ii, p. 318; *Vron Iw MS.*).

Robert Lloyd, second son of David Lloyd of Hersedd. = Gwenhwyfar or Gwerfyl, d. and sole heiress of Gruffydd Goch ab Gruffydd ab Cadwgan Ddŷ ab Cadwgan Goch of Iâl.

David Lloyd of Ffern, or Y Fferm, in Glyn Berbrwg.	= Annesta, d. of John ab Gruffydd Fychan of Pant y Llongdu. <i>Argent</i> , a chev. inter three boar's heads couped <i>sable</i> .	Elis Lloyd of Llwyn Yn. See below.	John = Elizabeth, relict of Ieuan ab David ab Madog of Galchog in Llaneurgain, and d. of James Conwy of Rhuddlan, 2nd son of John Aer Conwy Hên of Bodrhyddan.
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Catharine, ux. John ab Robert ab Gruffydd ab Howel of Croes Foel in Maclor Gymraeg.

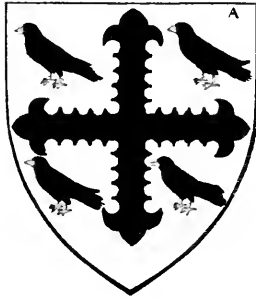
Rhys Lloyd of Ffern, 1642. = Margaret, d. of Humphrey Ellis of Alrhey, and relict of Edward Puleston of Hafod y Wern. Or of Robert ab John ab Gruffydd (*Vron Iw MS.*) She died March 1, 1696.

John Lloyd of Fern. = Jane, d. of John ab Ithel Wynn of Coed y Llai (p. 231).

Rhys Lloyd of Ffern. = Dorothy, d. of Richard Myddleton of Plâs Newydd, in the township of Bodlith in Llansilin, High Sheriff for co. Denbigh in 1619.

Dorothy, heiress of Ffern, ux. John Puleston ab John ab Robert Puleston of Hafod y Wern.	Mary, ux. Lewys Yonge of Bryn Ioreyn.	Amy, ux. Edw. Lloyd ab Robert ab Edward ab William of Tre'r Beirdd.
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Frances, co-heir, ux. John Powell of Celstryn, ab Richard ab Thomas ab Howel (who married Margaret, d. of Richard ab Howel ab Ieuan Vychan of Mostyn) ab Gruffydd ab Davydd ab Ithel Vychan, by his wife Marcely, d. of John Aer Conwy of Bodrhyddan.



LLOYD OF LLWYN YN.

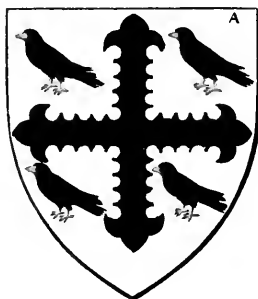
Elis Lloyd, 2nd son of Robert Lloyd=Alis, d. of William ab Gruffydd ab ab David Lloyd of Hersedd. See p. 240. John Lloyd ab David ab Ieunaf Lloyd.

Richard Lloyd.=Margaret, d. of Rhys Wyn ab John ab Howel of Rhanberfedd yn Yr Hôb, ab Madog ab Ieuan ab Madog Ddû ab Ieuan Goch ab Einion ab Iorwerth ab Philip of Yr Hôb, ab Conias ab Osbern Wyddel of Cors y Gedol. Her mother was Gwenhwyfar, d. of John Eyton Hên of Coed y Llai. The mother of Rhys Wyn was Morfydd, d. of Edward Lloyd ab David Lloyd of Plâs yn Hersedd.

John Lloyd. William Lloyd=..., d. of Thomas ab John ab Howel.

Humphrey Lloyd of Llwyn Yn.=Mary, d. of William Lloyd of Plâs Madog in Rhiwabon, and Catharine his wife, d. of Owain Brereton, of Borasham. See vols. ii and iii.

Owain Lloyd of Llwyn Yn.=Alis, d. and heiress of John ab Robert ab Harri.



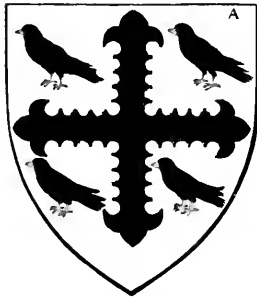
EDWARDS OF RHUAL.

Edward, 1606, third son of Ieuan ab David=Gwen, d. of Edward Pryse of
ab Rhys of Coed y Llai. See p. 232. Y Glwysegl.

1	Thomas Edwards=Alis, d. of Lewys ab David of Rhual. of Abergeleu.	William Edwards, Vicar of Mold and Llanestyn, 1606.
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Evan Edwards of Rhual, Baron of the Exchequer in Chester. He buiit Rhual in 1634.	=Margaret, ux. Thomas Pryse of Maes y Groes, ab John Wynn ab Rhys ab John of Helygen in Tegeingl.
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Thomas Edwards of Rhual, married in 1672, Jane, daughter of Robert Davies
of Gwysanau, by whom he had an only daughter and heiress, Mary, ux.
Walter Griffith of Llanfyllin.



EVANS OF TREUDDYN.

David ab Ednyfed ab Gruffydd ab Siencyn ab Llywelyn ab Einion, son of Cadwgan Ddû of Treuddyn, ab Goronwy ab Owain ab Edwin ab Goronwy.

Llywelyn ab David of Treuddyn. = Angharad, d. of Gwyn ab Gruffydd ab Goronwy Sais ab Einion ab Llywarch ab Llywelyn ab Ithel Dalfrith ab Trahaiarn Goch of Lleyln.

John. = Gruffydd of Treuddyn. = Margaret, d. of Ieuan ab Llywelyn ab Einion.

John of Treuddyn. = Margaret, d. of Gruffydd ab Howel ab Deicws ab Gruffydd Fychan ab Gruffydd ab Llywelyn Sais ab Einion ab Llywelyn ab Ithel Dalfrith.

Ieuan of Treuddyn. = Janet, d. of Rhys ab John ab Einion of Mold. | Lowri, ux. David Lloyd ab Gruffydd.

Mawd, d. of John ab Ithel ab John ab Ieuan ab Gyttyn Korpyn. = 1st, Richard Evans of Treuddyn. | 2nd, Ann, d. of Richard ab Richard. | Edward Evans, Vicar of Mold. = Annest, d. of Elis ab Gruffydd ab Rhys ab Gruffydd ab Howel.

Jane.

George Evans.

Richard Evans, Parson of Helygen (Halkin). = ..., d. of John Ffach-nallt of Ffachnallt. | David. | Edward. | Eleanor.



WYNN OF NERCWYS.

Madog Ddû of Cop'r Goleuni in Tegeingl (pali of six pieces *argent and sable*), son of Rhirid ab Llywelyn ab Owain ab Edwin ab Goronwy.

Gruffydd of Cop'r Goleuni = Gwladys, d. of Owain ab Bleddyn ab Owain Brogyntyn.

Ieuan of Cop'r Goleuni, afterwards Vicar of Rhuddlan. = Margaret, d. of Cynwrig ab Cynwrig. Llywelyn Goch, ancestor of the Davieses of Whitford.

Cynwrig of Cop'r Goleuni = Tangwystl, d. of Robert ab Iorwerth ab Rhirid of Lloneurgain, ab Madog ab Ednowain Bendew of Llys Coed y Mynydd in Bodvari, Chief of One of the Noble Tribes (*argent*, a chev. inter three boar's heads coupé *sable*). Her mother was Alis, d. of Ithel Fychan ab Ithel Llwyd ab Ithel Gam, Lord of Mostyn, ab Mareddydd ab Uchdryd ab Edwin ab Goronwy (*azure*, a lion statant *argent*).

David ab Cynwrig of Cop'r Goleuni. = Angharad, d. of Bleddyn Fychan ab Bleddyn ab Goronwy Goch of Hiraddug, descended from Llywarch Holbwrch, Lord of Meriadog. *Vert*, a stag trippant *argent*, attired *or*.

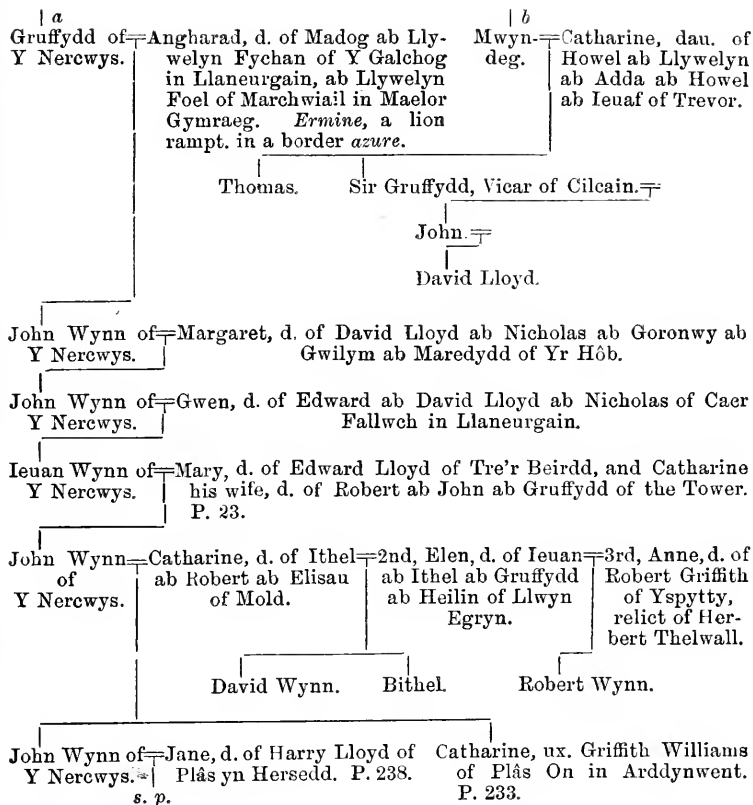
1	Belyn of Y Nercwys. =, d. of Madog ab David Llwyd ab Madog Goch of Gwern Affyllt.	2	Ieuan of Cop'r Goleuni. ancestor of the Wynns of that place, ¹ the Edwardses of Gallt y Celyn and Glyn, and the Griffiths of Garn in Henllan parish. ²
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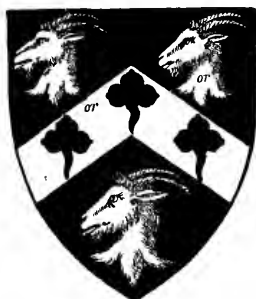
| b

¹ John Wynn of Cop'r Goleuni, 1697, ab John Wynn ab John Wynn ab John Wynn ab Edward ab John Wynn ab Robert ab Ieuan ab Cynwrig ab Ieuan ab David ab Cynwrig ab Ieuan ab Gruffydd ab Madog Ddû of Cop'r Goleuni. Catharine, the daughter and heiress of John Wynn, married John Lloyd of Rhagad ab Mareddydd Lloyd, a younger son of Lewys Lloyd of Rhiwaedog in Penllyn. (Vol. iv, p. 298).

² Edward Gruffydd of Garn, ab Thomas Gruffydd of Garn, 1679, ab Edward Gruffydd ab Thomas ab Gruffydd ab Ieuan ab Llywelyn Fychan ab Llywelyn ab Ieuan ab David ab Cynwrig ab Ieuan ab Gruffydd ab Madog Ddû of Cop'r Goleuni. (*Cae Cyriog MS.*)



The present house, called Nerquis Hall, was built by John Wynn, Esq., in 1638. Miss Wynn, the heiress of this place, married Thomas Pindar, son of Sir Paul Pindar, Knt., and their son Paul was created a Baronet in 1662, who dying *s. p.*, the estate devolved, in right of his mother, to Paul Williams of Pant y Gwyddel, Esq. On the death of Edmund Williams, Esq., in 1737, it passed to his sister, who married Robert Hyde, Esq., and afterwards devolved upon her grand-daughter, the late Miss Giffard, who left it to the Rev. Maurice Wynn of Llwyn. (See vol. iii, p. 359.)



BITHEL OF LLWYN EGRYN.

Cadwgan Deccaf ab Iorwerth ab Cadwgan ab Iorwerth ab Cadwgan Ddû ab Cadwgan Goch ab Y Gwion ab Hwfa ab Ithel Felyn (Cyffenedl o Iâl).

Heilin ab Cadwgan of Llwyn Egryn = Gwen, d. of David ab Madog Fychan ab Madog.
in the parish of Mold.

Gruffydd ab Heilin of Llwyn Egryn = Margaret, d. of Rhys ab Rheignallt ab Gruffydd ab David Goch of Coed y Llai.

Ithel ab Gruffydd of Llwyn Egryn = Janet, d. of David ab Robert Lloyd.

Ieuan ab Ithel of Llwyn Egryn.	= 1st wife, Elizabeth, dau. of Pyers ab Gruffydd ab David ab Ithel Fychan of Caerwys; descended from Ednowain Bendew.	= 2nd wife, Catharine, d. of Nicholas ab John ab Robert.	Rhys = Jane, d. ab of Ithel. Harry Conwy.
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Margaret, ux. John Wynn ab John Wynn of Broncoed Tower.

Edward = Elizabeth, d. of Ithel. John Lloyd of Helygen, now Halkyn.
Bithel of Llwyn Egryn

Elen, 2nd wife John Wynn of Y Nercwys.

The Pryses and Griffiths of Gwern Affyllt (or Gwernaffield), the Evanses of Llwyn Egryn, and Griffiths of Hendref Biffa, were likewise descended from Ithel Felyn, Lord of Iâl and Ystrad Alun.

BRYN YR ELLYLLON.

About a quarter of a mile from Y Wyddgrug or Mold, on the Chester road, is a tumulus called Bryn yr Ellyllon, with regard to which the following story is told. In 1830, a respectable woman was returning home on horseback, on a fine summer's evening, after having finished her marketing at Mold. When she came near the tumulus she perceived some of the trees in a wood on the opposite side of the road to be illumined, as we see the blades of grass to be lit up by the phosphoric light of a glow-worm. As she looked intently on this phenomenon, she perceived an apparition of unusual size, and clothed with a suit of golden armour, emerge from the wood, and approaching, cross the road, and disappear in the tumulus. She was so struck by this extraordinary occurrence that she determined to return to Mold and tell the circumstance to the then vicar, the Rev. C. B. Clough. That gentleman wrote down what she told him, and got three other respectable persons to witness it.

Nothing occurred to elucidate this mystery till, in 1833, the farmer who rented the land where the tumulus is situate, one day told his men to take the soil of the tumulus to fill up a large hole that had been made in the field by persons in Mold taking away gravel for their garden walks. While the men were engaged in this work, the pickaxes of some of them struck upon a large stone,¹ and on lifting it up they discovered a grave with a golden corselet lying at the bottom, at the depth of four or five feet from the top of the mound, and apparently on the original surface of the field. The corpse lay in a recumbent position, but only the skull and the smaller bones and vertebræ remained.

The corselet was composed of a thin, solid plate of

¹ This statement is made by the writer from his own recollection of the process of excavation, of which he was an eye-witness. It is said, however, by "Ab Ithel", that "the men found the corselet at the depth of about four feet from the top of the mound, and, as it evidently appeared, from the nature of the soil, upon the original surface of the field.—*Arch. Cambr.*, 1848, vol. iii, p. 99, 1st Series.

gold, three feet seven inches long, eight inches wide in the centre, and weighing about seventeen ounces. It had a figured pattern, consisting of raised curves with channels between, in most of which is a variety of ornaments in relief, punched, and finished with tools of different sizes. Two series of ornaments, one of which partakes of the character of the nailhead, have ridges in fine dotted lines embossed; and all the curves, as well as the other ornaments, excepting the smaller pellets, have at their base a border of fine dots indented. Upon it, in rows, lay a quantity of beads, evidently made of amber, or some kind of resin, as they broke bright and clear, and burned well, with the smell of that substance. There were also the remains of coarse cloth, or serge, which, as it appeared to be connected with, or to enclose the beads, very probably formed their covering, being fastened round the edges, or upon parts of the corselet, as a braiding. There were also several pieces of copper, which seemed to have served as a stiffening or inner case of the armour.¹

The farm where the tumulus lies belonged to the late Colonel Lloyd Salusbury of Gallt Faenan, and the manor belonged to William IV, who took possession of the corselet as treasure-trove, and gave it to the British Museum, where it at present remains.

The wearer of the golden corselet has been, not improbably, identified with Catigern, the second son of Vortigern, who is stated by Roger of Wendover to have been slain by Horsa at the battle of Episford, supposed to be Hapsford, in Cheshire, two miles from the Dee. This battle followed close upon the famous Alleluatic victory, which the Britons followed up by the pursuit of their discomfited enemies to Episford. On seeing the death of his brother, King Vortimer rushed upon Horsa and killed him, and drove the rest of his cohort back upon Hengcest.²

¹ *Arch. Cambrensis*, April 1848, p. 98.

² *Conquest of Britain by the Saxons*. By Daniel H. Haigh. London, 1867, pp. 237-9.

APPARITION OF THE PRINCESS ALICE.

“The story that Prince Leopold had had a ‘warning’ of his approaching death from his sister Alice, and that he more than half believed in the sign, has been repeated in every form since its first narration. Its truth is now vouched for by Mr. Frederick W. H. Myers. He wrote some account of the Duke of Albany for the Duchess. It was, I believe, laid before the Queen, and she desired it to be published. It appears in the *Fortnightly*. There is little in it worth quoting; the strain is too high; Mr. Myers is a poet, not a biographer, and says pretty things where he should relate facts. But he puts a fact or two in notes. The final note tells the story in another way. It gives an extract from a letter from Cannes. ‘The last time I saw him to speak to’, says the writer, ‘two days before he died, he *would* talk to me about death, and said he would like a military funeral; and, in fact, I had great difficulty in getting him off this melancholy subject. Finally I asked, “Why, sir, do you talk in this morose manner?” As he was about to answer, he was called away, and said, “I’ll tell you later.” I never saw him to speak to again, but he finished his answer to me to another lady, and said, “For two nights now Princess Alice has appeared to me in my dreams, and says she is quite happy, and that she wants me to come and join her. That’s what makes me so thoughtful.”’ The lady to whom the Duke did speak was Lady Garvagh.”

A MESSAGE FROM THE DEAD.¹

Apropos of an interesting correspondence which appeared in our columns some time ago on the subject of angelic appearances, the Rev. F. E. J. Lloyd (S. P. G. Missionary, Flowers Cove, Newfoundland) vouches for the following, which, he thinks, may be of interest to our readers:—

“On the 2nd of December 1883 there died in a settlement of my mission, called Savage Cove, an old man of ninety years, George Gaulton by name. He was confined to bed for several months before his death, during which time I visited him as frequently and regularly as possible. I repeatedly begged him to unburden his mind to me if his conscience were troubled with any weighty matter; but he as often assured me that all was right. On the 4th inst. we committed his body to the

¹ *Church Times*, May 16, 1884.

grave. On the 15th inst., George Gaulton verily appeared in the flesh to a former acquaintance named James Shenicks at Port au Choix, fifty miles from where he died. Shenicks told everyone of George Gaulton's death a considerable time before the actual tidings of it arrived. The following is the account of the strange occurrence given by Shenicks. 'I was in the woods cutting timber for a day and a half. During the whole of that time I was sure I heard footsteps near me in the snow, although I could see nothing. On the evening of the second day, in consequence of heavy rain, I returned home early. I knew my cattle had plenty of food; but something forced me to go to the "hay pook" (a small haystack). While there, in a few moments, I stood face to face with old George Gaulton. I was not frightened. We stood in the rain and talked for some time. In the course of the conversation, the old man gave me a message for his eldest son, and begged me to deliver it before the end of March. Immediately afterwards he disappeared, and then I was terribly afraid.' The man Shenicks since that time has journeyed to Savage Cove, delivered the message entrusted to him in so strange a manner, and only a few moments ago he called at my lodgings on his homeward journey. I was, unfortunately, some distance away when George Gaulton died; but his eldest son now says that a few moments before he died, his father made several unsuccessful attempts to say something to him, and in doing so passed away.

"The above is authentic. I will make no comments upon the extraordinary occurrence, but will leave it thus with your readers. I may, however, add that the nature of the strange communication has not transpired, nor, I think, is it likely to be known by any but those whom it concerns."

APPARITION OF THE EARL OF ARUNDEL.

Richard Earle of Arundell (a noble patriott, of an heroicke spirit, of greate power and com'aund, beinge of the Royall blood) ioyninge wth the Duke of Gloucester the kings vnckle and others for the kings hon'ble weale & publiq' good of the kingdome, was neu'thelesse through subornac'on of some vpstart fauorites of the kinge & his flatterers (p'fessed enimies of the men of antient nobility) by the kings p'curment condemned to death in the p'liament held the xxith yeere of that kings Raigne, where the Prelatts dep'ted the house because they would not be p'sent att the Iudgm't of blood. And there it was ordained that the County of Chester

should be a principality (soe the kinge for his affec'on therevnto would have it). And for the encrease of the hono' and state of Princes w'ch should be there & for the ease and tranquility of the people of the said principality & of the Counties of Flint and Shropshire & of the Seigniories w'ch be wyninge to the same. The Castle of Lyons (nowe called Hoult) w'th the Seigniories of Bromefield and Yale to the said Castle belonginge. The Castle of Chircke w'th the seigniorie of Chirck-land to the said Castle belonginge. The Castle of Oswaldestree w'th the Towne Well, walled w'th stone, & the hundred, & the Eleven Townes to the said Castle belonginge. The Castle of Isabell w'th the seigniorie of the same belonginge to the Castle of Dallilay w'th th' app'ten'nces in the County of Shropshire & the rever'con of the seigniorie of Clone (Clun) w'th all their app'ten'nces w'ch Edward Earle of Rutland houldeth for tearme of his life.

All w'ch Townes, Castles & seigniories affores'd were to Richard late Earle of Arundell, & w'ch by force of Iudgment giuen against the said Earle in the said p'liament be forfaitte to our Sou'aigne Lord the Kinge, w'ch shalbe from hencefourth an'exed vnited and incorporat to the said principality of Chester, & shall whoely abide & Remaine to the said principality as p'cell & member of the same for euer. Soe that the said resiants land-tenants & all the Inhabitants of the said Castles, Segniories & Towns shall have vse and enjoy all their antient Lawes, Rights & Customes there of ould time reasonable hadd & vsed.

Vpon this prouiso in the said Statute the Inhabitants of Oswestry sued the Kinge Richard for this Ch're, & obtained it at his beinge att Oswestry as some say when hee went for Ireland (for his beinge att Oswestry wee haue onely a bare tradic'on) but the Ch're beares date att Weston'. This Richard Earle of Arundell after his death (as afores'd) was reputed a martire, and pilgrimages were daily made to his Tombe, w'ch Kinge Richard caused to be demolished. And it was constantly reported (saieth my Author) that the Kinge was much disquieted in his dreames w'th the said Earle, whoe did often seeme to appe' vnto him in so terrible & truculent a maner, that breakinge his fearfull sleepes the kinge would curse the time that euer hee knewe him.

The crie of this Earles in'ocent blood so causelessly shedd, did call for vengeance & a curse vpon the kinge, w'ch fell incontinently after vpon him by the losse of his kingdome, & after of his life; for Kinge Richard was first deposed, & then afterwards murdered. (See vol. i, "The Lords Marcher"; and *Historic Notices of Flint*, by Henry Taylor. London: E. Stock.)

INFLUENCE OF THE INVISIBLE ON THE VISIBLE
WORLD.

In *Don Quixote* there is a good story of a man who possessed what he believed to be a large and perfect diamond. He was advised by his friends to test it by placing it on an anvil and striking it forcibly with a hammer; if it had any flaw it would be shattered—if it were perfect, it would remain unscathed. After much thought he avoided the ordeal; he preferred his jewel to remain as it was, trusting that all was right. The Psychological Research Society, we observe, take the opposite course; they bring all their diamonds to be tested. They deal, in fact, with the stories poured in upon them as an official analyst does with samples of food; they collect, sift and examine, ready to report, if necessary, that all are adulterated, and to persevere with their research even if it should end in the complete disestablishment of all ghosts.

The thoroughly scientific spirit in which the Society pursues its work has attracted to it new recruits of considerable influence and value. Lord Rayleigh, who is President of the British Association for the year, is now one of its Vice-Presidents, and Professor Adams has also joined it. The names of Balfour-Stewart, Schuster, and Lodge indicate the adhesion of three Professors of Physics at Northern Universities, to whom may be added Professor Barrett of Dublin. Moral science is represented by Professor Sedgwick, and Physiology by Professor Macalister of Cambridge. These names alone supply a guarantee for continued and careful experiment, and for the avoidance of all premature or precipitate theorising.

The caution which inspires the proceedings of the "Researchers" is very necessary at the present time. The mass of mankind move back and forward under waves of emotional influence which ebb and flow with every epoch. In old times the believers burned the non-believers. Then came up a scepticism which soon developed into such agnostic intolerance that for a time all faith in all accounts of the supernatural was set down by scientific scorners as a proof of imbecility. Now there is a fashionable fervour the other way. In London society to-day one lady may be an esoteric Buddhist and astound her neighbour with tales from the East of marvellous Mahatmas, who appear in shining raiment to people pure enough to behold them, and who rule the world—not very well, it must be pointed out—from inaccessible sanctuaries in the mountains of Tibet. Another lady tells weird tales of

spectral ancestors who haunt her home. A third is a convert to Rome, who relates the marvels wrought by a bottle from Lourdes; while a fourth leaves early because she has to attend six o'clock matins the next morning at her favourite church. With so much readiness to believe among even educated men and women just now, it is well that there are some, like the members of this Society, to keep cool heads, and refuse faith until facts are proven and theories tested.

Messrs. Gurney and Myers, in the *Nineteenth Century* for the present month, resume their report on some of the stories of apparitions they have collected. Why they call them "visible apparitions" we cannot discover. Are there such things as "invisible" apparitions? We should like also to ask, is there any authority for the word "objectified"? This is no doubt a new word, necessary to express that something "subjective" is made "objective". Photographers, when they speak of paper as rendered sensitive, say that it is "sensitised", and one who is made a "subject" is spoken of as subjected; but for "objectified" we remember no analogy. Passing that, we may note the main or ruling idea of these gentlemen in the paper before us. They point out that many stories of the shapes of dead men appearing to distant friends, at the very hour when they died far away, do not, even when most thoroughly authenticated, establish the fact that there was any ghost at all. There was simply a mental image called up so vividly by the friend or relation at home that it took outer form—was, in fact, a visual hallucination, and had no kind of substance or life of its own. But why did this hallucination, it may be asked, coincide with the death? The answer is that it probably rose from a mental impression conveyed from the mind of the man dying to the mind of his distant friend.

The experiments of the Society go to prove that this thought transference is possible. There are persons who can impress others without speaking to them or even without contact, and there are other persons who are impressionable in that way. The power of conveying impression is not common, the power of receiving it is rare; a certain condition of excitation must exist on the one side and of excitability on the other, and then there probably must be some bond of sympathy or, so to speak, moral relation between the two. This will account for the infrequency of all such incidents. Millions die and make no sign; millions lose friends, and see or hear nothing. Yet occasionally we have cases where the facts go to prove this mental communication.

One story given in the paper before us is unusually clear:

it is related by Lieutenant-Colonel Jones, an officer in Her Majesty's service, who is now living in London, and gives his address. He writes:—

“In 1845 I was stationed with my regiment at Moulmein, in Burmah. In those days there was no direct mail, and we were dependent upon the arrival of sailing vessels for our letters, which sometimes arrived in batches, and occasionally we were months without any news from home. On the evening of the 24th of March 1845, I was, with others, dining at a friend's house, and when sitting in the verandah after dinner, with the other guests, in the middle of a conversation on some local affairs, I all at once distinctly saw before me the form of an open coffin with a favourite sister of mine, then at home, lying in it apparently dead. I naturally ceased talking, and everyone looked at me with astonishment, and asked what was the matter. I mentioned, in a laughing manner, what I had seen, and it was looked upon as a joke. I walked home later with an officer very much my senior—the late Major-General George Briggs, Retired, Madras Artillery, then Captain Briggs—who renewed the subject, and asked whether I had received any news as to my sister's illness. I said no, and that my last letters from home were dated some three months prior. He asked me to make a note of the circumstance, as he had before heard of such occurrences. I did so, and showed him the entry I made opposite the day of the month in an almanack. On the 17th of May following I received a letter from home announcing my sister's death as having taken place on that very day—viz., the 24th of March 1845.”

The explanation suggested of this and of many other cases like it is that the dying sister, thinking intently of her absent brother, was able to excite in his mind the image of herself. She thought of herself as she would be when dead, and that image was impressed on his mind so forcibly that it raised a visual hallucination. We are here, it will be seen, on the track of a new and interesting investigation, thoroughly scientific in its character and conditions—the influence of mind on mind at a distance. Perhaps all ghost stories cannot be thus explained away, but many narratives of appearances at the point of death suggest this line of inquiry.¹

It may be asked by the impatient materialist, Why investigate such matters at all? All the light, however, we can let in on unusual or obscure conditions of the mind helps the

cause of suffering humanity. It is the duty of men of science to hunt down, capture, and examine all kinds of facts, for they never know when they may be able to evolve a general law from the mass observed by many minds and recorded by many pens. No drudgery of dredging, exploring, observing was despised by Darwin, until after thirty years' patient toil he deduced the law of evolution from the mountain of material before him. Even researchers who start with wrong theories discover and record for the benefit of more cautious persons many useful facts which they have picked up by the way.

The mediæval quest for the elixir of life and the philosopher's stone enormously advanced man's knowledge of nature's secrets, and we never know when honest inquirers may be on the track of a beneficent discovery. Some friends of religion are alarmed at this tendency of the day to "prove all things"; but we have high authority for the attempt.

That there is a law behind the varied group of facts is not only possible but probable. Archbishop Trench—and in this he only followed many eminent theologians—maintained that "an influence is exercised by the invisible on the visible world, but that it is exercised according to laws which, though unknown to us, do in fact regulate and determine the action of higher intelligences whose volition thus intervenes in human affairs in a fashion as strictly conditioned as any volitions of our own."

We may never be able to discover this law, but there is no impiety in a reverent endeavour to find it out. On the other hand, science has no right to turn aside from any path of research because it has hitherto been haunted by inaccuracy, imposture, and credulity. To rescue narratives of unusual events from the illiterate, the uninquiring, and the superstitious—to examine them carefully, rejecting the weak, and retaining only the residuum of well-established accounts—is a thoroughly scientific work. To what conclusions the inquiry may lead is no concern of those who have a passion for veracity, and who delight in the search after truth.¹

¹ *The Daily Telegraph*, July 3rd, 1884.

III.—YR HÔB.

This comot contains the parish of Llanestyn, and is divided into the townships of Yr Hôb, Hob Owain, Shordly, Caer Gwrle, Cyman, Rhan Berfedd, Uwch y Mynydd Uchaf, and Uwch y Mynydd Isaf.

In this comot is the ancient camp of Caer Estyn, and the Castle of Caer Gwrle.

The greater part of this comot, and a great deal of land in other places, formerly belonged to Maredydd of Yr Hôb, second son of Gruffydd ab Llywelyn ab Ynyr of Bodidris yn Iâl. His eldest son, David of Yr Hôb, was father of Llywelyn, whose estates in this comot were forfeited for his adherence to Owain Glyn Dyfrdwy in the reign of Henry IV, and were granted to Jenkyn Hope of Hawarden, great-grandson of Hugh Hope of Hawarden. Another branch of this family, the Lloyds of Yr Hôb, kept possession of their lands down to the year 1595, at which time David Lloyd ab Robert Lloyd ab Gruffydd Lloyd ab Gwgan ab Goronwy ab Gwilym ab Maredydd of Yr Hôb, was the representative of the family. *Gules*, three pales *or*, in a border of the second charged with eight ogresses ppr.



BRYN IORCYN.

This place belonged to Madog Foel, another son of the above-named Gruffydd ab Llywelyn ab Ynyr of Bodidris yn Iâl. Tudor, the son and heir of Madog Foel of Bryn

Iorcyn, had an only daughter and heiress named Maltt, who married Jenkyn Yonge ab Morgan Yonge ab Iorwerth ab Morgan of Maelor Saesneg, third son of Iorwerth Foel, Lord of Chirk, Maelor Saesneg, and Nanheudwy.

Morgan of Maelor Saesneg, third son of Iorwerth Foel. =

Iorwerth of Maelor Saesneg.	= Margaret, dau. and co-heiress of William Yonge of Sawerdeg and Croxton in Hanmer parish in Maelor Saesneg.
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Morgan Yonge of Croxton and Sawerdeg. = Gwenhwyfar, d. of Ithel ab Bleddyn ab Ithel.

Jenkyn Yonge of Croxton.	= 1st wife, Maltt, relict of David ab Madog ab David Goch of Brynbwa, and daughter and heiress of Deio ab David ab Madog Ddú ab Iorwerth ab Gruffydd of Caer Fallwch in Lloneurgain. See "Plas y Bold", <i>infra</i> .	= 2nd wife, Gwladys, d. and heiress of Tudor ab Madog Foel of Bryn Iorcyn, ab Gruffydd ab Llywelyn ab Ynyr of Bodidris yn Iâl.
Lewys Yonge, ancestor of the Yonges of Croxton, vol. iii, p. 376		

Maurice Yonge of Bryn Iorcyn. = Alis, d. of Jenkyn of Yr Hôb.

Richard Yonge of Bryn Iorcyn.	= Margaret, d. of Ednyfed ab Iorwerth ab Einion. <i>Ermine</i> , a saltier <i>gules</i> , a crescent <i>or</i> for difference.	John Yonge of Ystrad Alun.
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Edward Yonge of Bryn Iorcyn. = Anne, d. and co-heiress of Philip Burd of Pentref Madog in Dudllyston. *Ermine*, a lion rampt. *sable*.

Elis Yonge of Bryn Iorcyn. = Lowri, d. of Lewys ab Ieuan ab David ab Madog ab Llywelyn Fychan of Y Galchog in Lloneurgain, ab Llywelyn Foel of Marchwiall in Maelor Gymraeg. *Ermine*, a lion rampt. in a bordure *azure*.

Lewys Yonge of Bryn Iorcyn.	= Mary, d. and co-heiress of John Lloyd ab Rhys Lloyd of Ffern in Glyn Borch or Glyn Berbrwg, p. 239.	Sir Richard Yonge of Denham, co. Southampton, Kut.; created a Baronet.	Thomas Yonge, <i>ob. s. p.</i> Edward of London. John Yonge.
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Richard Yonge of Bryn Iorcyn, 1604. He married, secondly, Martha, d. of Edward Pryse of Llwyn Yn. <i>Ob.</i> 18th Dec. 1654; buried at Corwen.	= Dorothy, d. of Sydney Ellis of Picill, ab Elis, fourth son of Elis ab Richard of Alrhey, Standard-bearer to Owain Glyndyfrdwy. <i>Ermine</i> , a lion passant gardant <i>gules</i> .	Frances, ux. Edward Humphreys of Bodelwyddan.
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Elis Yonge of Bryn Iorcyn, High Sheriff for co. Flint, 1690. =

William Yonge of Bryn Iorcyn, High Sheriff, 1717. =

Ellis Yonge of Bryn Iorcyn, High Sheriff in 1750.

The last heir-male of this family, the above-named Ellis Yonge, Esq., purchased Acton and Pant Iocyn, in the parish of Wrexham, from the trustees of John Robinson of Gwersyllt, Esq. He married Penelope, daughter and co-heiress of James Russell Stapleton, Colonel in the Guards, second son of Sir William Stapleton, Bart., and Penelope his wife, daughter and heiress of Sir John Conway of Bodrhyddan in Tegeingl, Bart., who died in 1721. By this lady, who died in 1788, Mr. Yonge had issue two daughters, co-heirs, of whom Barbara, the youngest, died unmarried in 1837, and Penelope, the heiress of Bryn Ioreyn and Bodrhyddan, married William Davies Shipley, Dean of St. Asaph, who died in 1826. Mrs. Shipley died in 1789, aged thirty-one, leaving issue an elder son and heir, William Shipley, Lieutenant-Colonel in the Army, and M.P. for the Flintshire boroughs, who died in 1819, leaving issue by Charlotte his wife, second daughter of Sir Watkin Williams Wynn of Wynnstay, Bart., one son, William Shipley, who took the name of Conway, on his grandfather's death in 1826, and one daughter, Charlotte, who married Colonel the Hon. Richard Rowley, second son of Lord Langford, and succeeded to the Bodrhyddan and Bryn Ioreyn estates on the death of her brother. She died June 24, 1871, leaving issue one son, Conway Grenville Hercules Rowley, late Captain 2nd Life Guards, who, on succeeding to the Bodrhyddan estate, assumed the name of Conway; and two daughters,—1, Gwenwedd Frances, who married, first, Captain H. S. Pakenham, and secondly, Hugh Henry, third son of Sir David Erskine of Cambo, Bart.; and 2, Evah, to whom her mother bequeathed the Bryn Ioreyn estate, and who married Captain Leveson E. H. Somerset, R.N., son of Lord Granville Somerset.



TREVOR OF PLÂS TÊG.

Robert Trevor, the eldest son of John Trevor Hên, the second son of Iorwerth ab David, the third son of Ednyfed Gam of Llys Pengwern (see "Trevor of Trevalun"), married Catharine, daughter and heiress of Llywelyn ab Ithel of Plâs Têg, and died in 1487, in his father's lifetime, and was buried in Valle Crucis Abbey; and his widow Catharine married, secondly, Rhys ab Howel ab Rhys ab Howel of Bron y Foel Ystymllyn in Evionydd, descended from Collwyn ab Tangno, Lord of Evionydd and Ardudwy, who bore *sable*, a chevron inter three fleurs-de-lys *argent*. Robert Trevor left issue two sons,—1, Robert Trevor, who died *s. p.* in 1512; and 2, John Trevor, of whom presently; and two daughters,—1, Elizabeth, uxor Thomas Lloyd ab David ab Howel ab Maurice; and 2, Maud, ux. Howel ab Gruffydd ab Rhys ab Ieuan ab Llywelyn Ddû of Crogen in Edeyrnion.

John Trevor of Plâs Têg married, first, Angharad, daughter of Robert ab Gruffydd ab Rhys ab David of Maesmôr in Dinmael, by whom he had issue two sons,—1, Robert, his successor; and 2, Hugh Trevor; and two daughters,—1, Margaret, ux. Thomas ab Rhys; and 2, Gwenllian, ux. Ithel ab John Aire of Coed y Llai. John Trevor married, secondly, Janet, daughter of Gruffydd Lloyd ab Gwyn, by whom he had Robert Trevor and Elen.

Robert Trevor of Plâs Têg, the eldest son, married Dowse, daughter of William Stanney of Oswestry, by

whom he had issue, besides two daughters, Margaret and Gwenhwyfar, four sons—

I. Edward Trevor of Plâs Têg, who married Catharine, daughter of Gruffydd Yonge of Bryn Iorcyn, by whom he had two sons, John and Robert, who died *s. p.*, and two daughters,—1, Blanche, ux. William Edward; and 2, Dorothy.

II. Hugh Trevor,¹ who married Maltt, daughter of Richard ab David.

III. Elis Trevor, who married Margaret, daughter of Puleston.

IV. David Trevor, who married Elizabeth, daughter of John Hope of Hawarden, by whom he had no issue. He sold Plâs Têg to Sir John Trevor, Knt., second son of John Trevor of Trefalun. He had an illegitimate son, named David.



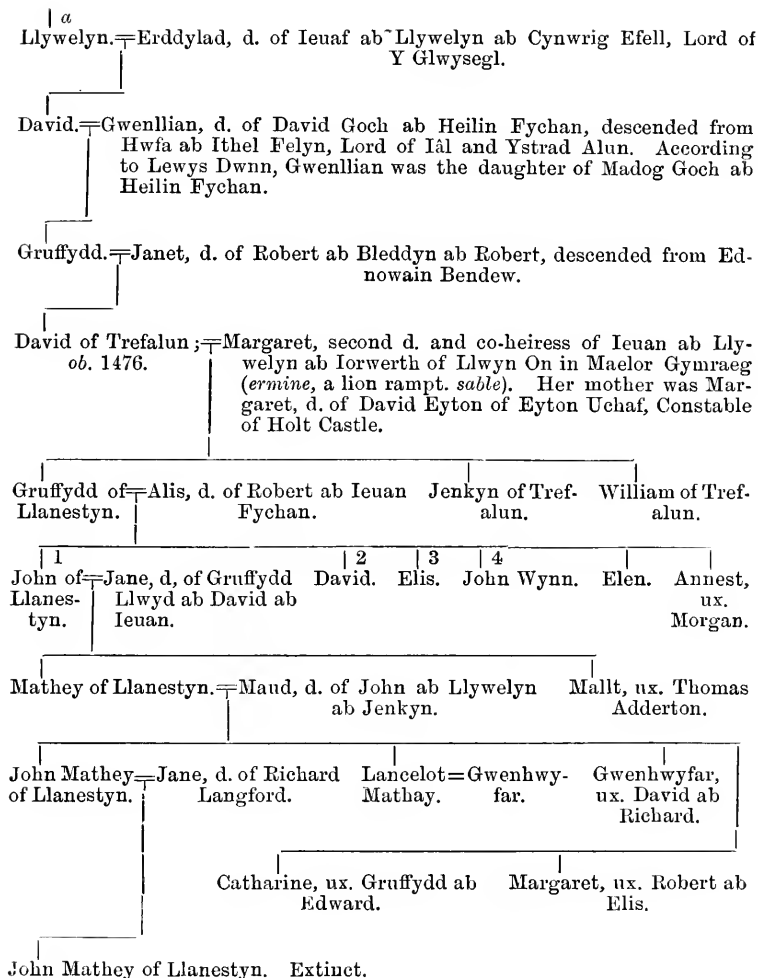
MATHEY OF LLANESTYN.

(*Lewys Dwnn*, vol. ii; *Cae Cyriog MS.*)

David Hên of Burton yn Mortyn and Llai, ab Goronwy ab Iorwerth ab Howel ab Moreiddig ab Sanddef Hardd or the Handsome, Lord of Burton and Llai. *Vert*, semé of broomslips a lion ramp. *or.*

| a

¹ He left a natural son, John Trevor, who married Catharine, daughter of William Bolton of Mold, by whom he was the father of Captain Hugh Trevor of Argoed, who married Margaret Yardley of Farn.





PLAS Y BOLD.

(*Cue Cyriog MS.*)

This place, which lies in the township of Caer Gwrle, belonged to Sir Richard Bold, Knt., who bore quarterly, first and fourth, *argent*, a griffon's head erased *sable*; second and third, barry of six *argent* and *azure*. He had a son and heir, Richard Bold, whose daughter and heiress, Janet, married Geoffrey Whitford, who left a daughter and heiress, Margaret, who married Morgan ab David ab Madog of Brynbwa in Maelor Gymraeg, seventh son of David Hên ab Goronwy Hên ab Iorwerth ab Howel ab Moreiddig ab Sanddef Hardd, Lord of Burton and Llai. *Vert*, semé of broomslips, a lion rampant. *or*.

By this marriage with the heiress of Plas y Bold Morgan ab David had issue a son and heir, Edward, the father of Gruffydd of Brynbwa and Plas y Bold, who settled the latter estate upon his second son, Roger Griffith.

Roger Griffith of Plas y Bold married Gwen, daughter of Edward ab Owain of Rhos Dudlyst, by whom he had a son and heir,

Edward Griffith of Plas y Bold, who was living in 1595. He married Margaret, daughter of Gruffydd Yonge ab Elis ab Maurice Yonge of Bryn Iorecyn, by whom he had issue six sons,—1, Gruffydd; 2, William; 3, John; 4, Richard; 5, Edward; and 6, Lewys; and two daughters, Jane and Mary.

Gruffydd Griffiths of Plas y Bold. He married Elen, daughter of John Boodle of Wrexham.

CASTELL CAER GWRLE.

This fortress is situate on the summit of a hill in the township of the same name. The most important portion of the present ruins is Roman work, of excellent character. The exterior face of the wall is lined with well-cut ashlar. In the inside of the work, where there is no ashlar, the bonding courses, of thin stones in the place of bricks, are very conspicuous. Part of an arch of the same date still remains. The other portions of the ruin are probably of the Edwardian period, but are too fragmentary to enable any satisfactory plan of the original arrangement to be made out.¹ On the surrender of the castle to Edward I in 1282, he bestowed it, with all its appurtenances, on his consort, Queen Eleanor, from which circumstance the parish acquired the name of Queen's Hope or Hôb; and in this castle she stayed on her way to Caernarvon, where she was proceeding to give the Welsh nation a prince born among them.

Here, in Camden's time, was found a hypocaust built with bricks bearing the stamp of the 20th Legion, and proving it to have been a Roman station. Several Roman roads diverged from this place; one by Mold and Bod Vari (Varis), *viâ* Henllan, Gwytherin, and Caerhun to Caernarvon; another towards Pennarth Halawg, and another by Nant y Ffridd and Bwlch Gwyn, towards Bala, on the south-west, whence it proceeded by Carn Dochan, Pen y Stryt, and Ardudwy, to the same ultimate destination.

The first charter granted to Llanestyn yn Yr Hôb, or Hope, was by Edward the Black Prince, dated from Chester, in 1351, in which he orders that the Seneschal

¹ *Arch. Camb.*, October 1874, p. 355.

or Constable of the Castle of Caer Gwrle for the time being should be Mayor, and that he should choose two bailiffs out of the burgesses annually on Michaelmas Day.¹

In 1307 this castle and manor were granted by Edward II to John de Cromwell, on condition that he should repair the castle, then in a ruinous state; and in 1317 he was directed to raise fifty foot soldiers for the wars in Scotland out of his lands in this country.

In 1388 Richard II made a grant of Yr Hôb or Hope-dale to John de Holland, Earl of Huntingdon, who, after the deposition of his master, was beheaded by the populace at Plessy in Essex. He bore the arms of England in a bordure of France, and was created Duke of Exeter by Richard II in 1388. Subsequently this manor was granted to the Stanley family, who were afterwards created Earls of Derby.



RAVENS-CROFT OF BRETTON.

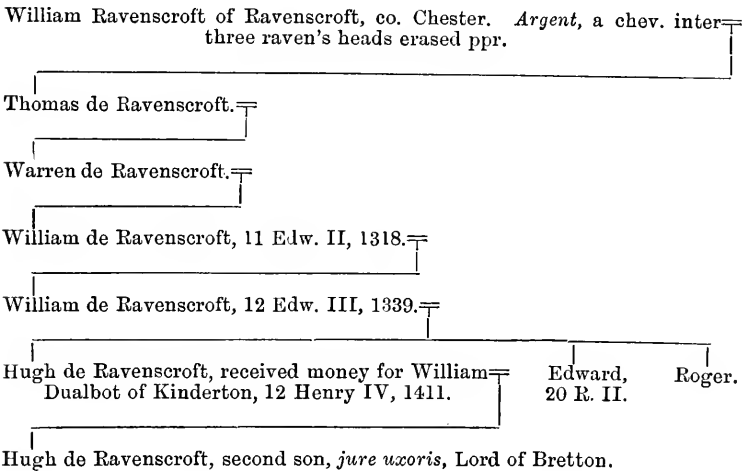
(Harl. MS. 1971, fo. 98.²)

In the account of this family in Ormerod's *History of the County and Palatinate of Chester*, Waren de Biverlie is stated to have been the first to assume the name of

¹ Carlisle's *Topographical Dictionary*.

² See also *Historic Notices of the Borough and County Town of Flint*, London, 1883.

Ravenscroft, a place where he settled, near Middlewich in Cheshire, and which he had acquired by an exchange of lands with the abbey of Dieulacres. He had issue Roger, Richard, and other sons, from the eldest of whom, through a lady named Margaret, were descended the Croxtons of Croxton. From one of these came—



The above-named Hugh de Ravenscroft was Steward of Hopedale, and of the lordships of Hawarden and Mold. He married, c. 1440, Isabel, daughter and heir of Ralph Holland of Denbigh¹ (*jure uxoris* Lord of Bretton, in the comot of Merffordd), and Rose his wife, daughter and heiress of John Skeffington, Lord of Bretton² (*argent*, three bull's heads caboshed erased *sable*, armed *or*), by whom he had issue a son and heir—

¹ Son of Sir Robert Holland, Knt., and Maud his wife, daughter of Alban de la Zouche.

² Son of John Skeffington, son of William Skeffington, and Mary his wife, daughter and heir of Hugh de Brickhull of Bretton. 1. *Sable*, three garbs *or*, within a bordure of the last; 2. *Argent*, on a bend *vert*, three spades of the field, in sinister chief a mullet *sable* (Swettenham). Hugh de Brickhull was Mayor of Chester in the years 1292-4-5-6, 1300-2-3-5-6-7-9-10-11-12; and Sheriff in 1288.—*Historic Notices of Flint*.

Henry Ravenscroft of Bretton, cousin and heir of Thomas de Swettenham. He married Joanna, daughter of Sir John Radcliffe of Ordeshall, Knt., and Margaret de Trafford his wife, by whom he had issue, besides a younger son, Robert, who was living 3 Richard III, a son and heir—

Ralph Ravenscroft of Bretton, who married, first, Anne, third daughter of John Stanley of Weiver, brother to the Earl of Derby; and secondly, a daughter of George Hurleston, by whom he had issue.

By his first wife, Anne, he had two sons,—1, George, of whom presently; and 2, John Ravenscroft of Hawarden, who was living 8th Henry VIII; and three daughters,—Eleanor, ux. Ralph Rodishe of Croyenhall in Chester; Cicily, ux. Gibeon Woods of London; and Alice, ux. Adrian Des Ewes, co. Suffolk. She died in 1579.

George Ravenscroft of Bretton, High Sheriff for co. Flint, 1579, who was living 8th Henry VIII (1517), married Eleanor, daughter of Richard ab Howel ab Ieuan Fychan, Lord of Mostyn (party per bend sinister *ermine* and *ermine*s, a lion ramp. *or*), by whom he had issue, besides a daughter, Anna, ux. Rodishe de Croyenhall, and a younger son, Peter Ravenscroft of Horsham in Sussex, a son and heir—

Thomas Ravenscroft of Bretton, High Sheriff for co. Flint, 1595, who married Catharine (*ob.* July 27th, 1612), third daughter of Richard Grosvenor of Eaton, and sister of Sir Thomas, ancestor of the Dukes of Westminster, by whom he had issue three sons and three daughters,—1, George, of whom presently; 2, Ralph Ravenscroft of the Bolles (Plas yn Balls), co. Flint, who died 2nd November 1604, and was buried at Flint. He married, first, Catharine (or Elizabeth¹), daughter of Thomas (or Richard¹) Massey of Coddington, and relict of Thomas Salusbury of Leadbrook, Flint,¹ by whom he had no issue; his second wife was Anne, daughter of Pyers Mostyn of Talacre (third son of Richard ab Howel ab Ieuan Fychan, Lord of Mostyn), and relict of Harri

¹ *Harl. MS.* 8019.

ab Ieuan ab Lewys of Sychdyn in Llaneurgain, and of Edward Bellott, Esq., and by whom also he had no issue; and 3, Richard Ravenscroft, *s. p.* The three daughters were,—1, Elizabeth, ux. Sir Thomas Egerton of Brackley, created Baron of Ellesmere 17th July 1603, and Viscount Brackley, 7th November 1616, Lord Chancellor of England in 1596¹; 2, Maude, ux. John Hope of Broughton; and 3, Alice, ux. Richard Massey of Aldeford.

George Ravenscroft of Bretton, M.P. for co. of Flint, 1563, *ob.* 1593, married Dorothy, daughter and heir to John Davies of Brodloune (Broadlane, co. Flint), Constable of Hawarden Castle (*sable*, a chevr. inter three dolphins, *argent*), by whom he had issue eight sons and three daughters,—1, Thomas, of whom presently; 2, Ralph, *ob. s. p.*; 3, Harry, *ob. s. p.*; 4, Edward, who married, first, Margery, daughter of Peter Hokenhull, and secondly, Anne, daughter of William Greffer of Aston; 5 (or, according to others, the second brother), William Ravenscroft of Lincoln's Inn, Chief Clerk of Petty Bag Office, and Bencher of Lincoln's Inn, *ob.* at Bretton, 27th October 1628, and was buried at Hawarden; he represented the county in three Parliaments, those of 1586, 1597, and 1601, and the borough of Flint in two, viz., of 1620 and 1624; 6, Henry, *ob. s. p.*; 7, Roger of in Cheshire, married Beatrice, daughter and heir of Legar, co. Berks, by whom he had a son, Thomas, and a daughter, ux. Owain; and 8, Anthony, a Captain in the Army, who was left heir to his brother William, who died without issue. The three daughters were,—Catharine, ux. Robert Davies of Gwysanau, and Elizabeth and Mary, who died *s. p.*

Thomas Ravenscroft of Bretton, *ob.* 1630. He married in 1588 Catharine, daughter of Roger Breton of Halghton. She died in 1627. He had issue by her five sons,—1, Robert, of whom presently; 2, Thomas Ravenscroft

¹ Both buried at Doddleston. He was the founder of the Bridge-water family, and was a natural son of Sir R. Egerton, of Ridley, co. Chester.—See *Hist. Not.*, p. 125.

of Pickhill in Maelor Gymraeg, High Sheriff for co. Denbigh in 1649. He married Margaret,¹ daughter of Sir Thomas Williams of Vaenol, Bart., by whom he had issue, besides a daughter, Dorothy, three sons,—1, Thomas Ravenscroft of Pickhill, *ob.* 1699. He married Sarah, daughter of Thomas Style of Merton in Surrey, by whom he had a son and heir, Thomas, aged twelve years, in 1699; 2, William Ravenscroft, High Sheriff for co. Denbigh in 1686. He married Elizabeth, daughter of Robert Venables of Antrobus, by whom he had no issue; and 3, Thomas.

George, Roger, and John, three other sons of Thomas Ravenscroft of Bretton, and Catharine his wife, all died *s. p.* Their three daughters were,—1, Dorothy, the first wife of Thomas Whitley of Aston, in the parish of Hawarden, Esq., High Sheriff of Flint 1637, by whom she had a son, Thomas, and a daughter, Catharine, ux. Luke Lloyd of the Bryn, in the parish of Hanmer (see vol. iii); 2, Elizabeth, ux. John Salusbury of Bach y Graig, or Bachegraig, in the parish of Tref Meirchion, by whom she had a son, John Salusbury² of Bach y Graig, the ancestor of the celebrated Mrs. Thrale, afterwards Mrs. Piozzi, and of Sir Charles Salusbury of Llanwern, co. Monmouth, Bart.; and 3, Maria, ux. Roger Wilbraham of Darfold, near Nantwich.

Robert Ravenscroft of Bretton, *ob.* April 1639. He married Elizabeth, daughter of Sir Randal Mainwaring

¹ To this period belongs the following entry in Peter Roberts' *Diary*, p. 168. It seems to refer to the same persons as those in this Pedigree by Randle Holmes:—

“*Bretton, Vaymol,* } M'd that upon Thursdaie, being the xvth daie
1636, *marriage* } of February, 1636, Thomas Ravenscroft the
portion, 14 c li. } younger, gent., and Margaret W'ms, sister of
Mr. Henry W'ms of Maes y Castell ar', were

married in the Cathedral Church of St. Asaph by my Lord Bushop, vizt., D'c'or John Owen.”

² John Salusbury was the son and heir by Anne, his wife, daughter and co-heir of Sir Richard Clough of Bach y Graig, Knt., of Roger Salusbury, D.C.L., of Jesus College, Oxford, sixth son of Sir John Salusbury of Llyweni, who was Constable of Denbigh Castle in 1530.

of Peover, in Cheshire, Knt. ; she married, secondly, Sir Francis Gamul, Knt., and died at Chester in 1661. By this lady he had issue seven sons and eight daughters,—1, Thomas, of whom presently ; 2, George, a Captain in the Army, *ob. s. p.* ; 3, Randall ; 4, Robert, a Captain in the Army ; and Edmund, William, Philip, and Ralph, who all died young. Of the daughters, Jane, the eldest, married, first, Edward Hardware of Peet, by whom she had no issue ; she married, secondly, Colonel Marrow ; and thirdly, Sir Thomas Powel of Plâs yn Horslli, Bart. ; 2, Elizabeth ; 3, Anne, ux. Nathaniel Booth ; 4, Catharine ; 5, Mary ; 6, Frances ; 7, Sidney, *ob. s. p.* ; and 8, Dorothy.

Thomas Ravenscroft of Bretton married Margaret, daughter of William Salusbury of Rûg, by whom he had issue eight sons,—1, Edward ; 2, William ; 3, Robert ; 4, Owain ; 5, Edward (?) ; 6, George ; and 7, Thomas, *s. p.* ; and five daughters,—1, Dorothy ; 2, Margaret ; 3, Catharine ; 4, Jane ; and 5, Frances.

This representative of the family was, in all probability, the Governor of Hawarden Castle referred to in the *Life of the Duke of Ormond*, quoted by Pennant¹ as “a neighbouring gentleman of the name of Ravenscroft”, who, early in the war, betrayed the castle to the Parliament. In 1643 it was garrisoned by 120 men of Sir Thos. Myddelton’s regiment, when it was invested by some troops withdrawn from Ireland, and landed at Mostyn, under Lieutenant Colonel Marrow (probably Thomas’s brother-in-law), who summoned it ineffectually to surrender. After some characteristic correspondence, it was again summoned in a letter by “Thomas Sandford, Captain of Firelocks”, written from “Broad Lane Hall, where I am now, your near neighbour”, where probably Thomas Ravenscroft then actually resided. After a fortnight’s siege the castle was surrendered to the royalists for want of provisions, but was retaken by Mytton in 1645, and “by vote of Parliament ordered to be dismantled, with four other castles, in this part of North Wales.” “These

¹ *Tours in Wales*, i, 132-136, ed. 1810.

orders", says Pennant, "extended only to the rendering it untenable; but the further destruction was effected by the owner, Sir William Glynne, the first baronet of the name, between the years 1665-1678."

That Thomas gained promotion by his treachery, and served in the Parliamentary army at the siege of Denbigh, so gallantly defended by his father-in-law the Governor, William Salisbury of Rûg, seems certain, not only from the fact that his name appears as High Sheriff for 1649, but also on a commission, in company with that of Colonel Wm. Carter and others of that faction, dated 17th November 1648, appointed in pursuance of a resolution of the Town Council of Denbigh, to the effect that "in order to carry out the object of an Inquisition of Charles I into the Public Charities of the Borough, Mr. John Madoeks be desired to sue out a commission for pious uses, for the use of this Corporation".¹ His eldest son—

Edward Ravenscroft of Bretton, *ob.* 24th December 1678. He married Anne, daughter and co-heiress of Sir Richard Lloyd of Esclys or Esclusham, Knt.; she married, secondly, John Grosvenor. By this lady he had issue a son and heir—

Thomas Ravenscroft of Bretton, High Sheriff for co. Flint, 1693, and M.P. for the co. of Flint in 1697; married in 1691, Honora, daughter of Ralph Sneyd, of Keel Hall, co. Stafford, Esq., by whom he had issue one son Thomas, and three daughters, Honora and Catharine, co-heiresses, and Ann. Honora married, in 1716, Henry Conway of Rhydorddwy, son and heir of Sir John Conway of Bodrhyddan, Bart., by whom she had a daughter, Honora, uxor Sir John Glynne, Bart., M.P. for co. Flint in 1741. Both husband and wife died the following year.² He was the son of Sir Stephen Glynne, the first baronet (the son of the Chief Justice Sir John Glynne, Kt.), the unscrupulous lawyer of the Commonwealth and reigns of Charles I and II, who so continued

¹ *Ancient and Modern Denbigh.*

² *Rhuddlan Register.*

to change his coat with the times, as not only to escape scot free for his treason, but to acquire and keep possession of Hawarden, which he had purchased from the sequestrators of the Parliament after the execution of its then owner, the Earl of Derby, in 1651. The present mansion house was built by Sir John in 1752 on the site of Broad Lane House, where the last Sir Thomas Ravenscroft had resided, and which his son and successor, Sir Stephen Glynn, in 1804, by diverting the turnpike road to the back of the house, enclosed in the park, together with the ruins of the ancient castle; since when it has exchanged its name of Broad Lane for that of Hawarden Castle.¹

RAVENSCROFT OF HAWARDEN.

John Ravenscroft of Hawarden, 2nd son of Ralph Ravenscroft of Bretton, and Anne his wife, d. of John Stanley of Weiver.				=	Margaret, d. of William Dodd of Broxton, co. Chester, by his wife, d. of Roger Bird of Clapton, co. Chester.	
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1	2	3	4	=	Margaret, d. of William Fowler of Hawarden.	
John, s. p.	William, s. p.	Henry, s. p.	George Ravenscroft of Hawarden, Registrar of St. Asaph in 1639.			

1	Jane, dau. of Thomas Fox of K..., co. Flint (1622). <i>Argent</i> , on a chevron inter three foxes or, five estoiles ...		2	George = Eleanor, d. of John Moulden, co. Chester.		3
John Ravenscroft of Hawarden, Deputy Registrar of St. Asaph in 1639. ²			of	Iron-monger.		dale of Hunden, co. Chester.	

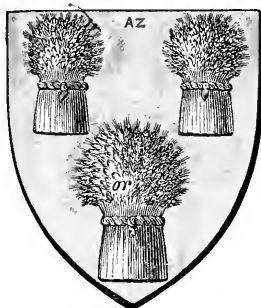
4	Potter, Rector of Aston.		=	Maude, d. of John Lache of Broughton.			Jane, ux. Thos. Sparke of Aston, co. Flint, by whom she had issue four sons.
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a	b	c	d
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¹ Pennant's *Tours in Wales*, i, 138 and following. *Hist. Notices*, p. 170.

² "*Hawarden*, 1639, *buriall*. } M'd that upon Wednesday, being the xxixth day of May 1639, John Ravenscroft, Deputie Register of St. Asaph under George Ravenscroft, his father, was buried."—Peter Roberts' *Diary*, p. 186.

1a			2b	3c	4d
George Ravens-	=	Mary, d. of John	John,	Thomas of Haw-	Roger, ob.
croft of		Stevens of Graf-	ob. s. p.	arden, ob. 1630,	23rd Feb.
Hawarden.		ton, co. North-		s. p.	1668-9, s. p.
		ampton.			
1	2				
John,	George,	Thomas Ravens-	Jane, married, first, Richard John-		
ob. s. p.	ob. s. p.	croft of London.	son of Chester, Apothecary; and,		
			secondly, ... Poole, younger son of		
			Francis Poole of Chester.		



WHITLEY OF ASTON.

(*Lewys Dwnn*, vol. ii, p. 323.)

Richard Whitley ab Richard.=Ellen, d. of Thomas Venables of Whitton in
 1, *Azure*, three garbs, or;
 2, *Argent*, a chevron inter
 three bull's heads caboshed
sable, for Mesham.

John Whitley of Aston.=Ellen, d. of John Minshull.

John Whitley of Aston.=Constance, d. of Pyers Stanley of Ewlo Castle.
 living 34th Henry VIII.

Thomas	=	Catharine, d. of Elis	Edward	Jane, ux. Robert	Anne.	Dorothy.
Whitley		Evans of Plas	Whitley.	Twyn ab John	Mary.	Alice.
of		Llaneurgain.		Simon.		
Aston.		See vol. iii.				

Thomas Whitley of Aston.

The above-named Thomas Whitley of Aston, who died 2nd January 1650, married twice. By his first wife Dorothy, daughter of Thomas Ravenscroft of Bretton, he had issue, according to *Lewys Dwnn*, one son and one

daughter, Catharine; but according to the *Harl. MS.* 1971, p. 91, he had an elder daughter named Catharine.

I. Robert Whitley, of whom presently.

i. Dorothy, ux. Captainn Lloyd of Chester.

II. Catharine, ux. Captain Luke Lloyd of the Bryn in Hanmer parish. (See vol. iii.)

Robert Whitley of Aston, married Catharine, daughter of Robert Morgan of Gwylgref, co. Flint, Esq. (*gules*, a Saracen's head erased at the neck ppr., wreathed about the temples *argent* and *sable*), by whom he had issue five sons and four daughters—1, Thomas Whitley of Aston, who married Mary, daughter of Henry Kelsall, and relict of Sir Thomas Bunbury, Bart., by whom he had issue one daughter named Mary; 2, Morgan; 3, Robert, *ob. s. p.*; 4, John; and 5, Roger; 1, Dorothy; 2, Kate; 3, Priscilla; and 4, Anne.

The above-named Thomas Whitley of Aston, who died in 1650, married secondly, Elizabeth, daughter of Roger Brereton of Halchdyn, or Haughton, living in 1650, by whom he had issue five other sons and five daughters.

i. Roger, of whom presently.

II. Ralph, who married Letitia, daughter and co-heir of Sir Henry Gamul, Bart.

III. Peter, who married Jane, daughter of Thomas Grey of Langley, co., Esq., by whom he had a son named Thomas.

IV. John, slain in the king's service; and v, Thomas, slain in the same service, anno 1645.

i. Eleanor, ux. John Robinson, minister of

II. Mary, ux. Dr. Robert Angell; III, Anne, *ob. s. p.*;

IV, Sidney; v, Elizabeth, ux. Edward Morgan of Gwylgref, co. Flint, Esq.

Roger Whitley, called of Westminster. He bore *argent*, on a chief *gules* three garbs *or*, on an escutcheon of pretence *gules* a lion passant *or*. He married Charlotte, daughter of Sir Charles Gerard of Halsall, co. Lancaster, and sister of Charles Lord Brandon, by whom he had issue two sons and three daughters—

I. Thomas Whitley of whom presently.

II. Roger Whitley, who married Margaret, daughter and co-heir of Colonel Richard Scriffen (*sic*) of Fordesley, co. Salop.

i. Elizabeth, ux. Sir John Mainwaring of Peover, co. Chester, Bart.

II. Mary, ux. Sir Nicholas Biddulph of Elmhurst, co. Stafford, Knt.

III. Charlotte.

Thomas Whitley of Peel, co. Chester. He married Elizabeth, daughter of Thomas Lewis of London, and Wickham or Stanford, co. Notts, who died 15th August 1696, by whom he had issue a son Roger, and a daughter Elizabeth. (*Harl. MS.* 1971.)

WHITLEY OF ASTON.

Mr. Willett, in his *History of Hawarden*, relates that the earliest records of the Whitleys of Aston state that Richard Whitley married Margery, daughter and heiress of William Messam, son of Robert Messam, son of Harry de Messam, by his wife, the daughter and heiress of Richard Aston of Aston, who was living in 1268. John Whitley, the third in descent from the said Richard, married Constance, daughter of Piers Stanley of Ewlo Castle,¹ and Jane his wife. His eldest son, Thomas, married Catharine, daughter of Elis Evans, of Plâs Llan-eurgain or Northop Hall, descended from Ednowain Bendew, and had a son Thomas, whose first wife was Dorothy, daughter of Thomas Ravenscroft of Bretton: by her he had a son Thomas, and a daughter Catharine, who married Luke Lloyd of the Bryn, in the parish of Hanmer (see vol. iii). He was High Sheriff for co. Flint in 1637. He married, secondly, Elizabeth Brereton, by whom he had Roger Whitley the member for Flint. Roger was a distinguished Colonel in the Army of King Charles I, and afterwards knight and harbinger of Charles II, in 1671. Subsequently, not approving of the policy

¹ Vol. iii, p. 242.

of the Court, he was returned M.P. for Chester, as a Whig. He entertained King William at Peel Hall, on his way to Ireland. He filled the office of Mayor of Chester in the years 1692-1695. He became possessed of the Llys estate, adjoining Bryn Edwin, perhaps from the Stanleys, which estate descended to the Earl of Plymouth, who sold it to Robert, Earl Grosvenor, in the beginning of this century. The Aston estate passed by marriage into the Dundas family,¹ who, a few years ago, sold it to the present Premier, the Right Hon. W. E. Gladstone.

The following is the inscription on the monument to the memory of Colonel Whitley, placed in the old Church at Hawarden :—

“Near this place lieth interred the Body of Colonel Roger Whitley, late of Peel, in the County of Chester, eldest son of Thomas Whitley of Aston, Esqr., in this parish, by Elizabeth Brereton, his second wife. He married Charlotte, sister of the Right Honourable Charles Gerrard, Earl of Macclesfield, and had issue by her, three sons and six daughters, viz., Gerrard, Thomas, Roger, Elizabeth, Charlotte, Henrietta Maria, Penelope, Jane, and Anne. He died July 17th, 1697. The monument was erected to his memory by his Granddaughters, Charlotte and Elizabeth Mainwaring, daughters of Sir John Mainwaring, of Peover, in the County of Chester, Bart., and Elizabeth Whitley, 1722.

From the Calendar of State Papers, we have the following :—

1664, September. Grant to Ralph Whitley, in reversion after Thomas Edwards, of the office of Constable of Flint Castle, fee £10, and for the Keepership of the Gaol, fee £6 1s. 6d.

¹ James Whitley-Deans-Dundas of Barton Court, co. Berks, Vice-Admiral, R.N., born 4th Dec. 1785, married first, 28th April 1808, his first-cousin, Janet, only daughter of the late Charles Dundas, Lord Amesbury, by Anne his wife, daughter and sole heir of Ralph Whitley of Aston Hall, by whom she had issue a son and heir, Charles James, late of the Coldstream Guards, born 15th Jan. 1811, M.P. for the Flintshire Boroughs in 1838. (See Burke's *Landed Gentry*)

TREVOR OF ESCLYS.¹

The Trevors of Esclys Uwch y Clawdd lived at Upper Esclys Hall for many generations. The name of Thomas Trevor occurs for the first time in the parish register in 1661.

Thomas Trevor, 2nd son of Matthew Trevor of Trevor—Ann, dau. of ;
Hall, Esq., by his wife Margaret, d. of Thomas buried at Wrex-
Wynne of Dyffryn Aled, Esq. Went to Virginia. ham, June 26, 1680.
Buried at Wrexham, April 6, 1671. See vol. iv, p. 112.

Matthew Trevor, bapt. — Elizabeth, sister of Francis Sept. 21, 1629; buried at Wrexham, Sept. 14, 1723.	Manley of Erbistock, Esq.; buried at Wrexham, Sept. 25, 1686.	Elizabeth, bapt. Feb. 23, 1636; buried at Wrex- ham, June 9, 1644.
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Richard, bapt. July 18, 1641

Robert Trevor. = Elizabeth, dau. of Hugh Meredith of Penbrebychan, Esq.;
buried at Wrexham, Feb. 14, 1733.

¹ The above information relative to these and other families has been kindly sent me by Alfred Neobard Palmer, Esq. He states also that—1. The family of Edwards of Stansty did not end with Mr. John Edwards (vol. iii, 81), but was succeeded by others, the last of whom, Peter Edwards, Esq., died in 1783. The names of nearly all of them are extant, but their relation to each other, in every case, is not yet clearly made out. They appear to have lived at the farmhouse called Stansty Uchaf, and perhaps Stansty Isaf also, at least for a time. According to the transcripts at Wynnstay from John Salisbury's Pedigrees, this John Edwards was succeeded at Stansti

This pedigree has not been carried any further, because about the end of the seventeenth century the family became Roman Catholic, and their children were no longer baptised at the parish church. There are thus no entries in the parish register from which the relationship of the successive owners of Upper Esclys may be furnished. There is, however, extant a nearly complete list of those owners from 1699 downwards. They are, in 1699-1709, Mr. Matthew Trevor and Mr. Robert Trevor, jointly. After 1715, Mr. Matthew Trevor alone. 1722-1732, Mr. Robert Trevor. 1742-1752, Mr. Thomas Trevor. 1758-1791, Mr. Richard Trevor. Mr. Richard Trevor lost in 1755 the greater part of the estate, which fell to a Mr. John Hughes, and he was himself the last of the name who was connected with that portion which remained. How this Mr. Hughes obtained a share of the Upper Esclys estate is not certain, but it may possibly throw some light upon the transaction, to say that on October 13th, 1673, Ellis Hughes and Mary Trevor were married in Wrexham Church. There are, besides, a great many other particulars told relating to these Trevors.

by his son John Edwards, who was born in 1619, was a captain in the army of King Charles I in 1645, and died in 1673. He had issue two sons—John, born 1686, and Robert, born 1718; and a daughter Frances, buried in 1675. This John Edwards of Stansti had two sons—John Edwards, born in 1712, and Thomas, born in 1718; also a daughter Elizabeth, born in 1713. 2. Mr. Humphrey Lloyd was not, in all probability, an ancestor of the Lloyds of Plas Power. He himself lived apparently at Plas ym Mhers, not at Plas Power. A copy of the greater part of his will is still in existence, and is very interesting. Mr. Humphrey Lloyd's son, Fulk, appears to have left no legitimate male issue. The Lloyds of *Plas Power* are first heard of at the beginning of the eighteenth century. Where they came from and who they were are facts as yet unknown. Plas ym Mhers stood probably where Upper Bers Farmhouse now stands. 3. The family of Ellice of Croes Newydd can be carried down about a century later than the published lists. Mrs. Joyce Ellis was married to Mr. Fulk Vaughan of Bron High-loke, on December 30, 1699, who is doubtless identical with Foulk Vaughan of Bron Haulog in Llanvair Talhaiarn, co. Denbigh. (See vol. iv.)



BULKELEY OF PLAS BULKELEY AND COEDAN.

These Bulkeleys were settled at Plas Bulkeley, Esclys Uwch y Clawdd, before they migrated to Anglesey. "Thos. Buckley, Gent.," described in the MS. as "of Wrexham", acquired, it is believed, the estate afterwards called Plas Bulkeley, on the attainder of Edward Jones of Plas Cadwgan, Esq. From 1671 to 1674 Mr. Richard Bulkeley and his sister, Mrs. Ann (or Martha) Bulkeley, are returned as joint owners of the property. From 1699 to 1715 Mr. *Thomas* Bulkeley was living at Plas Bulkeley. At the latter date he seems to have let the estate to a tenant farmer, and retired to a house in Hope Street, Wrexham, where he lived until his death, which took place about the year 1757. In 1716 Plas Bulkeley passed entirely out of his hands. This Mr. Bulkeley married Margaret Dymoke of Marchwiell.

Sir Richard Bulkeley of Baron Hill, in Anglesey, Knt. ⚭

Rev. Arthur Bulkeley, *jure uxoris* ⚭ Jane, d. and heir of Rhys ab William of Coedan. Coedan, in Anglesey.

Thomas = Elizabeth, eldest d. and co-
Bulkeley¹ heir of John Brereton of
of Esclusham. She died
Coedan. Feb. 26th, 1656. See vol.
iii, p. 94.

William Bulkeley ⚭ Anne, d. of Rhys
of Bryn Ddû. Wynn of
Llwydiarth in
Anglesey.

William Bulkeley of Bryn Ddû ⚭ Margaret, d. of Richard Parry, Bishop of St. Asaph. See p. 212.

William Bulkeley of Bryn Ddû = Jane, d. of Ambrose Lewys of Cemlyn.
See p. 286.

¹ This must be the person who built Plas Bulkeley. (See vol. iii, p. 94.)

William Bulkeley of Bryn Ddû, the last heir male of this family, had an only daughter and heiress, Mary, who married Fortunatus Wright of Liverpool, and their daughter and heiress, Anne, married William Hughes of Plâs Côch and Plâs yn Llangoed, father of the late Sir William Bulkeley Hughes of Plâs Côch and Bryn Ddû, Knt. (See "Plâs Côch".)



MEREDYDD OF PENTREF BYCHAN.

(Continued from vol. iii, pp. 82, 224.)

Richard Meredydd of Pentref Bychan, a younger son of John Meredydd ab Rowland of Trefalun. = Jane, d. and co-heir of Morgan ab David ab Robert.

3rd son.

Hugh Meredydd of Pentref Bychan. He was entrusted with the keeping of the original seal for the counties of Denbigh and Montgomery, and thus acquired the honorary title of Baron. = Elizabeth, d. of John Trott, Esq.

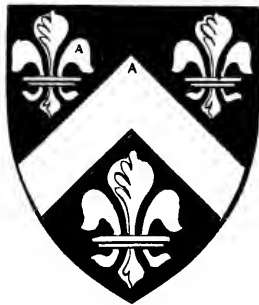
Ellis Meredydd of Pentref Bychan. = Anne, d. of ... Myddleton of Plâs Cadwgan.

Hugh Meredydd of Pentref Bychan. = Mary, d. of T. Yardley of Macclesfield.

Ellis Meredydd of Pentref Bychan. = Elizabeth, d. of Hugh Currer of Kildwick, co. York.

Thomas Meredydd of Pentref Bychan. ... Meredydd, grandson of Hugh. = Elizabeth, d. and heir of Richard Myddleton of Bodlith. See vol. iv, p. 50.

^a
 Thomas Mareddydd of Pentref Bychan. = Margaret, d. of Thomas Newton of
 of Liverpool.
 Richard, Thomas, Margaret, heiress of = Joseph Warter of Sibberscott,
ob. s. p. *ob. s. p.* Pentref Bychan. co. Salop.
 Henry Warter of Pentref Bychan, who assumed the = Elizabeth, d. of Mun-
 name and arms of Meredydd by Royal sign manual, go Park, the
 June 15th, 1824. traveller.
 Henry Warter Meredydd of Pentref = Henrietta Sophia, d. of Thomas Parry
 Bychan, Colonel in the Army. Jones Parry of Llwyn On. See vol. ii.
 Henry. Alice.

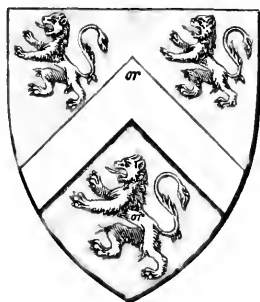


HENDREFEINWS AND PEN Y BERTH.

(*Lewys Dwnn*, vol. ii, p. 173; and *Gwnfryn*, vol. iv, p. 96.)

Goronwy ab Ieuan ab Einion, descended from Collwyn ab = Eleanor, dau. of
 Tangno. *Sable*, a chev. inter three fleurs-de-lys *argent*. Robert Puleston.
 John ab Goronwy. = Annest, d. of Gruffydd ab Llywelyn of Castellmarch; des. Gwenhwyfar, ux. John
 from Meirion Goch of Llleyn. ab Mareddydd of Ys-
 tymcegid. See vol. iv.
 Gruffydd Wynn ab John. He = Mary, d. of Mareddydd ab Ieuan Llwyd of
 was shot at Bron y Foel. Llanfair Fechan.
 1 2
 Richard Thomas = Lowry, d. of Wil- William Margaret, ux. Gwen, ux.
 of Gwn- Wynn = liam of Plâs Robert ab Richard
 fryn. of Pen y chan of Llwyn Gwyn Rhys of Trygarn
 Berth. Dyrys. Aber- orle. Mellteyrn. of
 Trygarn.
^a | ^b

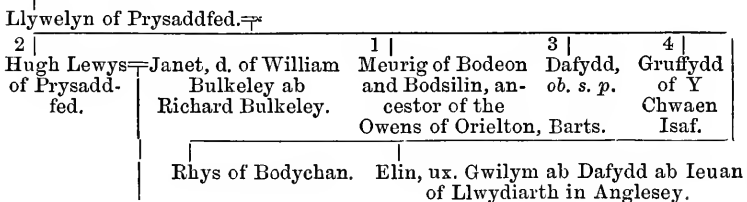
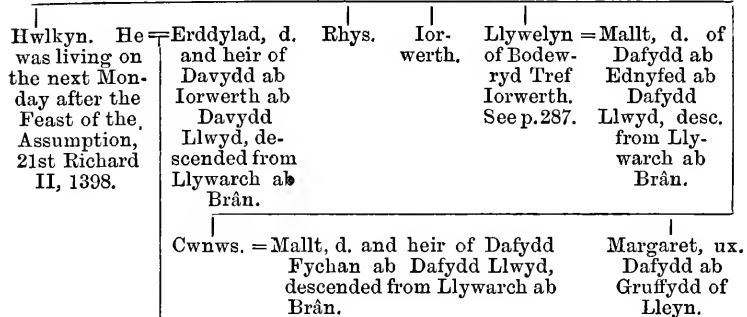
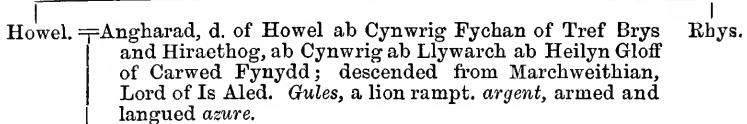
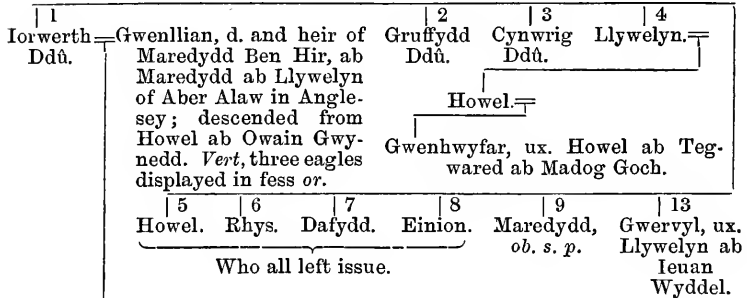
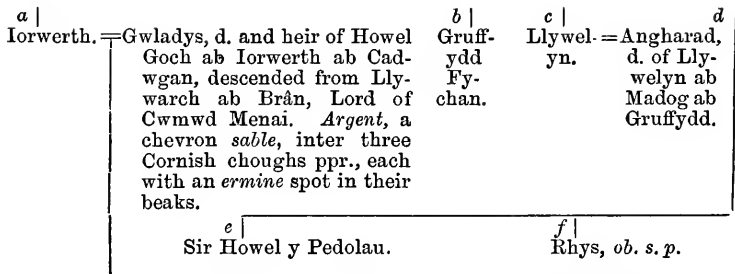
<p> ^a John Wynn of Pen y Berth.</p>	<p>= Catharine, d. of John ab Robert ab Llywelyn of Castellmarch. See <i>Lewys Dwnn</i>, vol. ii, p. 15. <i>Argent</i>, a chevron inter three horse's heads, erased <i>sable</i>.</p>	<p> ^b David Lloyd had Hendrefeinws, which descended to Thomas Lloyd of Hendrefeinws. He left it to his great-niece Mary, who married Edward Owen of Caerberllan, and was the grandmother of Mrs. Jones-Parry of Aberdunant. See vol. iv; also vol. v, at a future page.</p>
<p>Gruffydd Wynn.</p>	<p>= Catharine, d. of Griffith Madryn of Madryn. <i>Sable</i>, a chev. inter three fleurs-de-lys <i>argent</i>.</p>	<p>Anne, married first Hugh Lewys, and, secondly, she married Richard Humphreys, by whom she was mother of Bishop Humphreys of Cesail Gyfarch. See vol. iv.</p>
<p>John Wynn. = Margaret, d. of Thomas Wynn of Penmaen, ancestor of Sir John Wynn of Glyn Llifon, Bart.</p>		



LEWYS OF PRYSADDFED, IN THE PARISH OF BODEDEYRN.

<p>Hwfa ab Cynddelw, Lord of Llyson in Môn, Chief of One of the Noble Tribes of Gwynedd. <i>Gules</i>, a chevron inter three lions rampant.</p>	<p>= Ceinvryd, d. of Ednowain Bendew, Chief of One of the Noble Tribes of Gwynedd. <i>Argent</i>, a chevron inter three boar's heads couped <i>sable</i>, tusked <i>or</i>, and langued <i>gules</i>.</p>
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<p> 1 Mathusalem. =</p>	<p> 2 Cyfnerth. =</p>	<p> 3 Ieuan. =</p>	<p> 4 Iorwerth. =</p>	<p> 5 Bledrws or Bledwryd.</p>	
<p>Iorwerth. =</p>		<p>Mareddydd. =</p>			
<p>Gwenhwyfar, heiress, ux. Llywelyn ab Madog ab Einion.</p>		<p>Iorwerth. =</p>	<p>Gruffydd. =</p>		
<p>Gruffydd. = Gwenllian, d. of Rhirid Flaidd, Lord of Penllyn. <i>Vert</i>, a chevron inter three wolf's heads erased <i>argent</i>.</p>					
a	b	c	d	e	f



g John Lewys of Prys- add- fed.	= Elizabeth, d. of Watkyn Fychan ab Thomas ab Roger Fychan ab Roger Ieuan ab Roger Hên of Hergest.	h 1 Elin, ux. Owen ab John ab Mareddydd of Ystum Cegid. See vol. iv, p. 296.	i 2 Eliza- beth, ux. John ab Owen	k 3 Alice, ux. John Puleston of Hafod y Wern. See vol. iii, p. 121.
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Hugh Lewys of Prysaddfed.	= Anne, d. of Sir William Gruffydd of Pen- rhyn, Knt., ab Gwilyn Fychan of Pen- rhyn, Chamberlain of Gwynedd. See vol. iv, p. 342.	Watkyn Lewys, <i>ob. s. p.</i>
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Margaret, d. of Sir John Puleston, Knt., Chamberlain of Gwynedd, and Constable of Caer- narvon Castle. See vol. iii, p. 28.	= 1st, William Lewys of Prysaddfed, High Sheriff for Angle- sey in 1549, 1557, and 1572. He re- presented the county in two Parliaments.	= 2nd, Elin, d. of Edward ab Hugh Gwyn of Bodewryd, descended from Gweirydd ab Rhys Goch, Chief of One of the Noble Tribes of Gwynedd. <i>Argent</i> , on a bend dexter <i>sable</i> , three leopard's faces of the first. His residence was Henllys in Anglesey, which place was granted to William Hampton, Deputy-Governor of Beaumaris Castle, in 1460.
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Robert Lewys of Cemlyn. See p. 285.

Margaret, ux. Robert Pugh of
Penrhyn Creuddyn, Esq.

LEWYS OF PRYSADDFED.

(*Tai Croesion MSS.*, p. 263.)

William Lewys of Prysaddfed, by his first wife Margaret, daughter of Sir John Puleston, Knt., had issue two sons and seven daughters—

I. Hugh Lewys, of whom presently.

II. Richard Lewys, M.A., according to Lewys Dwnn (ii, 199).

III. William Lewys, M.A.

I. Jane, ux. Owain Wood of Rhôsmor ap Wm. Wood.

II. Elizabeth, ux. Rhys Wynn ab David ab Rhys ab David ab Gwilym of Llwydiarth in Anglesey.

III. Grace, ux. William Hampton of Porthael... Esq.

IV. Margaret, ux. Richard Bulkeley ab Rowland of Porthaml, by whom she had issue Rowland Bulkeley

and Grace, ux. Owain Hughes of Hendref in Tref Gwalchmai.

v. Mary, ux. William Coetmor ab William of Coetmor, descended from Iarddur of Penrhyn. *Gules*, a chev. inter three stag's heads caboshed *argent*, attired *or*.

vi. Annest, ux. Dafydd ab Owain ab Tudor of Penmynydd.

vii. Gaynor, ux. William Hampton of Henlllys.

Lewys Dwnn states that Hugh Lewys of Prysaddfed married Margaret, daughter and sole heiress of William ab John ab Rhys of Llynon, by whom he had issue two sons,—John Lewys of Prysaddfed, and Stewkeley Lewys, who married Alice, daughter of Harri ab John ab Rhys of Llanamlwch, and then adds: “Mam y rhain Margaret, v. William ab John ab Rhys; o Anne y bu William, John, Margaret. Mam y rhain *alis* v. Harri uchod a vuase priod ag Owain ab Sion ab Ieuan ab Llywelyn ab Dafydd ab Deio o Rhosgolyn ai phlant o hwnnw oedd Sion, Marseley, Elin. I John Lewys o Brysaddfed, Esq., y bu Margaret, 1608. Mam hono Anne v. Syr Huw Owen, Knt.”

According to the Egerton MS. 2586, Hugh Lewys married secondly Mallt, daughter to David John ab Rhys ab Howel; and by her had John, who married Ann, daughter of Hugh Outes (? Woods); 2, Wm. S. J. (*sic*); 3, Stukley.

The Tai Croesion MSS., however, state that Hugh Lewys had issue by his wife Margaret, the heiress of Llynon, five sons,—1, William, *ob. s. p.*; 2, Hugh Lewys of Prysaddfed, who married Anne Owen, of whom presently; 3, Owain Lewys; 4, Stewkeley¹ Lewys; 5, John Stewkeley Lewys of Neuadd Wen, who married Elen, daughter of.....Richard.....of Bodorgan, by whom he had an only daughter and heiress, Margaret, who married

¹ Hinton Ampner Manor House, in Hampshire, had been for many generations in the possession of the Stewkeley family, and on the death of Sir Hugh Stewkeley, the last male heir, passed, by right of his wife, to Edward, Lord Stowell.

Richard Williams of Bodlith, by whom she had a son and heir, Richard Lewys Stewkley of Neuadd Wen.

John Lewys of Prysaddfed, High Sheriff for Anglesey in 1606 and 1618, called Hugh Lewys in the Tai Croesion MSS., married Anne, daughter of Sir Hugh Owen of Bodowen or Bodean, Knt. (*gules*, a chevron inter three lions rampt. *or*), by whom he had a son and heir—

John Lewys of Prysaddfed, who by Catharine his wife, daughter of Evan Lloyd of Iâl, had issue an only daughter and heiress—

Anne Lewys. She married, first, John, eldest son of Sir Hugh Owen of Orielson, Bart., who *ob. s. p.* in his father's life-time; and secondly, Mark Trevor, Lord Viscount Dungannon, in Ireland, by whom she had issue two sons, —1, Lewys Trevor; and 2, Mark Trevor, Lord Viscount Dungannon.

The aforesaid Anne Lewys, Viscountess Dungannon, and Mark Trevor her son, sold Prysaddfed to John Owen of Cromlech, Esq., barrister-at-law. The said John Owen, father to John Owen, the last of Prysaddfed, who was M.P. for co. Anglesey 15th George II, died 16th February 1754.

LEWYS OF CEMLYN.

Robert Lewys of Cemlyn, the eldest son by his second wife of William Lewys of Prysaddfed, Esq., p. 283, married Gaynor, daughter of William Roberts of Caerau, by whom he had issue four sons—

I. William Lewys, of whom presently.

II. Samuel Lewys, who by Jane his wife, daughter of David ab Mareddydd of Llanrwydrys, had issue a son, William Lewys, M.A.

III. John Lewys, M.D.

IV. Ambrose Lewys of Wrexham.

William Lewys of Cemlyn married twice. By his first

wife, Ann, daughter of Howel Lewys of Gwardog, he had no issue, but by his second wife, Anne, daughter of William Bulkeley of Bryn ddu, son of the Rev. Arthur Bulkeley of Coedan, son of Sir Richard Bulkeley of Baron Hill, Knt., and relict of Richard Hughes, parson of Llanfair, he had issue, besides a daughter named Sage, the wife of John Bulkeley of Bwlchanan, three sons—

I. Robert Lewys, who married Jane, daughter of Robert Bulkeley of Dronwy, and *ob. s. p.*

II. Hugh Lewys ; died young.

III. Ambrose Lewys, parson of Llanrhyddlad, who died 8th November 1729, aged 73 ; and, by Martha his wife, daughter of Hugh Humphreys, parson of Trefdraeth (which lady died in 1725), had issue four sons, besides two daughters,—1, Anne, ux. William Lewys of Trysglwyn ; and 2, Jane, ux. William Bulkeley of Bryn ddu—

I. William Lewys of Llysdulas and Madryn, who married Elizabeth, daughter of William Meyrick of Bodorgan, Esq. (y Bardd Goch), and *ob. s. p.*

II. Hugh Lewys, who married Jane, daughter of Roger Hughes of Plâs Coch, Esq., and relict of Owen Williams of Marian, *ob. s. p.*

III. Owen Lewys, *ob. s. p.*

IV. Robert Lewys, Chancellor of Bangor, died 1738. He married Margaret, daughter of Hugh Price of Beaumaris, by whom he had three daughters, co-heirs—

I. Sydney Lewys, heiress of Madryn, who married Love Parry of Wernfawr, Esq. (See Jones Parry of Llwyn On and Madryn, vol. ii, and Wynn of Cesail Gyfarch, vol. iv.)

II. Anna Maria, 1765.

III. Mary Lewys, heiress of Llysdulas, who married the Rev. Edward Hughes of Kinmael, M.A., the father of the first Lord Dinorben, and Hugh Robert Hughes of Bache Hall, co. Chester, Esq., father of Hugh Robert Hughes of Kinmael and Dinorben, Esq., the present Lord Lieutenant of Flintshire.

LEWYS OF TRYSGLWYN, IN THE PARISH OF
LLANAMLWCH.

Llywelyn of Bodewryd Tref Iorwerth, in Cwmwd Llivon, the fourth son of Howel ab Iorwerth Ddu (see p. 282), married Maltt, daughter of Dafydd ab Ednyfed ab Dafydd Llwyd, descended from Llywarch ab Brân, Lord of Cwmwd Menai (*argent*, a chevron *sable*, inter three Cornish choughs ppr., each with a spot of ermine in its beak), by whom he had a son and heir—

Howel “y Bharf” of Bodewryd Tref Iorwerth. He married Maltt, daughter of Rhys ab Ieuan, descended from Collwyn ab Tangno, Lord of Eivionydd and Ardu-dwy (*sable*, a chevron inter three fleurs-de-lys *argent*), by whom he had issue a son and heir—

Iorwerth ab Howel of Bodewryd Tref Iorwerth, who married Maltt, daughter of Maredydd ab Iorwerth ab Einion ab Madog, by whom he had issue, besides one daughter, Gwenhwyfar, six sons,—1, Howel, of whom presently; 2, William; 3, Hugh; 4, Lewys; 5, John; and 6, Robert of Bryn Gwyran.

Howel ab Iorwerth of Bodewryd Tref Iorwerth, married Morvydd, daughter of Llywelyn ab Dafydd, descended from Cyfnerth, the second son of Hwfa ab Cynddelw, by whom he had issue four sons,—1, Lewys, of whom presently; 2, Edward of Rhôs Peirio; 3, Morgan; and 4, Gruffydd.

Lewys ab Howel of Bodewryd Tref Iorwerth, married Annest, daughter of William Wood of Llangwyfan in Anglesey, by whom he had issue five sons and five daughters,—1, Hugh Lewys of Llêchylched, certified his pedigree 5th November 1588; High Sheriff for Anglesey, 1616, *ob.* 1618; he married, first, Elin, daughter of Hugh Conwy of Bryn Eurin, and relict of Hugh Gwyn of Bodewryd, which lady died *s. p.*, 1589; he married, secondly, Jane, daughter of Richard White of “The Friars”, and relict of Gruffydd Lloyd of Carne;

2, Sir Edward ; 3, Owen ; 4, Richard ; 5, Howel Lewys, of whom presently. 1, Janet, ux. John ab William of Tref Dolphyn ; 2, Elin, ux. Hugh ab Dafydd Morgan of Towyn ; 3, Jane, ux. Owen ab Rhys Owen of Pen Traeth ; 4, Elizabeth ; and 5, Anne.

Howel Lewys, *jure uxoris* of Trysglwyn. He married Anne, daughter and heiress of William, third son of Rhys¹ ab Ieuan ab Dafydd Fychan of Y Ty Mawr yn y Trysglwyn ab Ieuan ab Madog ab Iorwerth,² by whom he had issue, besides four daughters, Jane, Anne, Elin, and Margaret, a son and heir—

Howel Lewys of Trysglwyn, who, by Dorothy his wife, daughter of Maurice Jones of Wern, Penmorfa, ancestor of the Wynnes of Peniarth, besides a daughter Anne, ux. William Lewys of Cemlyn, had twelve sons,—1, Maurice Lewys, of whom presently ; 2, Lewys Powel (ab Howel), barrister-at-law ; 3, John ; 4, Edward Lewys of Gwardog ; 5, Hugh ; 6, Owen ; 7, Rowland Lewys, apothecary in London ; 8, Richard ; 9, Howel ; 10, Pyers ; 11, Robert ; and 12, William Lewys, D.D.

Maurice Lewys of Trysglwyn, High Sheriff for Anglesey in 1686. He married Grace, daughter of William Mostyn of Bodowyr, M.A., Chancellor of Bangor, by his second wife, Anne, daughter and heiress of John Lewys of Bodowyr, Esq. (see Mostyn of Llewesog and Segrwyd, vol. iv), by whom he had issue five sons and three daughters,—1, Howel, died young ; 2, William, of whom presently ; 3, Maurice Lewys, barrister-at-law ; 4, John Lewys, B.A., *ob.* 1722 ; and 5, John Lewys, who marrieddaughter of Edmund Morton of Dublin. 1, Anne, ux. Edward Lloyd of Berth, in the parish of Llanbedr, co. Denbigh, *ob.* January 17th, 1746-7, (see vol. iv) ; 2, Margaret, ux. Hugh Wynn of Tref Iorwerth ; and 3, Dorothy, ux. Robert Bulkeley of Gronant.

William Lewys of Trysglwyn, 1723, High Sheriff for Anglesey in 1710, married Anne, daughter of Ambrose

¹ William ab Rhys of Trysglwyn married twice.

² *Lewys Dwnn*, vol. ii, pp. 196, 197.

Lewys of Cemlyn, M.A., Rector of Llanrhyddlad, by whom he had a son and heir—

Ambrose Lewys of Trysglwyn, whose only daughter and heiress Anne married John Bodychan Sparrow of Redhill in Anglesey, Esq., High Sheriff for Anglesey in 1781, Lieutenant-Colonel Commandant of the Anglesey Local Militia, by whom she had issue a son and heir, William Wynne Sparrow of Redhill, High Sheriff for Anglesey in 1822, and seven daughters, the eldest of whom, Barbara, married Hugh Robert Hughes of Bache Hall, co. Chester, the father of Hugh Robert Hughes of Kinmael and Dinorben, Lord Lieutenant of Flintshire.



HUMPHREYS OF CESAIL GYFARCH AND HENDREF GWENLLIAN, PENRHYN DEUDRAETH.

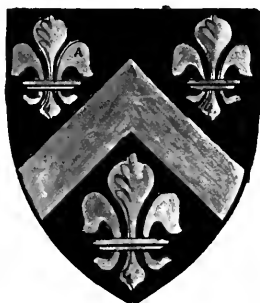
David ab Rhys ab Robert ab Tudor¹ ab Robert,² *alias* Hôb y Dili, ab David ab Tudor ab Einion ab Cynwrig Fychan ab Cynwrig ab Llywarch of Carwed Fynydd, ab Heilyn Gloff ab Tegid ab Tangno ab Ystrwyth ab Marchudd ab Marchweithian, Lord of Is Aled. *Gules, a lion rampnt. argent.*

| a

¹ He was the ancestor of John Jones, junior, of Cromlech, who died *s. p.*, son of John Jones of Cromlech, ab John of Portreuddeu, ab Robert ab Gruffydd ab John ab William ab Ieuan ab Rhys, second son of Tudor ab Robert, *alias* Hôb y Dili.

² Robert, *alias* Hôb y Dili, had another son named Thomas, who was ancestor of David Davies of Llaethwryd in Caer y Drudion, ab John Davies, ab David ab John of Llaethwryd, ab David of Tref Brys, ab Ieuan ab Rhys ab Llywelyu ab Thomas ab Robert, *alias* Hôb y Dili.

^a
 Ieuan ab David = Elliw, d. of Ieuan ab Howel ab Ieuan ab Madog. She was heiress of Hendref Gelli Dowyll, Hafod y Wern, and Bryn Llydan.
 Maurice ab Ieuan = Elizabeth, d. of Gruffydd ab Y Bedo.
 Maurice Humphreys = Lowri, d. of Elisau ab Dafydd. *Vert*, three eagles displayed in fess *or*.
 Richard Humphreys = Margaret, sister and heir of Robert Wynn of Cesail of Hendref Gwennllian. *Vert*, three eagles displayed in fess *or*.
 Humphrey Humphreys, Bishop of Bangor. See "Cesail Gyfarch", vol. iv, p. 277, and *ante*, p. 72.



LLOYD OF HENDREFEINWS, AND WYNN OF PEN Y BERTH.

(See *Lewys Dwnn*, vol. ii, p. 173; and *Gwynfryn*, p. 96, xlv; *Tai Croesion MS.*; *Pen y Berth*, p. 151; and *ante*, 280.)

Howel ab Mareddydd ab Einion ab Gwgan ab Merwydd = Gwennllian, dau. of Goch ab Collwyn ab Tangno, Lord of Eivionydd and Arduddy. *Sable*, a chev. inter three fleurs-de-lys *argent*. See "Rhûg in Edeyrnion".
 Gruffydd, the 2nd son of Ednyfed Fychan. See "Tregayan", vol. ii.

Gruffydd ab Howel = Angharad. See Rhûg.
 Ieuan of Cefn y Fan, now called Ystum Cegid. He had three daughters, co-heiresses.

Einion = Nesta, d. of Gruffydd ab Adda. See p. 129.
 Sir Hywel y Fwyall, Knt.; *ob. sans issue legitimate*.
 Ieuan.

Ieuan, *temp.* Richard II, of Bron Foel, Ystymlyn.
 = Gwenhwyfar, d. of Ynyr Vychan, Lord of Nannau.
 Rhys¹ ab Einion.
 Nesta.

a | b | c | d |

¹ Ancestor of Evan Lloyd of Dôl y Penrhyn, ab David ab Ieuan ab Howel, son of the above-named Rhys ab Einion.

<p>a 3rd son. Goronwy, = Eleanor, d. and <i>jure</i> heiress of <i>uxoris</i> of Robert Pules- Gwyn- ton of Gwynfryn fryn. See and of Emral. <i>ante</i>, p. 280.</p>	<p>b 1st son. Howel = Angharad, Fychan v d. of Lly- of Bron welyn ab y Foel. Howel.</p>	<p>c 2nd son. Rhys of = Gwerfil, Chwilog. d. of Rhys Gethin.</p>	<p>d </p>
<p>4th son. Madog ab Ieuan. = Gwerfil, d. of Rhys ab Tudor ab Goronwy. See p. 292. v</p>			
<p>John of Gwyn- = Annest, d. and heir of Gruffydd ab Llywelyn ab Gruffydd of fryn. Castellmarch in Lleyrn; descended from Meirion Goch of Lleyrn. <i>Argent</i>, a chev. inter three horses' heads erased <i>sable</i>.</p>			
<p>Gruffydd of = Margaret, or Marsley, dau. of Ieuan Llwyd ab Gruffydd ab Gwynfryn. Goronwy ab Howel of Llanfair Fechan.</p>			
<p>3rd son. Thomas Wynn of = Lowri, d. of William ab Mad- Pen y Berth. og Fychan of Llwyn Dyrys.</p>	<p>1st son Richard¹ ab Gruffydd of Gwynfryn.</p>	<p>2nd son. William of Plás Gwyn Abererch.</p>	
<p>2nd son. David Lloyd. He had Hendreveinws. =</p>	<p>1st son. John Wynn of Pen y Berth.² See p. 281.</p>		
<p>e</p>			

¹ He was ancestor of John Wynn of Gwynfryn in Llanystyndwy, ab Owain ab John ab Richard ab John, son of the above-named Richard ab Gruffydd. Mary, the eldest daughter and co-heir of the last John Wynn of Gwynfryn, had this estate, which she conveyed to her husband, David Ellis of Bodychan. (See "Bodychan" at a future page.)

² He was the father, by his wife Catharine, daughter of Robert ab Llywelyn of Castellmarch in Lleyrn (see p. 281), of Gruffydd Wynn, father of John Wynn, father of Gruffydd Wynn of Pen y Berth, who was churchwarden of Crûgieith in 1692, and married Margaret, sister and sole heiress of Owain Ellis of Ystymlyn, ab Owain Ellis ab Ellis Ellis ab Owain Ellis, *ob.* 1622, ab Ellis, *ob.* 1597, ab Cadwaladr ab Thomas ab Rhys ab Howel ab Rhys ab Howel Fychan of Bron y Foel, Ystymlyn. By his wife Margaret, the heiress of Ystymlyn, Gruffydd Wynne had a son, Ellis Wynne of Ystymlyn, who was buried at Crûgieith, 18th May 1718; and, according to the Crûgieith Register, this Ellis was the eldest son of Gruffyth Wynne, "Elizeus Wynne, filius primo Genitus Griffini Wynne, de Stymllyn, Armigeri, et Margaretæ uxoris ejus, Baptizatus fuitdie Aprilis, 1675", and the following inscription is on his tombstone, "Here Lyeth Ellis Wynne, Barrister-at-Law, eldest son of Griffith Wynne of Ystymlyn, Esq., and Margaret his wife." He was father of Ellis Wynne of Ystymlyn, buried Dec. 7th, 1759, who married Margaret Moyn, daughter of Capt. S. Wynne and Catharine his wife, daughter of John Rowlands of Nane, by whom he had a daughter, Frances Montague, who was buried May 14th, 1760. Mrs. Margaret Wynne married secondly, Nov. 21st, 1767,

^e
 William Lloyd of Hendreveisws. = Catharine.
 Thomas Lloyd of Hendreveisws, n. 1621, ob. 1715. = Catharine, n. 1647, ob. 1733.
 William Lloyd = Elizabeth, d. of Saython, or Saethon, of Saethon, descended from Trahaiarn Goch of Lley (azure, a chevron inter three dolphins naiant embowed argent). She surrendered the property, being then a widow, to her son, Thomas Lloyd, in 1733.
 Thomas Lloyd of Hendreveisws. = Anne Lloyd, ux. Gruffydd.
 Thomas Lloyd of Hendreveisws, ob. s. p. Margaret, or Mary, heiress of Hendreveisws. = Rev. Evan Ellis of Llan-drillo yn Rhôs, n. 1728, ob. 1816.
 Mary Ellis, heiress of Hendreveisws. = Rev. Edward Owen. See vol. iv, p. 284-289.

VAUGHAN OF TALHENBONT.

Madog of Talhenbont, fourth son of Ieuan ab Einion ab Gruffydd of Bron y Foel. See p. 291. = Gwenhwyfar, d. and heir of Rhys ab Tudor ab Goronwy ab Ednyfed Fychan. See vol. ii, "Tregayan".
 Howel of Talhenbont. = Erddylad, dau. of the Baron Howel Coetmore. See vol. iv.
 Gruffydd of Talhenbont. = Lowri, d. of David ab Rhys ab Ieuan, Baron of Cymer, in Edeyrnion. Madog, ancestor of the Wynnes of Peniarth and the Bodvels of Bodvel. Rhys of Abercain, ancestor of the Vaughans of Abercain and the Prydderchs of Tref Gayan.
 Robert Fychan of Talhenbont. = Lowri, d. of Hugh Conwy of Llys Bryn Eurin ab Robin ab Gruffydd Goch, Lord of Rhôs. Or, a griffon gules.

The above-named Robert Vychan, or Vaughan, by his wife Lowri, had issue ten sons and four daughters—

- I. Gruffydd Vaughan, of whom presently.
- II. Hugh, who married Elizabeth, daughter of Madog ab Llywelyn ab Morgan of Edeirnion.

Ambrose Lewys of Beaumaris, Gent., who died in 1792, and she was buried at Crûgieith, Dec. 5th, 1799. She sold Ystymlyn to Humphrey Jones, Solicitor, of Machynlleth.

III. John of Tryfan, who married Margaret, daughter of Ieuan ab John ab Mareddydd, of the family of Neigwl Uchaf.

IV. Ieuan, who married, first, Elin, daughter of Ieuan Carreg ab John Carreg of Carreg (*azure*, a chevron inter three dolphins naiant embowed *argent*), and secondly he married Isabel, daughter of Thomas Gruffydd of Pen y Berth.

V. Henry, who married Elizabeth Johnson of Beaumaris.

VI. Thomas Vaughan of Nyffryn, who married Catharine, daughter of Gruffydd ab John ab Gruffydd of Cefn Amwlch in Lleyn (*azure*, a chevron inter three dolphins naiant embowed *argent*), by whom he had issue two sons, Robert Vaughan of Plâs Hên, and Richard Vaughan, Bishop of Bangor, Chester, and London, who died in 1607, and whose daughter Dorothy was the wife of..... Bishop of Norwich.

VII. Rhys, who married Magdalene, daughter of William Glyn of Pwllheli.

VIII. David, married in Llanbadarn; IX, Rhydderch, *ob. s. p.*; and X, Morgan, who died in the service of the Earl of Denbigh.

I. Mabel, ux. Rhys Wynn ab Robert of Gwernengay.

II. Alice, ux. Robert Gruffydd of Gwynfryn. (P. 291.)

III. Elizabeth, ux. David ab Rhys ab Robert of Tal y Cafn.

IV. Lowri, ux. Gruffydd Lewys of Chwilog.

Gruffydd Vaughan of Talhenbont married Elizabeth, daughter of Owen ab John ab Mareddydd of Ystym Cegid, formerly called Cefn y Fan (*vert*, three eagles displayed in fess *or*), by whom he had issue—

I. Robert Vaughan, of whom presently.

II. Richard Gruffydd of Glandwyfor.

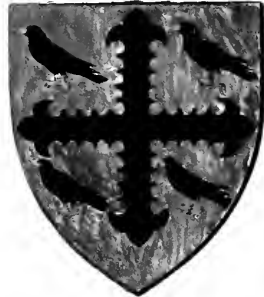
III. William; IV, John; V, Robert; VI, Edward; VII, Humphrey, parson of Llanystyndwy.

I. Elizabeth, ux. Rowland ab Robert of Mellteyrn.

II. Janet, ux. Gruffydd Madryn of Madryn.

Robert Vaughan of Talhenbont. He married Lowri,

daughter of Hugh ab John ab Madog Bodvel, by whom he had a son and heir,—Richard Vaughan of Plâs Hên, co. Meirionedd, whose only daughter and heir, Anne, was heiress of Plâs Hên, and married William Vaughan of Cors y Gedol, Esq., whose line is now represented by the Lord Mostyn. (See vol. iv, pp. 153, 384.)



GRIFFITH OF GARN IN HENLLAN PARISH.

(*Cae Cyriog MS.*; *Harl. MS.*, 1969 and 1971.)

Ieuan ab Llywelyn Fychan ab Llywelyn, second son of	—Anne, d. of Rhys
Ieuan ab David of Copa'r Goleuni, ab Cynwrig ab	ab Cynwrig ab
Ieuan ab Gruffydd ab Madog Ddû of Copa'r Goleuni	Rotpert.
in Tegeingl (pali of six, <i>argent and sable</i>). See p. 244,	See p. 297.
and vol. iv, p. 99.	

Gruffydd ab Ieuan of Lleweni Isaf — 2nd wife, Alice, d. of John Owen of Llansaintffraid.

Thomas ab Gruffydd. See p. 298.

Edward Griffith of Garn. — Frances, d. of Gawen Goodman of Ruthin.
Vol. iv, 187.

Thomas Griffith of Garn.

Edward Griffith of Garn, living 1643.¹ — Frances, married c. 1621.

| a

| b

¹ As appears from a stone let into the wall of the part still standing of the old house which was burnt down in 1738, with the letters E F. In vol. iv, p. 374, it is stated that the daughter and heiress of David Morris, D.D., Vicar of Abergele and Bettws yn Rhos, married Edward Griffith of Henllan parish, Barrister-at-Law, who is styled in Harleian MS. 1971, f. 72, of Plâs Newydd or Henllan.

<p>^a Robert Griffith of Garn, married 13th April 1642.</p>	<p>— Jane, d. and heiress of John Prichard of Cwybr, in the parish of Rhuddlan.</p>	<p>^b Ellen, ux. Captain Charles Chambers of Plás Chambers. Married c. 1640; ob. Dec. 1652. See <i>Cwtta</i>, p. 210.</p>
<hr/>		
<p>John Griffith of Garn and Cwybr; ob. 1685.</p>	<p>— Mary, eldest d. of Ffoulk Myddleton of Gwaunynog, co. Denbigh, Esq. (<i>argent</i>, on a bend <i>vert</i>, three wolf's heads erased of the field); ob. 1711.</p>	<p>Maria, ob. 1685.</p>
<hr/>		
<p>Edward Griffith of Garn; buried at Conwy 13th October 1700.</p>	<p>— Margaret, d. of Holland Williams of Aberconwy, and Jane his wife, d. of Edward Edwards of Llwyn Dû. Holland and Jane were married 2nd May 1692.</p>	<p>Elizabeth Frances. Jane, ux. ... Bennet. Lucy, ux. ... Hozier.</p>
<hr/>		
<p>John Griffith of Garn; born Jan. 1695. He rebuilt Garn in 1739, after it had been burnt down, and died suddenly at Shrewsbury, about April in 1758, and was buried in the vault of the Owens of Brogyntyn in Old St. Chad's in that town.</p>	<p>— Mary, d. of John Davies of Tresi-llan Colfryn, co. Montgomery; married 1723; buried at Henllan, 1740.</p>	<p>Edward, ob. <i>inf.</i> 1693. Edward, b. 1697, Minister of Ysptyty. Buried at Conwy, 1732; aged 34. Jane, ux. Cadwaladr Wynne of Voelas, c. 1716. Mary, born 1700.</p>
<hr/>		
<p>John Griffith of Garn, born 11th April 1737; ob. 30th March 1791; buried at Henllan.</p>	<p>— Jane, d. of John Hughes of Weeg, co. Caernarvon, and Caer Berllan, in Llanrwst, co. Denbigh. Married in 1762; ob. at Denbigh, 1811.</p>	
<hr/>		
<p>John Wynne Griffith of Garn; born 1st April 1763, at Weeg; M.P. for Denbigh Boroughs, Colonel of the Denbighshire Local Militia, and Chairman of the Quarter Sessions for co. Denbigh. Ob. 16th June 1834.</p>	<p>— Jane, d. of Robert Wynne of Garthmeilio, Cwm Mein, and Plás Newydd, now called Plás Heaton, and Mary his wife, d. and heiress of Humphrey Roberts of Bryn y Neuadd, co. Caernarvon. Married 16th February 1785; ob. 8th March 1814. <i>Argent</i>, six bees ppr. 3, 2, 1.</p>	

The above-named John Wynne Griffith, Esq., by Jane his wife, had issue nine sons and four daughters—

I. John Wynne Griffith, *n.* 1786. Ensign 2nd Regiment of Infantry; died of the plague at Gibraltar, 22nd October 1804.

II. Robert Griffith, *n.* 1787. Clerk; ob. April 1818.

III. Thomas, *n.* 1788. Lieutenant 20th Bengal Native Infantry; died at Barrackpore, 13th August 1813.

IV. George, who succeeded to the estates, of whom presently.

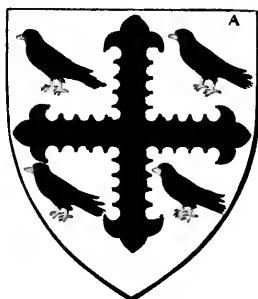
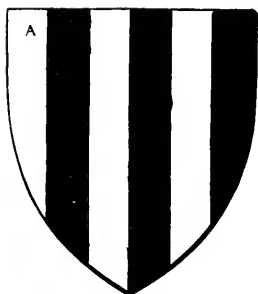
v. Edward Humphrey Griffith, *n.* 1792, *ob.* 1872, built a new house called Plâs Newydd, and was buried at Trefnant. He married Maria, daughter of William Parry of Ty Newydd, by whom he had issue, besides a daughter, Charlotte Eliza, one son, Edward Wynne Griffith, *n.* 1837, who married, in 1871, Emma Frances Marianne, daughter of Park, of Ince Hall, co. Chester, Esq., by whom he had issue,—1, Edward Waldegrave, *n.* 1871 ; and 2, Humphrey James, *n.* 1872, *ob.* 1873 ; and one daughter, Frances, *n.* 1874.

vi. Charles, *n.* 1794, *ob.* 1797 ; vii. Richard Augustus, Clerk, *ob.* 1831, *s. p.* ; viii. Frederick, Rector of Llangar, co. Meirionydd, *ob.* 1838, *s. p.* ; ix. William Henry, Barrister-at-law, *ob.* 1836, *s. p.*

Of the four daughters, the third, Harriet, alone, who was born in 1801 and died in 1859, married, and had issue. She became the wife of John Price of Llanrhaiadr Hall, in Ceinmeirch, Esq., who died 1872, and by whom she had issue six children, the eldest of whom, John Griffith Price, who was born in 1828, was Major in the 2nd Dragoon Guards, and died *s. p.* at Lucknow, 12th May 1858. The second son, Robert Wynne Price, who was born in 1830, was Captain in the 15th Regiment, married Laura Fitzroy, daughter of Mr. Cartwright, the eminent dentist, of The Hazels, co. Kent, and died, *s. p.* 1879. Their two daughters, Harriet Jane and Anne Eliza, are unmarried.

George Griffith of Garn, *n.* 1790, *ob.* 1877, married, 20th September 1836, Charlotte Maria, daughter of John Douglas of Gyrn Castle, co. Flint, Esq., which lady died 28th December 1842, by whom he had issue, besides two sons, who died infants, a son and heir—

William Douglas Wynne Griffith of Garn, *n.* 1840 ; married, January 1872, Jessie, youngest daughter of John Heaton of Plâs Heaton, Esq., and the Hon. Anne Elizabeth his wife, daughter of John, Lord Henniker, by whom he has issue three sons,—1, John Douglas Wynne, *n.* 1874 ; 2, George Heaton, *n.* 1879 ; and Goronwy Robert, *n.* 1881 ; and three daughters,—Jessie Charlotte, *n.* 1873 ; Anne Eliza, *n.* 1879 ; and Gwladys Ermine, *n.* 1885.



GRIFFITH OF PENGWERN.

(*Harl. MS. 1969 and 1971.*)

Llywelyn Fychan ab Llywelyn, second son of Ieuan ab David of Copa'r Goleuni, ab Cynwrig ab Ieuan ab Gruffydd ab Madog Ddû of Copa'r Goleuni (see p. 294, and vol. iv, p. 99), married Janet, daughter of Dafydd (or Ieuan ab Davydd) ab Ieuan ab Ithel Vychan of Llan-eurgain, by whom he had two sons and three daughters—

I. Ieuan ab Llywelyn Fychan, of whom presently; II, Howel.

I. Angharad, ux. Ieuan ab Dafydd Llwyd ab Gruffydd; II, ux. Rhys ab Cwnws; III, ux. Thomas ab Llywelyn ab Rhys Llwyd.

Ieuan ab Llywelyn of Lleweni Isaf, married Agnes (or Anne), daughter of Rhys ab Cynwrig ab Rotpert ab Iorwerth ab Rhirid ab Madog ab Ednowain Bendew (*argent*, a chevron inter three boar's heads coupéd *sable*, langued *gules*), by whom he had issue seven sons and one daughter, Catharine, ux. John ab Benet ab Dafydd—

I. Gruffith ab Ieuan of Lleweni Isaf, of whom presently.

II. David Lloyd, married Elen, daughter of Robert of Twysog in the parish of Henllan, second son of Ieuan ab Tudor ab Gruffydd Llwyd of Berain. (See vol. iv, p. 343.)

III. Thomas, married Margaret, daughter of Rhys ab Benet of Bodelwyddan.

IV. Ieuan ; v, Hugh ; VI, Robert.

VII. Sir Rhys ab Ieuan of Dinmeirehion, married Margaret, daughter of John ab Gruffydd ab Dafydd ab Ithel Vychan.

Gruffydd ab Ieuan of Lleweni Isaf, married twice. By his *second* wife, Alice, daughter of John Owen of Llan-santffraid, he had issue three sons and two daughters—

I. Edward Griffith, who *ob. s. p.*, and conveyed his lands to Sir Peter Mutton of Llanereh, Knt., his sister's son.

II. Thomas Griffith, ancestor of the Griffiths of Garn in Henllan parish. (See p. 294.)

III. John Griffith, who by Susan his wife, daughter of William Roane of Bristol, had one son, William Griffith, and one daughter, Mary, ux. Piers Mostyn of Celstryn.

I. Anne, ux. first, John Mutton, and secondly, John Conway.

II. Lowry, ux. John Panton of Henllan.

Gruffydd ab Ieuan of Lleweni Isaf, married, first, Janet, daughter of Richard ab Howel ab Ieuan Fychan, Lord of Mostyn (see vol. iv, p. 149), by whom he had issue, besides two daughters, Catharine, ux. John ab Lewys ab Tudor ab Ieuan, and Alice, ux. David Lloyd ab Rhys, two sons—

I. Lewys ab Gruffydd, who by Agnes his wife, daughter of John ab Owen ab John ab Robin ab Gruffydd Goch, had an only daughter and heiress, Catharine, who married, first, Thomas Salusbury of Flint, and secondly, Robert Mostyn.

II. Robert Griffith, *jure uxoris* of Pengwern, *ob.* 1609, aged 92.¹ He married Alice Wen, daughter and heiress of Hugh ab Edward ab Howel ab Jenkyn ab Davydd Crach ab Madoe ab Gronow ab Cynwrie ab Iddon ab Iorwerth ab Edryd ab Enathan, of Pengwern, to Marchudd. By this lady, who died 4th February 1595, he had issue two sons—

I. Edward Griffith, who by his wife, daughter of

¹ See Peter Roberts' *Diary*, p. 11.

Robert Wyn ab John ab Rhys of Wickwar, had issue one son, John Edward, *ob. s. p.*, and one daughter, Margaret, who married in 1639 Robert Salusbury of Galt Vaenan. (See p. 99.)

II. Ieuan Griffith of Pengwern, *ob.* 1616. He married Ellen, daughter of Edward Williams of Aberconwy, and sister of John Williams, Bishop of Lincoln, Lord Keeper, and Archbishop of York. She married, secondly, in 1623, Sir Peter Mutton of Llanerch, Knt. By this lady, who died at Plâs Isaf in 1643, Ieuan Griffith had issue three sons, Robert and John, twins, and Thomas.

Robert Griffith of Pengwern, born 1612, *ob.* 1659. He built Pengwern Hall in 1636, but, according to a memorandum preserved at Pengwern, the house was built by his mother, Ellen, sister of Archbishop Williams, for her use. He married Mary, daughter and heiress of John Price of Giler, by whom he had, besides four sons who died *s. p.*, three daughters, of whom Anne, the second, married John Lloyd, third son of John Lloyd of Wickwar, by Jane his wife, third daughter of Evan Lloyd of Cefn, by whom she had a son and heir—

Evan Lloyd of Pengwern, who married Lucy Paget, the daughter of a London merchant, and by her, who was buried in St. Asaph Cathedral in 1742, he had an only daughter—

Anna Maria, heiress of Pengwern. She married Sir Edward Lloyd, *jure uxoris* of Pengwern, and, by purchase, of Berthlloyd, in the parish of Llanidloes, and of Pwll Halawg, co. Flint. Created a baronet, August 22nd, 1778. He married, secondly, Amelia, daughter of Sir William Yonge of Escott, co. Devon, Bart. He was the second son of John Lloyd of Pontruffydd (see p. 300). He died at Pengwern May 26, 1795, aged 85 years and six months. He was eleven years Under-Secretary at War, under the late Sir William Yonge, Bart., afterwards under Lord Holland and Lord Barrington, which office he held some years. Thenceforward he was Secretary at War for Scotland. He served the office of High Sheriff for the several counties of Flint, Meirionedd, Denbigh, and Montgomery.



LLOYD OF FFOREST, PONTRUFFYDD, AND
PENGWERN.

David Lloyd of Fforest, ab John Lloyd ab William Lloyd ab David Lloyd of Fforest, third son of Mareddydd ab Goronwy ab Gruffydd Gethin ab Dafydd Llwyd ab Ednyfed ab Tudyr ab Dwywg ab Gwilym ab Rhys ab Edryd ab Jonathan ab Japhet ab Carwed ab Marchudd ab Cynan, Chief of one of the Noble Tribes of Gwynedd, and Lord of Uwch Dulas, Abergeleu, and Bryn Ffanigl. *Gules*, a Saracen's head erased at the neck ppr. wreathed *argent* and *sable*.

John Lloyd of Pontruffydd, = Rebecca, d. and heiress of William Owen of which place he purchased from John Madocks, Esq., of that place, *cir.* 1710. See Fron Iw. Pentref Gwyddel, and Elizabeth his wife, d. and co-heir of Robert Wynne of Plâs Isaf, in Edeyrnion, descended from Owain Brogyntyn and Catharine his wife, d. of John Lloyd of Rhagad, descended from Osborn Wyddel.

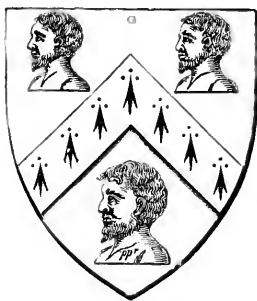
1	2
William = Frances, d. and heir of Lloyd of Bell Jones of Plâs of Mawr, co. Flint, by Pont- Catharine his wife, d. of ruffydd. Robert Conway of Pwll y Crochan. ¹	Sir Edward Lloyd, <i>jure</i> <i>uxoris</i> of Pengwern, created a Baronet Aug. 22nd, 1778, with rever- sion to his nephew, Bell Lloyd, should he have no male issue. See p. 299.
	Margaret, ux. Josiah Mor- rall of Plâs Iolyn and Cil Hendref. Buried at St. Asaph, 1766.

| a

¹ "Robert Conway of Pwll y Crochan (by his wife Ellen, daughter of William Hookes of Conway), was son of Davydd Llwyd (by his wife Catharine, daughter of Hugh ab William of Graianllyn), son of Reignallt Conway, son of Hugh Conway ab Robin ab Gruffydd Goch, Lord of Rhos and Rhuvoniog."—*Harl. MS.* 1969, p. 313.

^a
 Bell Lloyd of Pontruffydd, and *jure uxoris* of Bodfach, etc., High Sheriff for co. Montgomery, 1784; *ob.* 1788. = Anne, d. and heir of Edward Pryce of Bodfach, Glanmeheli, and Boltebrook, Esq. See vol. iv, p. 410.

1	2	3	4	5	
Sir Edward Pryce Lloyd, second Baronet. Created Baron Mostyn in 1801. <i>Ob.</i> 1854. See Burke's <i>Peerage</i> .	Bell.	Gruffydd.	Cynwrig.	Llywelyn.	Frances, ux. Thomas Mostyn Edwards of Cilcain Hall; married at Bodfari 15th April 1784. See vol. iv, p. 327.



ANWYL OF GARTH GARMON.

Ieuan ab Rhys ab Gruffydd Llwyd of Kinmael. See vol. iv, p. 345.

David Anwyl of Garth Garmon.

Robert Anwyl. = Elizabeth, dau. of Sir Robert Price ab Maredydd ab Rhys of Plás Iolyn. See vol. iv.

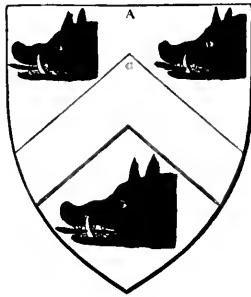
Thomas Anwyl. = Elizabeth, d. of William ab Ieuan Llwyd of Llansannan.

William Anwyl. = Grace, d. of Cadwaladr Wynne of Voelas, Esq.

Rhys Anwyl. = Alice, d. of John Ellis of ...¹

William Anwyl of Garth Garmon. = Margaret, d. of John Lloyd of Gwrych. See *post*.

¹ "John Ellis, son of Moses and Catharine Ellis, grandson of John Lloyd of Gwrych, first mate of the *Fort George*, Indiaman, was drowned at sea in sight of the home he was born in, 8th August 1733, aged 31."—*Abergele Register*.



LLOYD OF WICKWAR, OR WIGFAIR.

(*Harl. MS.* 1969, 1977; *Add. MS.* 9865; Transcripts by JOSEPH MORRIS from the Pedigrees of JOHN SALUSBURY of Erbis-tock; *Cwta Cyfarwydd* of PETER ROBERTS, etc.)

Rhys ab Einion ab Madoc ab Bleddyn (whose sister Eva was ux. Mered-ydd ab Bleddyn, Prince of Powys) ab Bledrws, third son of Ednowain Bendew, Lord of Tegeingl, Chief of one of the Fifteen Noble Tribes of Gwynedd, by his wife Gwervyl, d. of Lluddoccaf ab Tudor Trevor, Chief of the Noble Tribe of the Marches, Prince of Hereford and Gloucester. *Argent*, a chevron *gules*, inter three boar's heads couped *sable*, for Bledrws ab Ednowain.

Ithel ab Rhys. = Alice (or Mallt), d. of Gruffydd ab Rhys of Llanddewi.

Tudyr = Nest, d. of Tudyr ab Gronow ab Bleddyn ab Cynwric ab Ithel
ab Llywd ab Cadwgan ab Llywarch Vychan ab Llywarch Holbwrch,
Ithel. Lord of Meriadoc. *Vert*, a stag trippant *argent*, attired and un-
guled *or*.

Gruffydd = Mallt (or Jonet), d. of Llewelyn ab Bleddyn of Pant Llwyd (Pant
ab Tudyr. y Llongdy.—J. M.). (The order of these two marriages is
reversed by Joseph Morris.)

Davydd ab = Margaret, d. and heir of Davydd ab Llewelyn ab Tudyr ab
Gruffydd Davydd ab Cynan ab Cynwric ab Cynwric ab Gwgan ab
of Idnerth ab Edryd ab Jonathan ab Japhet ab Carwed ab
Wickwar. Marchudd, Chief of one of the Noble Tribes of Gwynedd.
Gules, a Saracen's head erased ppr. wreathed about the
temples *argent* and *sable*.

<p>1st, Gwen, d. of Sir Gruffydd ab Einion, Par.-son of Llannevydd, s. p.</p> <p>.....</p> <p>Davydd Hynav, a natural son of Rhys ab Davydd, by his second wife Mallt, with whom he cohabited for seven years before the death of his first wife Gwen, by whom he had also a natural dau. named Catharine. <i>Harl. MS.</i> 1969.</p>	<p> ^a</p> <p>Rhys ab Davydd.</p> <p>.....</p> <p>Catharine, d. and h. of William Llwyd of Havod y Maidd in Cerrig y Drudion, ab Robert ab Maredydd ab Tudor ab Howel ab Cynwric Vychan, descended from Marchweithain. <i>Gules</i>, a lion rampant <i>argent</i>, armed and langued <i>azure</i>.</p>	<p>2nd, Mallt, d. of Ieuan ab Rhys ab Gronow ab Cynwric ab Bledwyn Llwyd of Havod Unos, descended from Hedd Moelwynog, Chief of One of the 15 Noble Tribes of Gwynedd. <i>Sable</i>, a hart <i>argent</i>, attired and unguled <i>or</i>.</p>
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<p> 1 </p> <p>Ieuan Lloyd = Margaret, d. of Wickwar, <i>ob.</i> 1610. John ...</p> <p>3. Thomas.</p> <p>4. Gruffydd.</p> <p>1. Margaret.</p>	<p> 2</p> <p>David Lloyd = Alice, d. of Gruffydd ab Ieuan ab of Vaenol. See p. 306. Llywelyn Vychan, a poetess, descended from Edwin ab Goronwy, Prince of Tegeingl.</p>
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The above-named Ieuan Lloyd had issue by his wife Margaret, besides a daughter, Elizabeth, who died a widow in 1644, three sons :—

- I. John Lloyd, of whom presently.
- II. Robert Lloyd, Vicar of Wrexham, with several other preferments, *ob.* 1640 (see p. 306).
- III. David Lloyd, married Alice, daughter of David ab Robert, burgess and mercer, of Denbigh, by whom he had issue three sons—John, William, and Robert.

John Lloyd of Wickwar,¹ burgess and recorder of Denbigh, *ob.* 1618. He married Alice, daughter and heiress of Robert ab John Wyn ab Ieuan ab Rhys of Bryn Cynwric, who died in 1625 (see vol. iv). She was buried Jan. 11th, 1625-6. By her he had issue four sons and five daughters :—

- I. Edward Lloyd, of whom presently.

¹ "Primo die Maii, 1617, John Lloyd of Wickwer, gentleman, being a clerke attending his Ma'ties Counsell of the Marches, and one of the Attornies of the Great Sessions, was admitted 'a burgess of the town of Denbigh', in consideration that he hath been always willinge and reddie to defend the state of this town."—*A. and M. Denbigh*, p. 108.

II. John Lloyd, mercer at Denbigh. Party to a deed with his wife, Anne, 4th Oct. 1618, and 6 April 1631.

III. Robert Lloyd, married Elizabeth, daughter of David Wynne of Llangynhafal.

IV. Ffoulke Lloyd, married Elizabeth, daughter of John Lloyd, Marshal.

I. Margaret, ux. John Williams of Carwed Fynydd, Proctor of the Consistory Court of St. Asaph.

II. Elizabeth, ux. John ab Richard ab Piers of Cwybr, in the parish of Henllan, *ob.* 1637, by whom she had a daughter and heir, Jane, who married Edward Griffith of Garn, in the parish of Henllan, to whom she carried the estate.

III. Anne, ux. John Ffoulkes of Vaenol.

IV. Catharine, ux. Thomas Burchinshaw ab John Burchinshaw of Arllwyd, in Llansannan.

V. Mary, ux. Thomas Price of Pwll Gwyn.

Edward Lloyd of Wickwar, Notary Public, Proctor of the Consistory Court of Chester, *ob.* 1615 *v. p.*, and was interred at Whitchurch (Eglwys Wen). He married Catharine, daughter of Cadwaladr Wynne of Hafod y Maidd, by Elliw his wife, daughter of Cadwaladr Price of Rhiwlas, ab Robert ab Rhys ab Mareddydd, by whom he had issue three sons and three daughters—

I. John Lloyd of Wickwar, “the Attorney” (P. Roberts’s *Diary*), who married, Jan. 19th, 1618-9, Jane, third daughter of Evan Lloyd of Cefn, in Meriadog. She died 26th July 1661.

II. David Lloyd of Tyrddin, who married Dorothy, *ob.* 1671, daughter of Edward Wynn of Ystrad and Llwyn (see vol. iii), by whom he had a son, Edward Lloyd, who married Elizabeth, daughter of Sir Henry Cornish, Knt., Alderman of London, who was beheaded 2 James II, by whom he had issue four sons, who all died *s. p.*—1, Edward, *ob.* 1776; 2, Thomas, who died at Fort Marlborough in Sumatra in 1715, aged 33; 3, Henry; and 4, Ellis; and six daughters, who all died *s. p.*, of whom Grace, the eldest, married John Chambres of Plâs Chambres, in Henllan parish, *ob. s. p.*

III. Robert Lloyd, who died at Naples, *s. p.*

I. Alice, ux. John Lloyd of Berth, in Llanbedr Dyffryn Clwyd (see vol. iv).

II. Dorothy, ux. Ellis Lloyd of Rhanhir, in Llangerniew.

III. Elin, ux. Hugh Ffoulkes of Llechryd in Llan Nefydd, *ob.* 1686, *æt.* 78.

The above-named John Lloyd of Wickwar, by his wife Jane had issue eight sons—1, Evan Lloyd, of whom presently ; 2, Ithel ; 3, Thomas of London ; 4, John ; 5, Edward ; 6, Owen ; 7, Robert ; and 8, David ; and six daughters—1, Catharine, ux. John Salusbury of Dinorben ; 2, Anne, ux. John Vaughan of the Lodge ; 3, Jane ; 4, Sydney ; 5, Mary, ux. Richard Lloyd of Llanynys ; and 6, Elizabeth, ux. Henry Hughes of Pentref.

Evan Lloyd of Wickwar, *n.* 1623, married Dorothy, daughter of William Wynne of Melai, Esq., Colonel in the Army (see “Rhûg”), by whom he had a son and heir—

John Lloyd of Wickwar, *n.* 1653, *ob.* 1680, who married Margaret, daughter of Howel Lloyd of Croes Iocyn, by whom he had, besides two sons, John, *ob.* 1715, *æt.* 37, and Thomas, *ob.* 1715, *æt.* 34, and two daughters : 1, Susannah, *n.* 1678, *ob.* 1750 ; 2, Margaret, ux. John Vaughan of Caer Gai, Esq., whose daughter and heir sold Caer Gai to Sir Watkin Williams Wynn, Bart., of Wynnstay, a son and heir—

Howel Lloyd of Wickwar, *ob.* 1729, *æt.* 48, who married Phœbe, daughter and heir of Hêdd Lloyd of Hafod Unos in Llangerniew, Esq., *ob.* 1760, by his wife Mary, daughter of Thomas Lloyd of Halchdyn, Esq., by whom he had issue four sons and two daughters—

I. John Lloyd, of whom presently.

II. Howel Lloyd of Hafod Unos and Wickwar, who succeeded his brother John. He married Dorothea, daughter of Benjamin Conway, Clerk, Warden of Christ's Hospital in Ruthin. (See “Hafod Unos”, vol. iv.)

III. Hêdd, living in 1774, Clerk, of Hope, Rector of Bodfari, and Halkin, co. Flint, and afterwards of Bagillt Hall. He married Margaret Wicksted of Whitechurch, co. Salop.

iv. Hugh Lloyd, vicar of Mold,¹ who married Lucy, daughter of Richard Lloyd of Llanynys, by whom he had a daughter, Catharine Lloyd.

i. Mary, who lived at Plâs Côch in Llanychan, *ob. s. p.*

ii. Ursula, ux. Hugh Lloyd of Berth in Llanbedr Dyffryn Clwyd, Esq. (See vol. iv.)

John Lloyd of Hafod Unos and Wickwar, *ob.* 1746-7. He married, first, Barbara, daughter of John Wynne of Garthmeilio, and Plâs Newydd, now called Plâs Heaton, by whom he had issue one son, Hêdd, *ob. infans*, 1748. He married, secondly, Susannah, daughter of Whitehall of Broughton (see vol. iii), by whom he had no issue, and was succeeded by his brother. (See "Havod Unos", vol. iv, 387.)

LLOYD OF VAENOL, ST. ASAPH.

David Lloyd of Vaenol, ab Rhys ab David=Alice, a poetess, d. of Gruffydd of Wickwar, elder brother of Ieuan Lloyd ab Ieuan ab Llywelyn Fychan; descended from Edwin. (see p. 300). Quarterly, 1st and 4th, *vert*, a stag trippant *arg.*, armed *or*; 2nd and 3rd, *arg.*, a chevron inter three boar's heads coupé *sable*. See vol. iv, p. 99.

<p>1 John Lloyd— of Vaenol, Registrar of St. Asaph. : John Lloyd, M.D.</p>	<p>Margaret, d. of Thomas Lloyd of Plâs Llangwy- van, in Dogveilin. See vol. iv.</p>	<p>2 Thomas Lloyd.</p>	<p>3 William Lloyd, Par- son of Llanrhaiaadr, Llanvechain, Llan- wrin, and Wrexham.²</p>
<p>4 Edward Lloyd, Proctor of the Consistory Court of St. Asaph; <i>ob.</i> 1638-9, aged 90.</p>			

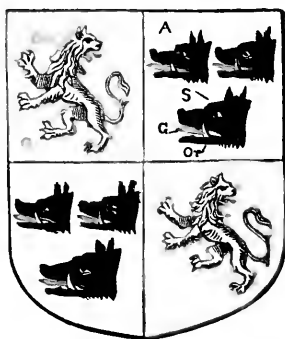
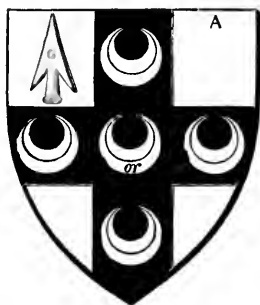
Anne Lloyd, sole heir.—John Price of Rhiwlas in Penllyn, Esq., ab Cad-
waladr Price ab John Wyn Price ab Cadwaladr
waladr Price ab Robert ab Rhys ab Mareddydd. See vol. iv,
married 1596; *ob.* 1608. "Plâs Iolyn".
Buried at Llanvor,
co. Meirionydd.

¹ Hugh Lloyd was Vicar of Llanasa' 1716, Mold 1717, Llangynhaval 1729, Prebendary of Meivod 1730.

² According to Joseph Morris. But, according to Randle Holmes, all these benefices were held by Robert Lloyd, second son of Ieuan Lloyd of Wickwar. (See p. 303.)

CAESERWYD IN LLANRHAIADR.

Piers or Peter ab Robert ab Harri ab John ab Robert
 ab Harri ab Piers ab John ab Piers ab John ab John.
 (*Vron Iw MS.* 23.)



THOMAS OF COED HELEN.

(Continued from p. 67.)

Thomas ab Rhydderch ab Rhys ab Gruffydd of Aberglasney, in Llangathan, married Maud, daughter of Jenkyn Lloyd Fychan of Pwll Dyfach (see p. 67), by whom he had issue, besides other children, a son and heir—

Sir William Thomas of Aberglasney, Knight Banneret and High Sheriff for co. Caermarthen in 1539, who married Jane, daughter of Sir William Herbert of Colebrook, Knight, by whom he had issue six sons:—1, Rhys Thomas of Coed Helen, of whom presently; 2, Bartholomew of Cemmes; 3, John; 4, Thomas; 5, James; and 6, George; and four daughters—1, Catharine, ux. William Morgan of Moddlescomb; 2, Elizabeth, ux. Thomas Bromwich of Herefordshire; 3, Dorothy, ux.

David ab Rhydderch ab Hywel of Llanymddyfri; and 4, Mary, ux. John Vychan of Tywyn Meirionydd.

Rhys Thomas of Coed Helen, co. Caernarvon, and of Tir Môn (Anglesey), was High Sheriff for Caernarvonshire in 1574. He married Jane, daughter of Sir John Puleston of Tir Môn and Hafod y Wern, Knight, by whom he had issue two sons and three daughters—

I. Captain Sir William Thomas, of whom presently.

II. John Thomas, who had Bryn Rhin in Caernarvonshire, and married Jane, daughter of Robert Gruffydd of Aber Dwyffri, by whom he had a son, William Bach, the father of John, who, by his wife Mary Gruffydd, had a son named William.

I. Gaynor; she married, first, Robert ab Hugh ab Rowland ab Hugh of Mathafarn, and secondly, she was the second wife of John Owen of Machynlleth, Esq. (See p. 105, and *Lewys Dwnn*, vol. i, and Addenda.)

II. Jane, ux. Hugh Gwyn of Bodwrda, ancestor of the Bodwrdas of Bodwrda, descended from Trahaiarn Goch of Lley. *Azure*, a chevron inter three dolphins naiant embowed *argent*.

III. Margaret, ux. John Gruffydd of Tref Arthur.

Captain Sir William Thomas of Coed Helen was slain in Flanders in the year 1586. He married Jane, daughter of William Gruffydd of Caernarvon, by whom he had three sons and four daughters—

I. Sir William, of whom presently.

II. Rhys Thomas, Parson of Aber and Aberffraw, *ob.* 1643.

III. Gruffydd Thomas, who, by his wife Margaret Arrowsmith, had, besides other children, a son and heir, William Thomas, Alderman of Caernarvon, who had issue three daughters, the eldest of whom married William Williams of Llandegwning, and Dorothy and Eleanor died *s. p.*

I. Elen, ux. Richard Foxwist.

II. Jane, ux. Hugh Lloyd Rosindale of Foxhall, or Ffoulk's Hall, in the parish of Henllan, near Denbigh.

III. Gaynor ; she married, first, Robert Gruffydd of Llanfair, and secondly, John Lloyd of Rhiw Goch in Trawsfynydd, descended from Llywarch ab Brân, Lord of Cwmwd Menai. *Argent*, a chevron *sable* inter three Cornish choughs ppr., each with a spot of *ermine* in its beak. (See p. 58.)

Sir William Thomas of Coed Helen, Knt., High Sheriff for co. Caernarvon in 1608, *ob.* 1653. He married Gaynor, daughter of Sir William Maurice of Cleneu, Knt., descended from Owain Gwynedd, Prince of North Wales (see "Brogyntyn", vol. iv), by whom he had issue four sons and three daughters—

1. John Thomas, the eldest son, was disinherited. He married Jane, daughter of Dr. Glynn, by whom he had issue one son, Richard, who died *s. p.*, and two daughters, Elizabeth, *ob. s. p.*, and Martha, who married John Rowlands, by whom she had an only daughter, Margaret, who was living in 1723, and married Robert ab Richard Owen, by whom she had three sons, John, Richard, and Owen.

II. William Thomas of Coed Helen, High Sheriff for Anglesey in 1679. He married Catharine, second daughter of Richard Parry of Pwll Halawg, Bishop of St. Asaph (see p. 212), by whom he had issue two sons, Richard and Gruffydd, who both died *s. p.*, and Margaret, who married, first,Tanad of Glantanad (see vol. iv, p. 199), and secondly, Sidney Bonner, by whom she had no issue.

III. Robert ab William Thomas, of whom presently.

IV. John Thomas of Aber, who married Jane Lloyd.

I. Elizabeth, ux. John ab.....

II. Catharine, ux. Ezekiel Williams, Trewd, by whom she had two sons, William and John.

III. Elen, ux. John Owen of Trefeilir, Esq. (See *post.*)

Robert ab William Thomas, the third son, married, daughter of Gwynn of Monachdy Mawr, in Cardiganshire, by whom he had a son and heir—

Joseph Thomas, who married Jane Blodwell, by whom

he had issue two sons—Rice Thomas, of whom presently, and John—and three daughters, Prudence, Mary, ux. William Williams, Parson of Newhirsch, and Elizabeth, ux. Henry Ellis, an attorney.

Rice Thomas, the eldest son, succeeded to Coed Helen, and was High Sheriff for Anglesey in 1720. He married Gaynor, daughter and heiress of Owain Wynn of Glâs-coed, relict of Maurice Williams of Dafod, by whom he had a son and heir—

William Thomas of Coed Helen, High Sheriff for Anglesey in 1747. He married, daughter of Thomas Wynne of Dyffryn Aled (see p. 317), descended from Marchudd ab Cynan, Lord of Uwch Dulas and Abergele (*gules*, a Saracen's head erased at the neck ppr., wreathed about the temples *argent* and *sable*), by whom he had a son and heir—

William Thomas of Coed Helen, who married Dorothy, daughter of Sir Thomas Wynn of Bodvëan, Bart.,¹ by whom he had a son and heir—

Rice Thomas of Coed Helen, High Sheriff for Anglesey in 1777, who married Margaret, youngest sister and sole heiress of Trevor Lloyd of Trevor Hall, Esq. (see vol. iv, p. 114), and had issue one son, Rice Thomas, *ob. s. p.*, and six daughters, of whom Elizabeth, the second daughter and co-heir, married Sir William Bulkeley Hughes of Plâs Côch and Bryn Dû, Knt.

¹ See Burke's *Peerage*, art. "Newborough".



HUGHES OF PLÂS CÔCH AND BRYNDŪ IN
ANGLESEY.

Llywarch ab Brân, Lord of Cwmwd Menai, who flourished in the twelfth century, bore *argent*, a chevron *ermine* (according to others, *sable*) inter three Cornish choughs ppr., each holding in its beak an *ermine* spot. This chieftain, who was the head of one of the Noble Tribes, married Rymel, daughter of Goronwy, son of Owain ab Edwyn, Prince of Tegeingl, by whom he had issue three sons—1, Llywarch Goch : 2, Iorwerth ab Llywarch of Porthamel, progenitor of the family of Porthamel, represented by the Bulkeleys of Porthamel ; the house of Rhosgolyn ; Prices of Bodowyr, represented by the FitzGerals of Bodowyr ; Wyuns of Mwsoglen ; house of Berw Uchaf, represented by Griffith of Carreg Lwyd, Trygarn, and Berw ; the houses of Plâs Gwyn, Bryn Celli, Carrog Wydrin, Gelli Llydan ; the Lloyds of Rhiw Goch in Trawsfynydd ; of Hendref Mur, co. Meirionydd ; of Maes y Neuadd ; of Bryn kir ; of Coed y Rhegyn ; of Cae Adda ; and the Owens of Trawsfynydd, co. Meirionydd : and 3, Cadwgan ab Llywarch.

Cadwgan ab Llywarch was of Porthamel, in the parish of Llanedwin, in Cwmwd Menai, as indicated by the designation “Gwely Cadwgan ab Llywarch”, in that locality, derived from his name, which Gwely was inherited by his descendant, Howel ab Gwyn, as co-heir, 26th Edward III. By Eva his wife, daughter of Einion ab

Seisyllt of Mathafarn and Lord of Cantref Meirion (see "Edeyrnion"), Cadwgan had two sons—

i. Iorwerth ab Cadwgan, of whom presently.

ii. Mareddydd ab Cadwgan of Bodorgan, whose only daughter and heiress, Eva, married Einion Sais ab Dafydd, Usher of the Palace of Sheen, *temp.* Henry V and Henry VI, descended from Cadafael yr Ynad, Judge of the Court of Powys, which at that time was held at Castell Dinas Brân. Cadafael bore *sable* on a chev. *argent* between three brands erect raguly *or*, inflamed ppr. a fleur-de-lys *gules*, inter two Cornish choughs respecting each other, also ppr. His descendant Einion acquired the appellation *Sais* by serving with the English in the wars of Henry V. By Eva his wife he had issue a son and heir, Heylin ab Einion of Bodorgan, living in 1645, who was the father of Llywelyn, the father of Meurig ab Llywelyn of Bodorgan, Esquire of the Body to Henry VII and Henry VIII, who, by Margaret his wife, daughter of Rowland ab Hywel of Caer Ceiliog, had (with three daughters and five younger sons)—1, Richard, his heir, ancestor of the Meyricks of Bodorgan; and 2, Rowland Meyrick, Bishop of Bangor in 1559, ancestor of the Meyricks of Goodrich Court, co. Hereford.

Iorwerth ab Cadwgan of Porthamel, the eldest son, married Jane, daughter of Mareddydd ab Rhys ab Mareddydd Hên, and had issue—

i. Llywelyn ab Iorwerth of Myfyrian, ancestor of the Prytherchs of Myfyrian, whose heiress married Piers Lloyd of Llugwy. (See vol. iv, p. 56, *note.*)

ii. Gwyn ab Iorwerth, of whom presently.

iii. Philip, ancestor of the Wynns of Llanedwin; Lloyds of Hênblas, represented by the Morgans of Hênblas; and William Lloyd, successively Bishop of St. Asaph, Lichfield, and Worcester.

iv. Adda, ancestor of the Lloyds of Plâs Bach and Meirion Heylin, and Williams of Trivet.

Gwyn ab Iorwerth, the second son of Iorwerth ab Cadwgan, was living on Tuesday, the morrow of the Feast of St. Hilary, 2nd Edward II, the date of a deed given

at "Rhosur" (Newborough), whereby, by the description of "Gwyn ab Iorwerth ab Cadwgan liber tenens de villa de Porthamel", he makes a grant of certain lands. He married Janet, daughter of Ieuan ab Cynwrig, descended from Marchudd, Lord of Uwch Dulas, by whom he had a son and heir—

Howel ab Gwyn, who was one of the jurors for taking the extent of the Cwmwd of Menai, at Rhosfaer, Monday in the second week of Lent, 26th Edward III, and, as appears by the same extent, then co-heir of Gwely Cadwgan ab Llywarch, in Porthamel. Howel ab Gwyn married Arddyn, daughter of Mareddydd Ddû ab Goronwy (he was party to a deed dated Tuesday, the morrow of the Feast of St. Hilary, 2nd Edward II), descended from Llywarch ab Brân, Lord of Cwmwd Menai (see vol. iv, p. 79), by whom he had a son and heir—

Ieuan ab Howel of Porthamel, living *circa* 1375, who married Annest, daughter of Howel ab Cynwrig of Llwydiarth ym Môn, by whom he had a son—

Madog ab Ieuan of Porthamel, living *circa* 1400, married Jane, daughter and heir of Dafydd ab Hwfa, descended from Llywarch ab Brân, by whom he was father of—

Ieuan ab Madog, witness of a grant of land to be held from the Feast of All Saints, 2 Edward IV (1462), and of a grant of lands in consideration of four marks to be paid on the Feast of All Saints, 4 Edward IV (1464). By a deed dated 12 Edward IV (1472), lands were granted him, by the designation of Ieuan ab Madog ab Ieuan ab Howel, free tenant of the Lord the King in the Vill of Porthamel, in the Court of Menai; and by his will, dated 10 Nov. 1482, he directs that he shall be buried in the church of Llanedwin. He married Maude, daughter of Madog, third son of Hwlkyn of Llys and Plâs Newydd in Porthamel, descended, through the house of Bodowyr, from Llywarch ab Brân, by whom he had a son and heir—

Llywelyn ab Ieuan of Porthamel Isaf, who was living 20th January, 18 Edward IV (1479), the date of letters

patent, dated at Caernarvon, of grant and appointment by Edward, Prince of Wales, of the office of Rhingill of the Cwmwd of Menai, to (among others), Llywelyn ab Ieuan ab Madog. He was also grantee of land by a deed dated at Porthamel, 1 May, 17 Henry VII (1502). He married Elin, daughter of Tudor Lloyd ab Dafydd of Penwnlllys, in Tindaethwy, co. Caernarvon, ab Robert ab Dafydd ab Rhys ab Howel ab Tudor ab Madog ab Iarddur ab Cynddelw, Lord of Llechwedd and Creuddyn, and was succeeded by his son—

Hugh ab Llywelyn of Porthamel Isaf, grantee, with others, of the office of Rhingill of the Cwmwd of Menai, under letters patent of Arthur, Prince of Wales, dated at Caernarvon, 8th February, 13 Henry VII; his will, dated 12 April 1557, and proved at Bangor the 30th of the same month, directs that he shall be buried at Llanedwin. He married Mallt, daughter of Dafydd ab Ieuan of Myvyrian, co. Anglesey, and by her, whose will, dated 2 Feb. 1561-2, was proved at Bangor 22 May 1562, he had an eldest son—

David Lloyd ab Hugh of Porthamel Isaf, party to a deed dated 15 Nov., 33 Henry VIII, 1541, whose will, dated 11th March 1574, was proved at Bangor, 26 April in the same year. He married Agnes, or Annest, daughter of John Owen of Llanfaethle, co. Anglesey, ancestor of the Owens of Bodsilin, and subsequently of Cleneneu, co. Caernarvon, and Brogyntyn, co. Salop (see vol. iv), younger brother of Owen ab Meurig ab Llywelyn of Bodsilin and Bodean, ancestor of the Owens of Orielson and Bodean, Barts. By this lady, who was executrix of her husband's will, David Lloyd ab Hugh had an eldest son—

Hugh Hughes of Porthamel Isaf. He rebuilt, 1569, the family residence, which, from the colour of the stone, acquired the name of Plâs Côch (Red Hall), and has been since substituted for that of Porthamel Isaf. He was High Sheriff for Anglesey, 1581, 1592, 1600, and represented that county in the Parliament assembled at Westminster 9th Elizabeth; was a bencher of Lincoln's Inn,

Attorney-General to Queen Elizabeth for North Wales, and was appointed by James I Lord Chief Justice for Ireland, but died in London before he proceeded to that country. He married Elizabeth, daughter and co-heir of Simon Montague, Esq., brother of Edward, Lord Montague of Boughton, and of Henry, Earl of Manchester, by whom he had a son and heir—

Roger Hughes of Plâs Côch, Barrister-at-Law, whose will, dated 29 May 1646, was proved 1 May 1650. He married Mary, daughter of David Owen of Llandegfair, by whom he had a son and successor—

Hugh Hughes of Plâs Côch, living 1645, father, by Jane his wife, daughter of Owen Wynn of Glasgoed, of a son and heir—

Roger Hughes of Plâs Côch, High Sheriff for Anglesey in 1685, who married Margaret, daughter and heir of Henry Jones of Plâs yn Llangoed, by whom he had issue, besides three daughters, several sons—1, Hugh, of whom presently ; 2, Henry, *ob. s. p.* ; 3, Roger, *ob. s. p.* ; 4, David ; 5, Owain ; and 6, Robert Hughes, B.A., who married Jane, daughter of James Kelsall of Bradshaw Hall, co. Chester, and died in 1756, leaving issue—1, Robert, *ob. s. p.* ; and 2, William, heir to his uncle. Roger Hughes died in 1716, and was succeeded by his eldest son—

Hugh Hughes of Plâs Côch, High Sheriff for Anglesey, 1719, who married, in 1718, Emma, daughter of William Griffith of Careg Lwyd, but dying *s. p.*, was succeeded by his nephew—

William Hughes of Plâs Côch and Plâs yn Llangoed, who married Anna, daughter and heir of Fortunatus Wright of Liverpool, Merchant, and Mary his wife, daughter and heir of William Bulkeley of Bryn Dû, co. Anglesey (see p. 270), by whom he had issue, besides four daughters—1, Mary, *ob. s. p.* ; 2, Anne, *ob. s. p.* ; 3, Jane ; and 4, Margaret—four sons—

i. Sir William Bulkeley Hughes, Knt., of whom presently.

ii. Rev. Hugh Robert Hughes, B.C.L. His father,

William Hughes, left him the estate of Plâs yn Llangoed, and the impropriate rectory, advowson, and patronage of Llaniestyn, with the chapelries of Llangoed and Llanfihangel tyn Sylw. He died 4 May 1804, and was succeeded by his brother Robert.

III. Robert Hughes, Lieutenant in the Royal Navy, succeeded his brother in the Plâs yn Llangoed estates, and was High Sheriff for Anglesey in 1815. He married Dorothy-Philadelphia, fifth daughter of Herbert Jones of Llynon, co. Anglesey, by whom he was father of Robert Jones-Hughes of Plâs yn Llangoed, High Sheriff for Anglesey in 1845.

IV. John, *ob. s. p.*

Sir William Bulkeley Hughes of Plâs Côch and Bryn Dû, Knt., *n.* 7th Dec. 1766, married Elizabeth, second daughter and co-heir of Rice Thomas of Coed Helen, Trevor Hall, Valle Crucis Abbey, Pentref Hobyn, and Glanhafon, and by her, who died in 1839, he had issue—

I. William Bulkeley Hughes, of whom presently.

II. Rice Robert Hughes, B.A., of Jesus College, Oxford, Rector of Newborough and Vicar of Llanidan, co. Anglesey, *n.* 10th March 1800, married, 5th Dec. 1838, Charlotte, second daughter of the Very Rev. John Warren, Dean of Bangor, and left issue three sons—Rice William, *n.* 1 Nov. 1841, who has taken the name of Thomas, and is the present Rice William Thomas of Coed Helen, Trevor Hall, and Valle Crucis Abbey; Lloyd Warren-George-Hughes, *n.* 27th August 1846; and Trevor-Charles, *n.* 1 Oct. 1848.

III. General Robert-George Hughes, late Lieut.-Colonel 52nd Foot, *n.* 1 Nov. 1804, married, 5th August 1830, Hannah, second daughter of John Jordan of Shrewsbury, and has issue a son, George William Bulkeley Hughes, Captain, 52nd Foot. IV, Thomas, died young.

I. Elizabeth, married, 1817, Pierce Wynne Yorke of Dyffryn Aled, co. Denbigh.

II. Mary, married, 1821, Osgood Gee of Earl's Colne House, co. Essex.

III. Ellen Catharine.

iv. Sidney Jane, ux. Frederick-Charlton Marsden, Major, Bengal Native Infantry.

Sir William Bulkeley Hughes died 28th Nov. 1836, and was succeeded by his son—

William Bulkeley Hughes of Plâs Côch and Bryn Dû, n. 26th July 1797, M.P. for the Caernarvon Boroughs since 1837. He married, 19th April 1825, Elizabeth, widow of Harry Wormald of Woodhouse House, co. York, and daughter and heiress of Jonathan Nettleship of Mattersey Abbey, co. Nottingham.



WYNNE OF DYFFRYN ALED IN LLANSANNAN.

Dafydd Llwyd ab Ednyved ab Tudyr ab Dwywg ab Gwilym ab Rhys ab Edryd ab Inathan ab Siaffeth ab Carwed ab Marchudd ab Cynan, Lord of Uwch Dulas, Abergeleu, and Bryn Ffanigl, Chief of One of the Noble Tribes of Gwynedd. *Gules*, a Saracen's head erased at the neck ppr., wreathed about the temples *argent* and *sable*.

Gruffydd=Alswyn, d. and heir of Jenkyn Pigot ab Howel Pigot, one of the Gethin. English families who followed Henry de Lacy, Earl of Lincoln, on whom Edward I conferred the Castle and Lordship of Denbigh. This family of Pigot was settled at Plâs Pigot, near Denbigh. *Argent*, three picots¹ in fess *sable*.

Goronwy.=Isabel, d. of Gruffydd ab Einion, descended from Marchweithian, Lord of Is Aled. *Gules*, a lion rampant. *argent*.

| a

¹ Bolts for crossbows. They are still borne by the families of collateral descent in England of the name, and furnish a natural explanation of its origin.

a				
Mareddydd.	=	Anna, d. by Grace, his wife, d. of John Conway of Bodrhyddan, of Robert Vychan ab Tudor ab Ieuan ab Tudor of Berain, in Llan Nevydd. <i>Gules</i> , a lion rampant. <i>argent</i> .		
2				
Robert Wynne of Dyffryn Aled.	=	Annesta, d. of Ieuan Llwyd ab Dafydd ab Mareddydd ab Dafydd Llwyd ab Gruffydd of Havod Unos.		
1		3		
Piers Wynne.	=	Margaret, d. of William Lloyd of Tre'r Beirdd (<i>supra</i> p. 238).	Dafydd Llwyd, ancestor of the Lloyds of Fforest Pontruffydd and Pengwern. See p. 300.	
		1		
		Catharine, ¹ ux. John Lloyd of Llangerniew, eldest son of Ieuan Lloyd of Hafod Unos. See "Roberts of Hafod y Bwch", vol. iii, pp. 42 and 45.		
Thomas Wynne of Dyffryn Aled.	=	1st wife, Catharine, d. of Robert ab Cadwaladr ab Maurice Voelas. <i>Gules</i> , a lion rampant <i>argent</i> , holding in its paws a rose of the second, stem and leaves ppr.	=	2nd wife, Catharine, d. of John Wynn Thelwall of Bathafarn Park, and relict of Lewys Lloyd of Iâl. See vol. iv.
		Mary, ux. John Griffith of Brynbwa or Brymbo. See vol. iii.	Margaret, ux. Matthew Trevor of Trevor Hall. See vol. iv.	Anne, ux. Samuel Powel of Cefynys.
Robert Wynne of Dyffryn Aled.	=	Jane, d. of Lewys Lloyd, second son of Sir Evan Lloyd of Bodidris, Knt, High Sheriff for co. Denbigh, 1583. See page 131. 2nd wife, Dorothy, d. of John Puleston of Bers. See vol. iii.		
Thomas Wynne of Dyffryn Aled, ob. 1610.	=	Grace, d. and heir of John, son of Robert Salusbury of Denbigh.		
Robert Wynne of Dyffryn Aled, ob. March 16th, 1637-8.	=	Dorothy, d. of Ffoulk Lloyd of Hafod Unos. See vol. iv.		
Robert Wynne of Dyffryn Aled, born Dec. 1639; ob. May 30th, 1675.	=	Susan, d. of John Trevor ab Matthew Trevor of Trevor Hall and Valle Crucis Abbey. See vol. iv, p. 113.	Anne Wen, ux. in 1630 of Ffoulk Roberts, son and heir of Robert ab Ffoulk ab Ieuan ab Mareddydd of Meriadog. ²	
a				b

¹ The contemporary poet of the neighbourhood, Edward ab Raff, states in his elegy on Richard Parry ab John ab Harri of Ruthin (iii, 347), that Catharine was his first wife; he was, therefore, her second husband. He says, also, that Richard married secondly, Margaret Prys, and thirdly, Mary Lewis of Prysaddfed in Anglesey. His brothers—1, Thomas; 2, James; 3, Edward; 4, William. His heir, "yn y mars", John Parry of Llanbedr.

² Alice, d. of Ffoulk ab Ieuan ab Meredydd, and aunt of Robert

<p>^a Thomas Wynne of Dyffryn Aled.</p>	<p>— Dorothy, d. of John Wynne of Melai and Maenan Abbey, by Dorothy his wife, d. of Hugh Gwyn Gruffydd of Berth Ddû; descended from Sir John Wynn of Gwydir, Bart.</p>	<p>^b</p>
	<p>Robert Wyn. Mary. Susan. Maudlin.</p>	
<p>Robert Wynne of Dyffryn Aled and, <i>jure uxoris</i>, of Plâs Newydd.</p>	<p>— Elizabeth, sole d. and heir of Piers Ffoulkes of Plâs Newydd in Meriadog, who died 1717, aged 49; and Lucy his wife, d. of ... Shaw of Denbigh.</p>	
<p>Piers Wynne of Dyffryn Aled; married 7th May 1747.</p>	<p>— Margaret (born 1722), d., and, in her issue, sole heir of the Rev. Robert Wynne of Garthewin, son of Robert Wynne ab Robert Wynne, second son of John Wynne of Melai and Maenan Abbey. <i>Gules</i>, three boar's heads erased in pale <i>argent</i>. See Rhûg in Edeyrnion.</p>	
<p>Diana Wynne, heiress of Dyffryn Aled.</p>	<p>— Ridgeway Owen Meyrick, 1st husband, <i>s. p.</i></p>	<p>— Philip Yorke, 2nd husband, Erddig, Esq. <i>Argent</i>, on a saltier <i>azure</i>, a bezant.</p>
<p>Pierce Wynne Yorke of Dyffryn Aled, High Sheriff for co. Denbigh, 1817.</p>	<p>— Elizabeth, d. of Sir William Bulkeley Hughes of Plâs Côch and Bryn Dû, Knt., and Elizabeth his wife, second d. and co-heir of Rice Thomas of Coed Helen, Trevor Hall, Valle Crucis Abbey, and Pentre Hobyn. See p. 316.</p>	<p>Philip.</p>
	<p>Robert. Diana, <i>innupt.</i> Lucy Margaret, ux. George Cumming, M.D., by whom she had issue a son, Brownlow Wynne Cumming, who took the name of Wynne on succeeding to the Garthewin estate.</p>	
<p>Pierce Wynne Yorke of Dyffryn Aled, High Sheriff for co. Denbigh, 1853.</p>	<p>— Lucy-Penelope, eldest dau. of Sir Trevor Wheler of Leamington Hastings, co. Warwick, Bart. <i>Or</i>, a chev. inter three leopard's faces <i>sable</i>.</p>	
<p>Diana Elizabeth, ux. Alexander Esq.</p>	<p>William Francis Alexander, Esq.</p>	<p>Margaret.</p>

(buried at St. Asaph on March 18th, 1637-8), was the wife of Thomas Lloyd of Berth in Llanbedr D.C., son of David, by his wife Elizabeth Lloyd of Llangwyvan (*P. Roberts' Diary*, pp. 126, 129, 178). The name of Ffoulk ab Ieuan ab Meredydd appears as one of the defendants to a suit in Chancery, in 1572, 12th Eliz., instituted by Thomas ab David ab Robert ab Rhys of Plâs Iolyn (ancestor of the families of Rhiwlas and Voelas), to recover certain lands, etc., leased to his grandfather by David Owen, Abbot of Conway, in 1506, but forcibly entered upon and occupied by Ffoulk and others in 1536, the year of the Dissolution. Anne Wynne, ux. Ffoulk Roberts (married Feb. 9th, 1629-30), son and heir of Robert Ffoulk ab Ieuan ab Meredydd, Gent., of Meriadoc (buried in May 1629).



WYNNE OF GARTHEWIN.

John Wynne of Melai and Maenan Abbey; descended through Goronwy Llwyd ab Y Penwyn of Melai, who bore *gules*, three boar's heads erased in pale *argent*, from Marchudd ab Cynan, Lord of Uwch Dulas, Bryn Ffanigl, and Abergelau. *Gules*, a Saracen's head erased at the neck *ppr.* environed about the temples with a wreath *argent* and *sable*. *Ob.* 14th April 1682.

Dorothy, dau. of Hugh Gwyn Gruffydd of Berth Ddù; descended from Sir John Wynn of Gwydir, Bart. *Vert*, three eagles displayed in fess *or.* See vol. iv, p. 384.

| 2nd son.

Robert Wynne, *jure uxoris* of Garthewin. He was an officer in the Army of King Charles I, and was in the engagement at Wem.

==Margaret, only d. and heiress of John Price of Garthewin.¹

Rev. Robert Wynne, M.A., Rector of Llaniestyn and Llanddeiniolen, and Canon of Bangor; *ob.* 25th Jan. 1672, aged 43.

==Catharine, d. of Richard Madryn of Llanerch Fawr, ab Owain Madryn ab Richard Madryn ab Owen Madryn ab Richard ab David ab Hugh Lloyd ab John Madryn Hên ab Madog ab Ieuan ab Rhys ab Ieuan of Madryn, ab Gruffydd ab ab Howel ab Maredydd. See vol. iv, p. 383.

Rev. Robert Wynne of Garthewin, D.D., Chancellor of St. Asaph; *ob.* 26th June 1743.

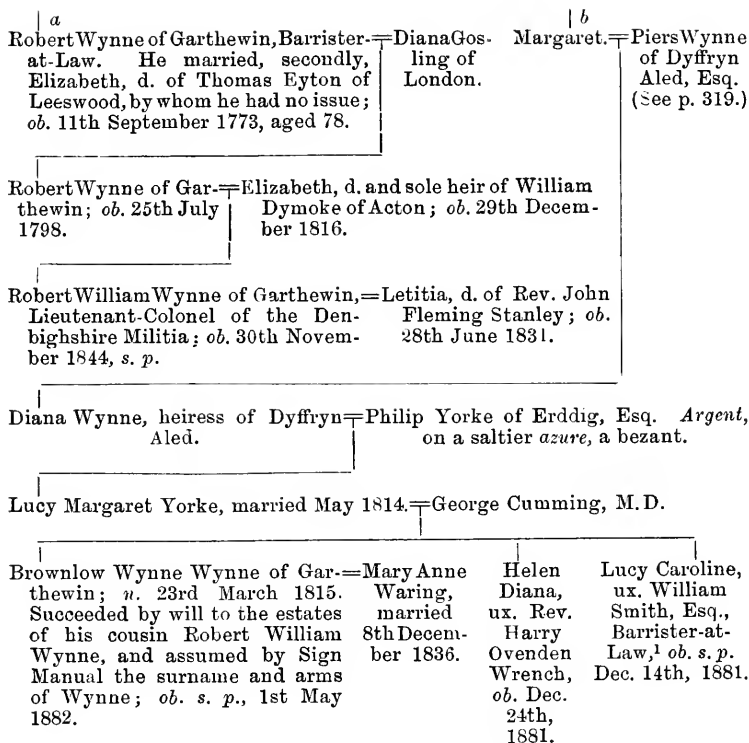
==Margaret, d. and heir of Hugh Lloyd Rosendale of Segrwyd, and relict of William Wynne of Melai.

==2nd, Margaret, dau. of John Owen of Penrhôs, and relict of Owen Bold of Llangwyfan.

| a

| b

¹ Margaret was daughter and heiress of John Price of Nantmawr and Garthewin, co. Denbigh, ap Owen ap John ap Owen ab Ieuan ab Rhys Wyn ab Llywelyn ab Ieuan ab Davydd Llwyd ab Gruffydd Llwyd ab Bleddyn Llwyd ab Bleddyn Vychan of Havod Unos. (Vol. iv, pp. 182, 385.)



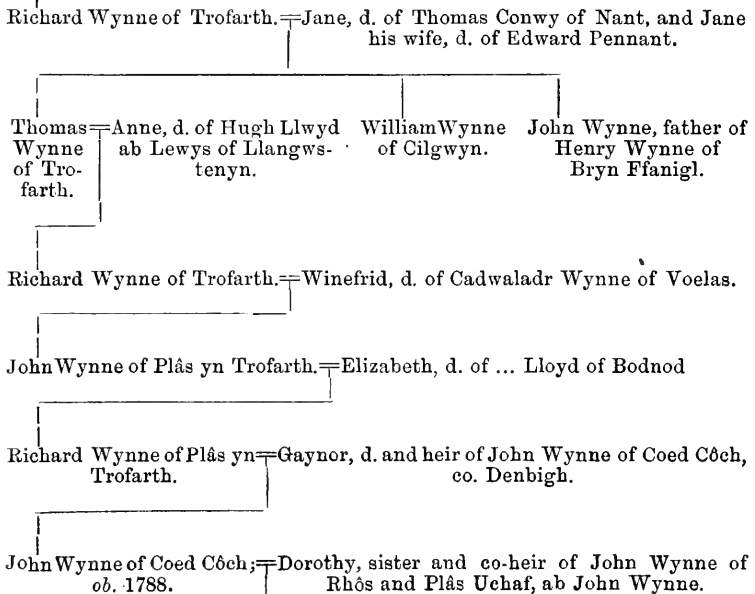
By the will of Lieutenant-Colonel R. W. Wynne, Mr. B. W. Wynne is succeeded at Garthewin by Mr. Wynne, son of the late Robert Wynne of Bron y Weldon, co. Denbigh, Esq., whose father claimed to be a distant relative of the family.

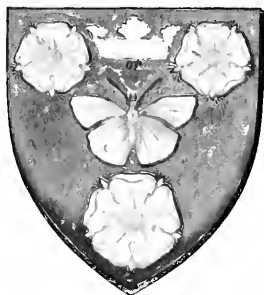
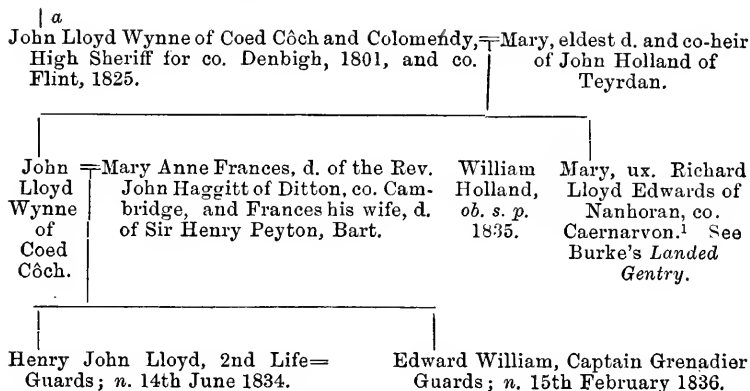
¹ Author of *Thorndale*, and other works of high literary excellence.



WYNNE OF COED COCH AND TROFARTH IN BETTWS YN RHÔS.

Dafydd ab Rhys ab Jenkyn ab Llywelyn ab Thomas ab Dafydd Gam ab Cynwrig Llwyd ab Einion ab Goronwy Foel ab Cynwrig, third son of Gwgan ab Idnerth, Lord of Bryn Ffanigl, ab Edryd ab Inathan ab Iaffeth ab Caryed ab Marchudd ab Cynan, Lord of Uwch Dulas, Abergeleu, and Bryn Ffanigl. *Gules*, a Saracen's head erased at the neck ppr. environed about the temples with a wreath *argent* and *sable*.





MADOCKS OF VRON IW AND GLAN Y WERN,
 CO. DENBIGH, AND LLAI, CO. FLINT.

(From *R. Vaughan of Henqurt's Pedigrees; Salisbury Pedigrees at Wynnstay; Add. MSS. 9865, fol. 102; and the Family Archives.*)

Sir Robert Pounderling, Knight Banneret, Captain of Englefield (Tegeingl), and Constable of Diserth Castle, *temp.* Edward II, lived at Siambur Wen, a house yet known

¹ Nanhoran and Llwyn Dyrus in Lleyrn, were the patrimony of Gruffydd ab Madog ab Llywelyn Fychan ab Gruffydd ab Sir Ieuan ab Sir Gruffydd Llwyd, Knt., of Tref Garnedd and Tref Nant Bychan in Anglesey (see vol. iv, p. 182), from whom Nanhoran has descended from father to son, almost uninterruptedly, down to the present time. *Gules*, a chief *ermine*, and chevron *or*.

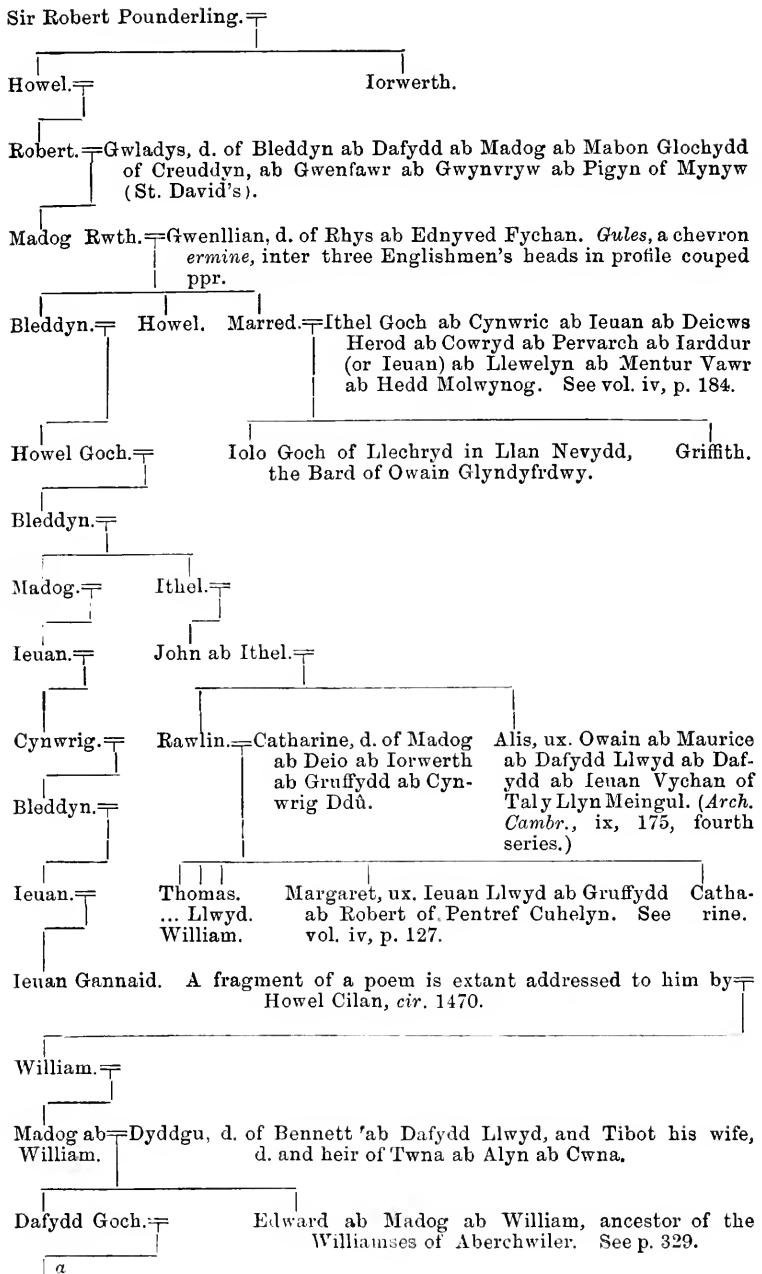
by that name in the parish of Diserth, and possibly also at Pont Gruffydd, or Pontruffydd, the seat of his descendants, in the township of Aberchwiler, and parish of Bodvari, co. Flint. His recumbent effigy in complete armour is still to be seen on his stone monument at the west end of Tremeirchion Church, and is in excellent preservation. An anecdote is preserved of him, to the effect that, having had one of his eyes knocked out at a tournament by a Welsh gentleman, on being asked why he had not challenged another Welshman who had insulted him at Court, he replied that he had no wish to lose his other eye. The name of his wife is not recorded; but from the fact that all his descendants have Welsh names and connections, it may be inferred that she was of Welsh descent, and carried to him his estates, as he has been sometimes described as of Aberchwiler. Or he may have acquired them by a grant from Edward I, or one of his nobles, for distinguished military service. He bore *argent*, a harvest-fly *gules* (paleways), inter three roses of the last, in the centre chief, between the two upper roses and over the head of the harvest-fly, a crown *or*.

John Madocks "the Elder" was, so to speak, the second founder of the family, and a man of remarkable energy and ability, as is testified by the precision and lucidity of the many extant legal documents drawn up by him, by the public offices which he held, and by his numerous purchases of landed estates, occasioned probably by the impoverishment of several of his neighbours caused by the Civil War. His marriage articles, dated 22 April 1644, 20 Chas. I, are not a little curious. After settling upon "Jane Williams of Bankar", his second wife, all his lands purchased from William Smith, clerk; John Parrie, gent.; Robert Jones, gent.; and Richard ab Jenkin and Anne his wife, in Llewennie, Aberchwiler, and Bankar, with a proviso for redemption of a mortgage and payment to Jane of £600 accruing therefrom, he appoints that "Edward Jones, his son and heir apparent, shall marry Ann Williams," Jane's younger sister, "daughter of Elizabeth Lloyd (then a widow), if they consent". Eliza-

beth's father, David Lloyd ab John Wynn, was to give £120 out of a debt due to him to Jane, to be made over by her to Edward and Ann for her marriage portion, and in discharge of all her claim to her father's and brother Richard's estates. Edward Jones was to receive to his use £100 in money and land, and other lands also in Flintshire to be entailed on him and his heirs. John Madocks engaged to pay to David Lloyd £8 yearly for his life. Jane's Bankar estate was devised to trustees to the use of herself and her husband, sons and daughters in tail, and in default, similarly to Ann and her heirs. He also covenanted to pay to her sister Catharine £200, if Jane died without issue. The other estates in Bankar were to be for the use of Elizabeth Lloyd and Catharine for four years, to raise a portion for the latter. The "household stuff" of John Madocks was to go to Edward Jones, for his mansion house Pont-ruffydd, and that of Elizabeth Lloyd to Jane "as heirlooms in the capital house in Bankar", namely, Vron Iw.

By his last will, executed 16 March 1656, and proved in the Prerogative Court of Canterbury 18 Feb. 1662, "John Madocks of Bodvarrie" bequeathed his property in Bodvarrie, purchased of Robert ab Robert, to his sons William and David and their heirs, or to his son Edward Jones, if he pay to them £240 within forty years. To his son John Madocks, his lands, etc., in Aberchwiler, Bankar, Astrad, Keidiog, Llangwyven, Llandyrnog, and Llangynhaval. To Edward Jones the furniture, etc., "at my house in Bodvarrie". To his daughter Grace 20s.; but to his wife Jane and his daughter Elizabeth "all my goods, cattle, chattels, and household stuff, and implements of husbandry".

Of this will Jane and Elizabeth were executors; and by another deed, bearing the same date as the will, the testator bound himself to his children by the second marriage in £2,000 "not to execute any other will, whereby to frustrate any devise of the said will", the property devised whereby was to be enjoyed "without the hindrance of Edward Jones, his eldest son and heir apparent".



^a
Thomas.==

Madog ==Gwensi, d. of Rhys ab Dafydd ab Roger ab Ednowain ab Gruffydd
of Dy- ab Iorwerth ab Rhirid ab Iorwerth ab Madog ab Ednowain
meir- Bendew, Chief of One of the Noble Tribes of Gwynedd, who
chion. lived at Llys Coed y Mynydd in Bodvari. *Argent*, a chevron
inter three boar's heads coup'd *sable*.

John Madocks==Angharad, d. of Thomas ab Ellis of Hendre Figillt, co.
of Bodvari, Flint. *Ob.* 1606, buried December 14th, 1606. Probably
ob. 1632. of the family of Pennant of that place. See vol. iv, 379.

	2nd son.		1st son.	
1st, Grace, d. of Piers Williams of Caerwys; buried March 1st, 1634-35.	John Madocks of Bodvari, born 1601, Sheriff 1638, Coroner and Capital Burgess of Denbigh 1661; <i>ob.</i> 1662.	2nd, m. in 1644, Jane Williams, sister and heir of Richard Williams of Vron Iw (<i>ob.</i> s. p., 1641), and John ab William ab Bleddyn	Edward Catharine, born 1603, docks, slain at the battle of Edgehill, 23rd Oct., 1642.	

Edward Madocks (<i>alias</i> Jones, from his father's Christian name John), born 1627, a Clerk in the Prothonotary's Office at Denbigh, in 1664.	== Anne, sister of Jane, his father's second wife, married in 1644.	David, born 1632.	Grace, born 1630.
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(party to a deed in 1593) ab Dafydd ab Simon ab Gwilym of Vron Iw in Llandyrnog; desc. from Marchweithian. *Gules*, a lion ramp't. *argent*, armed and langued *azure*.

She married, secondly, the Rev. Thomas Jones, Rector of Llangwyfan in 1665, and afterwards of Clocaenog; also made a Burgess of Denbigh on condition of preaching quarterly at St. Hilary's Chapel in Denbigh. They lived at Ty Gwyn in Llan Ychan parish. He was living in 1681. *Ob.* s. p.

John Madocks of Pont-ruffydd, which he sold to John Lloyd, Esq., of Fforest, *cir.* 1710. See p. 300.

Mary.

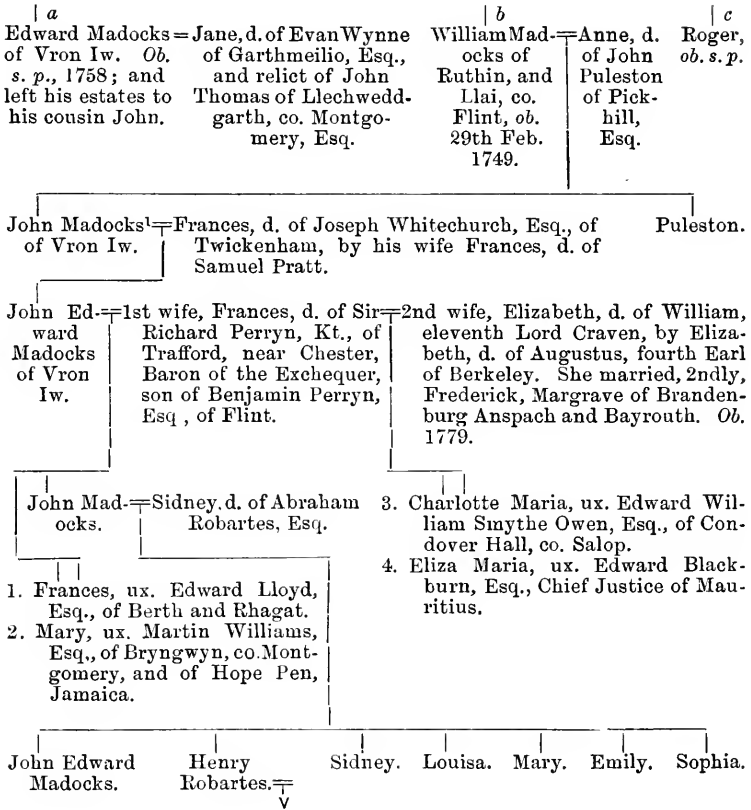
Jane. Elizabeth. Anne. Mary.

1. John Madocks of Vron Iw, Esq., born 1648.	== Ursula, d. of Edward Thelwall of Llanbedr Hall. Marriages dated 1679.	3. David Madocks, living in London in 1676.	== Ermine, eldest d. of Thomas Puleston of Pickhill, co. Denbigh, Esq.	1 Elizabeth, ux. Edward Lloyd of Llangwyfan, Esq., born 1651. See vol. iv, p. 166.	2 Catharine, ux. John Ffoulkes of Ereiviati, Esq.
				2. William, Rector of Llangwyfan; born 1650. See p. 329.	

| a

| b

| c



¹ "John Madocks of Vron Iw, co. Denbigh, a lawyer. He became a King's Counsel. He sat in seven Parliaments for Westbury, Wilts. For a great many years together he made £10,000 a year by the effort of his brain. He married, in 1758, Miss Whitechurch of Southgate, heiress to a fortune of £20,000. Mr. Madocks might have been knighted, but, just as the sword was about to be held over him, he rose up, and said he had rather not. He might have been promoted in his profession, but said that he should thereby lose his independence, so never would be. He was one of the most independent-minded men that ever was born, and the most liberal."—*MS. Memorandum in the possession of the family.*



WILLIAMS OF VRON IW.

(From the Family Archives.)

Bleddyn ab Dafydd ab Simon ab Gwilym, descended from Marchweithian, Lord of Is Aled, Chief of One of the Fifteen Noble Tribes. *Gules, a lion rampant argent, armed and langued azure.*

William ab Bleddyn of Bankar, a township in the parish of Llandyrnog. Received confirmation of his tenure of lands in Bankar from Ambrose, Earl of Warwick, as Chief Lord, on 10th March 1572-3. Living Nov. 10th, 1608.

Roger ab Bleddyn of Tyddyn Vechan in Bankar, settled after on his nephew, John ab William. *ob. ante 1597.*

David ab Bleddyn, living in 1598.

Gruffydd ab Bleddyn, living in 1608.

John ab William. Settlement after marriage dated April 22nd, 1593.

Elizabeth, d. of William ab John ab Ithel ab Edward of Rhiw Isaf in Llanychan parish, and township of Rhydelldeyrn.

Richard ab William, living in 1611.

1
William ab John of Lleweni, in the parish of Henllan; married about 1609, *ob.* 1638.

Elizabeth, dau. of David Lloyd ab John Wynn of Lleweni and Aberchwiler in Henllan parish.

2 | 3 | 4 | 1 | 2
Richard. Elizabeth.
John. Mary.
Thomas.

Richard ab William of Vron Iw, styled in his father's will Richard Williams, *ob. s. p.* 1641.

Elen, d. of Richard ab John ab William of Llanychan. Living a widow Oct. 14th, 1642.

1 | 3 | 4 | 6
Grace, *ob.* 1634.
Lowry, *ob.* 1639.
Elen.
Catharine, *ob. s. p.*

5
Anne, ux. Edward Jones, eldest son of John Madocks, by his first wife Grace.

2
Jane Williams, heiress of Vron Iw. v ffydd in Bodvari. =1st, John Madocks, =2nd, Thomas Jones, Rector of Llan-gwyfan, with whom Jane lived at Ty Gwyn, in the township of Rhydelldeyrn in Llanychan; purchased by her grandfather, David Lloyd, from John ab Richard of Ty Gwyn, whose family had held it in fee under the Crown from a date prior to A.D. 1446, and sold by him to John Madocks of Vron Iw. *Ob. s. p.*

TY GWYN, IN THE TOWNSHIP OF RHYDELLDEYRN
AND PARISH OF LLAN YCHAN, DENBIGHSHIRE.

Some early documents, discovered among the family archives of Vron Iw, are interesting for the light thrown by them, not only on the history of several families among the old Welsh gentry of the lordships of Ruthin, Denbigh, and the Vale of Clwyd, but also upon the tenures whereby they held their lands under the *régime*, long regarded by them as foreign, which displaced that of their own princes and nobles after the conquest of Wales by the English under Edward I, the primary era of which may be taken roughly as commencing in 1284, the date of the Statute of Rhuddlan. The earliest of these are here given *in extenso*, with a brief summary only of the rest, followed by a tabular genealogy of the persons to whom they principally relate, which has been constructed from the names found in these and other legal documents among them.

“1446. In the 14th Court of the Commot of Dogvylan (Dogveilin) and Aberchwelar (Aberchwiler or Aber Wheeler) holden afore Thomas Salisburys on Tuesday next after the Feast of St. Swythen the 24 year of Harry the sixth.

“John Barker¹ ap David came here in the Court and shewed a Bill put to the Lord in these words. To his gracious and noble Lord Edmond Grey Lord of Hastings Wayford and Ruthin Shews your poor tenant and perpetual Orator John Barker how that he tooke a parcell of Land of your Officers here for ten years Term yeilding to you yearly 16s. of rent whereas it was set for 7s. & 8d. afore Time Please it to your gracious Lordship to grant the said parcell of Land to your said Suppliant for Term of 40 years or more And it please your Lordship yeilding you the same rent of 16s. by year And

¹ Probably a Welshman, his English surname being merely intended to denote his occupation of a tanner, yet, very possibly, a tribesman of the blood of one of the ancient princely families of Marchweithian, Cowryd ab Cadvan, or Ednowain Bendew, reduced by the fortune of war to earn his maintenance by the exercise of a trade.

that at the Reverence of God and for your Soul and the honour of Charity The which bill is indorsed in Manner following We will that the said Suppliant within written have his Land yeilding to us and to our heirs 16s. yearly of him and his heirs Given under our Signett at our Castle of the Ruthyn the 9th day of July in the year of King Henry the 6th after the Conquest the 24th By virtue of the which bill and the Indorsment of the same he is admitted To have and to hold the s'd Lands to the said John and his heirs by the Licence as afore taken Yeilding therefore yearly 16s. at the Terms used And seizin was then delivered saving to every man his right.

“Done by the L'ds Bill & Command.”

Same date. A Latin Exemplification of the above.

“1470. 9 Edw. 4.—The 13th Court of Dogveilin held at Ruthin before Edw'd Lucy Steward there on Fryday next after the feast of the Ascension in the ninth year of Edw'd 4th.

“John Barker an English tenant¹ of the Lord died. Lately came David ap Dio and Angharad his wife the Daughter and sole heir of the said John, & Jenkin ap Grono ap David and Luce his wife the other heir of the said John and prayed that they might be admitted to the Lands hereditary late of their father in the Commot aforesaid to whom it is granted to have and to hold to them and their heirs & Assigns in English tenure for ever rend'ring therefore yearly 15s. to the af's'd John by bill of the Lord granted at the usual..... And he has done fealty & therefore Seisin is given to them saving the right of every one. And they give for a fine for having English licence 7*d*. And for a relief 15s. by the hand for the s'd David of John ab..... ab David and for Jenkin of the af's'd John.”

“1477.—The eleventh Court of Doggvilin held before Edward Lucy Steward there Wednesday next after the Feast of St. George the Martyr in the 16 year of the Reign of King Edward the 4th after his Accession, it is inrolled thus, Angharad surrenders her 3rd part of the above Lands of her father John in Rhydeldern to the use of Jenkin ap Grono ap David ap Thomas & Lleucke his wife their heirs &c. in English Tenure for 7s. & 6*d*. annually. Fealty done & Seizin del'd as before. Fine for a Relief.”

“1483.—At the 8 Court of the Commot of Dogvelen held

¹ *I.e.*, holding by English tenure. And paying, it is to be observed, more than double the amount of the former valuation.

at Ruthin before Peter Stanley junr. Steward of Dyffrenclloyd on Tuesday the 26th after the Feast of St. Agatha the Virgin in the first year of King Richard the 3rd after his accession it is thus inrolled.

“Jenkin ap Grono ap David ap Thomas comes here into Court before the afores'd Steward and shews a certain Bill presented to the Lord and signed with the Lord's sign manual the Tenor of which follows in these words To his most honourable & gracious Lord the Earl of Kent Sheweth meekly your poor Tenant Jenkin ap Grono ab David ap Thomas insomuch as your said poor Tenant hath taken a Tenement of Lands in the Comot of Dogvilin in the Township of Rhydelderne the which was at 6s. & 8d. of rent in English Tenure of old Time and now your s'd poore Tenant took it before your Steward in your Court for 15s. of rent yearly to him and to his heirs in English Tenure for ever Please it unto your good Grace to grant him this said Tenem. of Lands according to your Court Rolls and this for gods sake. Which bill is indorsed in these Words My Lord granteth the suppliant within written his petition. Given at Ampthull the 14th Day of January the 1st year of King Rich'd the 3rd.—Signat sic E. Kent.”

“data pro copia.”

20 February 1508. Release from Ithell ap David ap Dio of Llanuchan in the Lordship of Deffrenclloit, yeoman, to Jenkin ap Grono of the same place, yeoman, of all actions personal and real; and especially for a Moiety of a certain Tenement formerly belonging to the Mother of the said Ithell in the Vill of Rhydelderen, and of all right and claim thereto.

In 1516, 7. H. 8, John ap Jenkin ab Grono ap David ap Thomas came before the 8th Court of the Commot of Dogveilin at Ruthin and took from the Lord the King...parcell of Land late of Griffith ap Gwilym and formerly in the hands of John ap Dio ap Meredith and late in the hands of Jenkin ap John ap.....whose rent was 2s. 4d., to whom it was granted to hold of the Chief Lord of the fee by the rents and services until the right heirs should come and recover, when he was to satisfy John of all expenses by the discretion of arbitrators. And he gave to the King a fine of 12d. for having the land by the hands of Richard ap David ap Wyn.

On 10th Febr. 1517, John, son and heir of Jenkin ap Grono granted to John ap Griffith ap Nicholas and David ap Griffith ap David ap Jenkin, all his Lands, etc., in the Vill of Rhydeltern, to hold to the said John and David and their heirs of the

Chief Lord of the fee by the rents and services due and accustomed.

On the 10th February 1517, John ap Jenkin ab Grono was secured by a bond in £200, from John ap Griffith ap Nicholl and David ap Griffith ap Jenkin Taylor, for the dowry of his wife Lucy, daughter of Ithell ap Edward, and maintenance of their children, to be forfeited by them in the event of refoffment of the Charter bearing the same date.

On the 29th Sept. 1521, John ap Richard ap Grono and Margaret *verch* Rys his wife, grant to John ap Jenkin ap Grono and Luce his wife 6 acres of Land in Rhydeldern and Dogveilin, between Cae Newydd on the E., and the highway from Llandurnog to Ruthin on the W., and a river called Hir Wen (written also Hir Wyn) on the S., and a tenement of Agnes *verch* Richard ap Grono on the N., for a yearly payment of 14*d.*

On the 19th Oct. 1534, John ap Jenkin ap Grono surrendered the lands in Rhydeldern of his late father Jenkin ap Grono, to John Ashpule, who again surrendered them to the use of John ap Jenkin ap Grono and his wife Elizabeth, daughter of Thomas Ashpule.

On the 18th May 1552, by Deed Poll, the lands of John ab Jenkin were vested in Trustees for the security of the Marriage Settlement of Robert, his son, and Mallt his wife, to hold of the Chief Lord, as before.

On 31st Jan. 1557, Edward, son of John ap Jenkin ap Grono demised 3½ acres of land called Y Kae Glas, and one Chamber adjoining, in the Township of Ruissa (Rhiw Isa), to John ap Jenkin ap Grono for his life, for a yearly payment of 14*d.*; also a heriot of 7 pence, if the said John die upon the premises.

On the 4th Febr. 1560, at the 2nd Court of the Commot, held at Ruthin, Tuesday next after the feast of St. Ulfran the Bishop, before John Salisbury, Esq., the Steward there, John ab Jenkin ab Grono and Elizabeth Aspule his wife, surrendered the lands of Jenkin, their late father, to the use of his son John ap John ap Jenkin ap Grono, saving the right of every one, and giving a relief to the Queen.

On the 26th May 1565, Edward ap John ap Jenkin ap Dio of Llanbedr, co. Denbigh, gives his bond in £40, to perform the award of John Lloyd ap John ap David, John ap Griffith ap Nicholl, Richard ap Griffith ap Dio, and Ithell ap Griffith ap Dio.

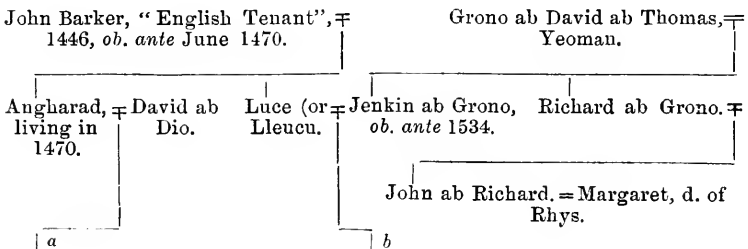
On the Feast of St. Mary Magdalen 1564, the award was made respecting 8 acres of land and a parcell called Cae Griffith in Rhiw Isa, between the said parties.

Thus the property descended for more than two centuries from father to son. Each tenant, when his son married, appeared before the Steward in the Court of the Commot at Ruthin, and surrendered in his favour the title to the estate, providing also by dowry for the contingency of widow and children. The Chief Lord assented by bill and sign manual to the transfer, saving the services due to himself, and the rights of all concerned, on payment of a fine by way of relief, and of the customary heriot. The latter was commuted for a money payment; in the case of a burgess of Ruthin, in lieu of the best chattel, it was 7*d.*, which was to be the heriot for John ab Jenkin, "if John dies on the premises", implying that it would be taken in kind if he died away from his home. The lands, however, were still alienable at the pleasure or convenience of the tenant, by sale or mortgage, or for a yearly rent, saving that due to the Chief Lord, and his service to be rendered by the purchaser. Disputes as to title or limits of lands were settled by arbitration. The arbiters in a dispute settled in 1565 were John Lloyd ab John ab David, John ab Griffith ab Nicholl, Richard ab Griffith ab Dio, and Ithel ab Griffith ab Dio; in 1566, John Salesburye, Esq.; in 1606, Edward Thelwall, Esq.

In a Rental copied from the Dogveilin Court Rolls, and taken at Ruthin on 3rd November 1638, it is stated by the Jurors that "the rents of the Free Tenants and quit rents have been by custom paid to the Lord of this Lordship at two payments, viz.: one at the Feast of St. Phillip and Jacob, and the other of St. Michael the Archangel, by equal portions." Also "that they paid to the Chief Lord an Heriot custom of the goods of each Tenant, if he be not a Burgess of the Town of Ruthin"..., "in such case they do not pay to the Lord but 7 pence, in the name of an Heriot for all their Lands in the Lordship." Again, "the Chief Lord...hath for time beyond memory kept a Court Baron every 3 weeks in the year, and ye free Tenants in the s'd Manor ought customarily to do suit and service at the s'd Court. Mills held of the Crown at the yearly rent of 20*s.*"

By the action, in all probability, of the civil war, the family of Ty Gwyn became impoverished ; for, by a deed of release dated 31st March 1645, it appears included in the sale and purchase of lands, etc., to Robert Griffith of Pengwern in the co. of Flint, gent., and Elizabeth Lloyd of Bankar in the co. of Denbigh, widow, to the use of John Madocks of Vron Iw and of Jane his wife for her life, to Edward Jones and Ann his wife for her life, to Thomas and Edward Williams, and the heirs of all of them, with remainder to David Lloyd and his heirs. Here Jane Madocks resided after her second marriage with her husband, the Rev. Thomas Jones, Rector of Llangwyvan and Clocaenog, and preacher at St. Hilary's, Denbigh, in consideration whereof he was made a Capital Burgess of that town.

In these documents are given the names of four of the Chief Lords of Ruthin and of Denbigh, viz.: Lord Edmond Grey, in 1446 ; the Earl of Kent, in 1477 ; Ambrose, Earl of Warwick, K.G., in 1573 ; and Robert, Earl of Leicester, Baron of Denbigh, in 1574. Also of nine of the Stewards of the lordship of Ruthin, viz.: John Eltonhede, 1441 ; Thomas Salisbury, 1446 ; Robert Salesbury, 1449 ; Edward Lucy, 1470 ; Peter Stanley, 1483 ; John Pulestone, 1507 ; Peter Salisbury, 1530 ; Robert Salisbury, 1540 ; John Salisbury, 1560. To these may be added Simon Thelwall of Plas y Ward, who died April 18th, 1586, spoken of as Steward of Ruthin in his Elegy by a contemporary poet, Edward ab Raff. Also Simon Thelwall, 1418 ; John Thelwall, 1464 ; Eubule Thelwall, 1492 ; Thomas Salisbury, 1502. (See vol. ii, p. 297.)



<p><i>a</i></p> <p>Ithel ab David ab Dio, living in 1508.</p>		<p><i>b</i></p> <p>2nd wife, Elizabeth, d. of Thomas Ashpool; married 1534.</p>		<p>John ab Jenkin of Llanychan and Rhydeldeyrn, deceased on 20th January 1586-7.</p>		<p>1st wife, Luce, d. of Ithel ab Edward of Rhiw Isa', <i>ob. ante</i> 1552.</p>	
Edward ab John.	Piers ab John.	Morgan ab John, called by Lowry, d. of William ab John, in her will, her uncle. P. 330.		Robert ab John of Llanychan, <i>ob. ante</i> January 1576.		Mallt, d. of John.	
John ab Robert of Rhydeldeyrn, <i>ob. ante</i> 1605.				Gwenhwyvar Wen, <i>ob. ante</i> 1606.			
Richard ab John ab Robert of Rhydeldeyrn.							
John ab Richard. Marriage articles dated August 6th, 1621. He sold the fee simple of his mansion house, Ty Gwyn in Rhydeldeyrn to David Lloyd ab John Wynn for £420, on 21st Nov. 1642, who resold it to John Madocks.				Elizabeth, d. of Thomas Rhys of Llanbedr, by his wife Agnes, d. of David, a widow in 1621. See vol. iv, p. 230.			

RHIW ISA', IN THE TOWNSHIP OF RHYDELLDEYRN IN LLAN YCHAN.

Ithel ab Edward (? of Maesmaen Cymro). Deed of June 18th, 1610.	
John ab Ithel, junr., of Rhiw Isa', Yeoman. His bond dated July 18th, 1608. Paid a fine on April 15th, 1611.	Rhys. Luce, ux. John ab Jenkin of Rhydeldeyrn.
William ab John ab Ithel, Yeoman.	
Ffoulk ab William.	Elizabeth, ux. John ab William.
Janet.	William ab Ffoulk.

CUNEDDA WLEDIG.

The two succeeding genealogies are those of families whose descent is derived in direct succession from father to son from Cunedda, a prince whose career exercised a most important influence on Welsh history, and whose era has been variously estimated at periods ranging from A.D. 360 to A.D. 540. It is conceded, however, by the best authorities, that he flourished at a time subsequent to the abandonment of Britain by the Romans, and prior to the resistance made by the historical King Arthur to the invading forces of the Saxons, that is, between the years A.D. 410 and 440. The earliest intimation of his career is found in the document known as the "Genealogies of the Saxon Kings", appended to Nennius's *Historia Britonum*, composed at the end of the 7th, and first occurring in a MS. of the early 12th century (*Harl.* 3859), thus:—"Maelcun, a great king, was [then] reigning among the Britons, that is, in the region of Guenedotia, for his great-grandfather, that is, Cunedag, with his sons, whose number was eight, had come previously from the North, that is, from the region which is called Manau Guotodin, one hundred and forty-six years before Maelcun reigned; and they expelled the Scots with immense slaughter from those regions, and they never returned again to dwell there." These Scots were the Irish Gwyddel, anciently written Goidel, called "Scoti" by Latin writers, a name which they carried with them from Ireland, where they lost it, into Scotland, so called after them to this day. Manaw Gododin was the strip of country stretching along the south bank of the Forth, between Stirling and Edinburgh, and it subsequently appears in history as chiefly inhabited by the Picts, and one of the chief battle-fields of Picts, Scots, Welsh, and Saxons in their long contest for supremacy over Scotland. Maelcun, or Maelgwn, was the King of Gwynedd, famous in Welsh romance, as well as history, for his

power, his wicked deeds, and his death of the Yellow Plague.

The unique Welsh genealogies appended to Nennius in *Harl. MS.* 3859, compiled about the end of the 10th century, furnish additional information regarding Cunedda's invasion, and give the names of his sons; and these are so important to our purpose, as will presently appear, that we write them in the original orthography; but here, it is to be observed, their number is made, not eight, but nine. "1. Typipaun, who died in the country which is called Manau Guotodin, and came not here [to Wales] with his father and brethren. His son Meriaun shared his possessions among his brethren"; an expression which seems to mean that his uncles gave him his father's share of the conquered lands. "2. Osmail. 3. Rumaun. 4. Dunaut. 5. Ceretic. 6. Abloyc. 7. Enniaun Girt. 8. Doemail. 9. Etern." To which is added, "This is their limit; from the river which is called Dubr duiu (Dee) as far as another river Tebi (Teivi); they held very many districts in the western part of Britain."

In one of the Genealogies of Saints in the Iolo MSS. is a list of Cunedda's sons differing not a little from the above, pp. 121 and 522. Here the number is not nine, but twelve, and the orthography has been unfortunately modernised, so as to preclude the formation of a critical judgment concerning them. "Typipaun" (so mis-spelt for Typiaun) here becomes "Tybiawn," and he is said to have been slain in Gwynedd, instead of dying in the North; but it is added that his son, Meiriawn, gave his name to Meirionydd. Of the rest, these six, viz., Ceredic, Dunawd, Edeyrn, Dogfael, Rhufawn, and Einion Yrth, may be taken as standing in later orthography for Ceretic, Dunaut, Etern, Doemail, Rumaun, and Enniaun Girt. Osmail has been altered into Oswal, clearly for the reason that will be stated presently; Arwystl, Mael, Clwyd, and Gwron are independent additions; and one, Abloyc, does not appear at all, nor is it easy to see what name it could properly be represented by in modern Welsh, but

for that very reason the name may all the more probably be genuine. In the "Life of St. Carannog" (*Cott. Vesp. A. xiv, f. 91^a*), the name of the sixth son of Cunedda is written Abalach. In *Harl.* 3859, f. 193, col. 3, "Aballac, map Amalech", is given as one of his ancestors. The two first names would now be written Afallach, the name, by the way, of the legendary founder of Glastonbury, *Ynys Afallach*. In this, the first MS., moreover, we have the true reading of the *Harl. MS.*'s Osmail, viz., Ismail; but the third son's name is written "Kumaun" for "Rumaun," and "Dunaun" stands for "Dunaut". This comparison has been entered upon to show that, while the *Harl. MS.*'s account of Cunedda's sons differs from the others, yet it is the oldest, and therefore the most authentic. Of Iolo's Genealogy we know no more than he has told us—that he copied it from the Long Book of Thomas Truman of Pant Lliwydd, in Llansannor, Glamorganshire. Of the date, orthography, or history of the "Long Book" itself he says nothing at all. Besides the names, this makes most important additions to the meagre statement of Nennius; but the question remains how far they may be received as history. Whatever its value, it seems to have been to some extent independent of the *Harl. MS.* Genealogies, and perhaps (thus far) derived from documents which have not come down to us, since, in one statement already adverted to, it not only adds to, but contradicts the older authority. "Tybiawn", it says, "acquired the Cantref by putting the Gwyddyl to flight, and in that battle he was slain, and the nobles of the land conferred Supremacy and Princedom upon Meiriawn his son, and from his name that land is called Meirionydd, as he too is called Meirion of Meirionydd." In like manner Arwystli is said to be so called from Arwystl, Ceredigion from Ceredig, Dunoding from Dunawd, Edernion from Edern, Maelienydd (ungrammatically) from Mael (but elsewhere it is Dinmael), Dogveilin from Dogvael, Rhuvoniog from Rhuvawn, Oswestry from Oswal, and the Vale of Clwyd from Clwyd. To these another son, "Corwn" ("Corun",

Jesus Coll. MS. No. 20, f. 37^a), is incidentally added, for which Gwron is merely a mistake. Corwn, a grandson, was son of Ceredig, and father of St. Carannog. Besides these another has been given by Sir John Price in his *Description of Wales*, "Coel", from whom, he says, comes Coleigion (spelt also Coelogion, Colyan, Coleion, Colian, and Golygion), a Commot in the Vale of Clwyd.

Now the least that can be said of these divisions is that at the best there is a suspicious aspect about them. Of Clwyd, Oswal, and Arwystl, the *Harl. MS.* says absolutely nothing. The names look like inventions to account for the respective localities, coming to us, as they do, without facts or testimony to support them, and partly contradicted by facts. Arwystl is a name of no uncommon type, and Oswestry was named from St. Oswald. How, then, can this authority be accepted as authentic for the others? A king called Ceretic may have given his name to Ceredigion, but was he the son of Cunedda? Indeed, the Genealogy itself would seem to supply its own refutation, for it distinctly names Gwynedd as the only part of Wales whence Cunedda's sons expelled the Gwyddyl and the Picts, of which it need scarcely be said that Cardigan and Maelienydd were never component parts. Yet the writer sums up as follows:—"And so Cyneddaf Wledig obtained sovereignty over Wales (though long since dead?), and the lands above mentioned were acquired by his sons." The same writer, again, who tells us of the conquests of the sons of Cunedda, tells us also that the conquered people were the Gwyddyl who had subdued (not Wales, but) Gwynedd, since the time of the Emperor Maximus. Confined, then, as the statement is by the hypothesis to Gwynedd, it gives little support to the theory, which, however, has some other arguments in its favour, that the Irish, whose lands they seized, were not new comers from Ireland, but the remnant of a primitive population, driven into the remote West by the irruptions of later invaders of the island. The statement that they were expelled from

Gower by some one (not Urien Rheged, who, we know, was slain in the North), in conjunction with the sons of Cunedda, seems confirmed by the name of a hill near Cydweli, which is still known as "Allt Cynedda". If so, it would seem quite possible that they may have in like manner overrun Ceredigion also, and that some one of Urien's family and Ceredig may have agreed to a partition of the conquered territory between them. The restoration of religion generally, if not indeed its first establishment in many places, is ascribed to them, whence doubtless originated their designation of one of "the Holy Families of the Isle of Britain", those of Brân the Blessed and of Brychan Brycheiniog being the other two.¹ Tradition, in fact, represents their influence in Wales as rather ecclesiastical than secular, although a combination of both is implied in the statement, to be accepted with limitation, of an old Triad, that Cunedda was the first to confer land and privilege, "*tir a brait*", upon the Church in Wales.

Whether the Gwyddyl they expelled were the remnant of the old inhabitants or fresh invaders, it is certain that their expulsion by the sons of Cunedda produced effects which long left their mark upon the religious and social condition of the country. The statement that they were sent by Cunedda for that object is probably destitute of any foundation; in fact, Cunedda was slain in the North, in a battle on the Roman Wall with a people of the same race as those over whom they were victorious in the West; and it was his death, in all probability, that forced them to turn their arms in that direction, when no longer able to hold their own against them in their own country.

Still, although some of these Cuneddian settlements may be fictitious, it by no means follows that others of

¹ The family relations of Brychan, as given in the *Genealogies*, not obscurely intimate his Gwyddelic, or Pictish, descent. Was it because of their Christian profession that they were suffered to remain and to connect themselves by marriage with the conquering race of the Cymry?

them, in Gwynedd at least, may not still have to be accepted as genuine, when confirmed by extrinsic facts. Here local tradition and genealogy may furnish important evidence. In the Cantrev of Rhuvoniog, so called, it has been said, from Rhuvawn, Cunedda's son, are still two landed properties extant, those of Gwrŷch and Cevn, whose proprietors claim Cunedda for their progenitor. Plâs yn Gwrŷch, now Gwrych Castle, was so called probably from its hog's-back hill, and there is neither deed, nor record, nor tradition extant to show that any other family had ever possessed it save that of the Lloyds of Gwrych, now merged in that of Hesketh by the marriage of the last heiress. That of Cevn, bearing the same ancient coat ascribed to Arthen ab Seisyllt, in the direct male line of Cunedda, represents another branch of the same family. The line, as given by Lewys Dwnn, stops short at Rotham (*sic*) ab Seiriol, the first abbot and founder of the monastery of Penmon; here, therefore, its continuation has been supplied from other sources. This name, spelt also Serguil (*Harl.* 3859, f. 195, c. 1) and "Seruuel", may be from the Latin "Servilius". The name of "Rotham" is suggestive of historical coincidence. It is spelt "Bothan" in the MS. said to have been copied by Meyrick for his edition of Dwnn; but in early MSS. "B" is often indistinguishable from "R"; and in *Iolo MSS.*, p. 526, the name appears as Brothan, but as the son of another Seiriol, whose father was Ussa, the son of Ceredig, also a son of Cunedda. The true reading, doubtless, is "Rothan", or, as it would now be spelt, Rhyddan. The ancient house of Bodrhyddan is very near to Gwrych, and its name signifies that it was once the dwelling of Rhyddan. We have also in Llanddoged the name of Doged, a son of Ceredig, and grandson of Cunedda. Here, then, we have within a few miles of each other the Cantref of Rhuvoniog, the Commot of Dogveilin, and perhaps also that of Coleigion, the Church of Llanddoged, and the House of Bodrhyddan: a group not hitherto adverted to in its col-

lective aspect by historians, but surely more indicative of the presence and power in the neighbourhood of the descendants of Cunedda, than mere fanciful associations originating in the imaginations of early but uncritical authors.

The subject is by no means exhausted ; but to pursue it further would be foreign to the scope of this work. Those who would know more of the national hero Cunedda must accordingly be referred to that delightful little work entitled *Early Britain—Celtic Britain*, in which it is shown by Professor Rhys how that, by the voice of his countrymen, he succeeded to the authority held over them, prior to their abandonment by the Romans, by the *Duces Britanniarum*, and the “Counts of the Saxon Shore”, to which they may have held him entitled by the Roman descent of ancestors, as exhibited in their names, one or more of whom may have held such an office in person ; how his imperial jurisdiction was embodied in his title of “Gwledig”, and symbolised by his golden belt and purple robe ; how he held his court at Carlisle ; how his escort consisted of nine hundred horse, a number suggested by that of the auxiliary squadron of a Roman legion ; how he defended the great Southern Wall from Tyne to Solway against the northern invader ; and how his elegy was written by Taliesin, “Chief of Bards”, telling in rude yet spirited verse how he fell hard by that Wall, fighting bravely to the last against the ruthless spoilers of the land that had once been his own.

The genuineness of this Elegy, which is here given in modern orthography, has now been acknowledged by such authorities as Stephens, Skene, and Rhys ; but the difficulty of reconciling it with chronology has occasioned considerable controversy. One proposed solution is the existence of two Cuneddas ; another, of two Taliesins. As to the latter, we will but remark that the Bard is believed to have lived at least 120 years, perhaps considerably longer : and that, however this may be, chronology has to be harmonised with the poem, not the poem with chronology. It is not to be supposed that

the text, the earliest known copy of which is in the Book of Taliesin, a late thirteenth century MS., should not have undergone corruption, through the modification of language and spelling, in the course of seven or eight centuries. The translation has been based partly on those of Stephens and Williams; and the few emendations which are suggested of the text, copied from that MS., of *The Four Ancient Books of Wales*, are explained in the notes.

MARWNAD CUNEDDA.

O WAITH TALIESIN BEN BEIRDD.

Mydwyf Taliesin derydd,
 Gwawd goddolaf Fedydd,
 — Bedydd rhwydd rhyfeddau¹ eiddolydd.
²[Gwawd feirdd a oganon³ oganaf,
 Ac eraill a refon⁴ a rifaf. 5
 Cyndderchyn⁵ y gwîn i gywydd,
 Cyfachedwyn⁶ â choelyn carennydd
 Gwisgawd beirdd cywrain canonydd.³]
 Cyfrwnc allt ac allt ac echwydd,
 Ergrynawd Cuneddaf creisserydd, 10
 Ynghaer Weir a chaer Lliwelydd.
 Ergrynawd cyfaddawd cyfergyr
 Cyfanwaneg ton tra mur,⁴
 Ton llwybrawd⁵ gwŷr glew i gilydd;
 Can cafas y chwel uch elfydd, 15
 Mal uchenaid gwynt wrth onwydd.

¹ 'Rifeden', Skene; 'rifedeu', Ll. T.

² The first couplet of these five lines are lines 34 and 35, and the next three are lines 12, 13, 14 in Ll. T. Their sense is strikingly incongruous with the rest of the poem, and must certainly have been interpolated from another, and probably later composition. They are, therefore, enclosed in brackets. 'A ogon', 'a ogaf', Ll. T., but the marks of contraction are lost. For 'i gyfyl', read 'i gywydd', which fits both rhyme and sense.

³ 'Kanonhyd', the laws of bardic poetry.

⁴ For 'tân', S. 'Myr', S.; but 'mur', Lat. *murus*, seems to be intended, *i.e.*, the Roman Wall from Tyne to Solway, near the two extremities of which are Durham and Carlisle.

⁵ 'Llupawt', Ll. T., probably a corruption of 'llwybrawd'. Gwŷr, probably dropped out of the line in MSS.

Marw Cuneddaf a gwynaf a gwynid, Cwynitor tewdor tewdyn diarchar. Dychyfal dychyfun dyfynfeis, ¹ Dyfyngeis dychyfun.	20
Ymadrawdd cwddedawdd caledlwm, Caledach wrth elyn nog asgwrn. Esgynial Cuneddaf cyn cwys a thydwedd. Ei wyneb ² a gadwyd Canwaith cyn bu llaith ; y ³ ddorglwyd	25
Dychludent gwyr Brynaich ym mhlymwyd. Fe'i ganed rhag ei ofn a'i arswyd oergerdded, Cyn bu daear dogyn ei duedd. ⁴ Haid hafal am wyddwal cwn ebrwydd, Rhyfeddawd yn erflawdd a naw cant gorwydd. ⁵	30
Gweiniaw gwaeth llyfred nog adwyth. Addoed ⁶ hun Difiau a gwynaf, Am lys, am grys Cuneddaf, Am ryafflaw ⁷ hallt, am rydyrfa'r môr, Am braidd a ffwrn ⁸ a ballaf.	35
Cyn cymun Cuneddaf, 'R i'm a fai biw blith yn hâf, 'R i'm a fai eddystrawd y gauaf, 'R i'm a fai wîn gloyw ac olew,	

¹ 'Dyfynveis' seems compounded of 'dyfn' and 'mais', used as a simple noun by later poets. See Pughe's *Lex.*, s.v.

² 'Wyneb', lit. his face. Facing the foe, he warded off their blows.

³ 'Yn' omitted in S. 'Dorglwyd', from *dor*, a door, and *clwyd*, a hurdle; improvised as a bier for Cunedda.

⁴ 'D6et', S.; 'y dvet', Ll. T.

⁵ This line has been clearly misplaced.

⁶ 'Adoet' may be 'a ddoeth' of M.W., or O.W. of 'addoed', the time appointed, or proper for any event. 'Dimya6', I think must be O.W. or M.W. for 'Difiau', the last syllable of which, however, might properly have been 'Iou', L. *dies Jovis*. The day of the week on which persons died, or were slain in battle, is named sometimes in their poems by later bards, and generally, if I rightly remember, is a Thursday, as though that day were auspicious.

⁷ 'Ryafflaw'. 'Rhy', an intensive particle prefixed to substantives, adjectives, and verbs by the old bards. The epithet 'hallt' shows 'gaffaw', a sea-trout, or salmon, to be the word intended. Hydyrner, for Mod. W. 'hydrfer', would be here used figuratively for all that the sea provides. So all the MSS., but 'rydyrfa' seems the true reading.

⁸ 'Ffwrn', an oven, betokened wealth in a princely mansion in rude times. Another reading is 'beirdd a swrn', but?

'R i'm a fai torf¹ caeth rhag un trew, 40
 Ef dyfal o gresur o gyflew gweladur.
 Pennadur pryd llew! lludw y byddai gwlad
 Rhag mab Edern cyn edyrn anaelew.
 Ef dywal, diarchar, dieding,
 Am ryfrau angau dychyfing. 45
 Ef goborthai aes y man rhagorawl,
 Gwŷr gwrawl oedd ei unbyn.
 Dymun,² a chyfadgan, a thâl gwyn cam,
 Da dyna hyn o goelyn.

— — —
 THE DEATH-SONG OF CUNEDDA.

I am Taliesin the Fervid!
 With praise-song I glorify Baptism,
 —To the worshipper Baptism rife with wonders.
 'Tween hill and hill and on plain
 Cunedda the Burner was dreaded,
 In Caer Weir, and in Caer Liwelydd.
 Dreaded the shock, as it gathered,
 In unbroken wave o'er the Wall,—
 Wave of tramping of brave men together;
 When it held on its path o'er the moorland,
 'Twas as howling of wind in the ash-trees.
 They grieved—I grieve too—that Cunedda,
 The mighty fort's mighty defender,

¹ 'Torof', Ll. T. The reading 'toros' or 'tors', L. *torus*, a couch, might be suspected, but for the next verse, which seems to have reference to the slaves, or *familia*, as pressing to receive (gyflew, improperly for gyflëu) the bard as a guest. 'Vn trew', Ll. T.

² 'Dymhun' is not 'dyfn hun', deep sleep, but the stem of modern 'dymunaw', to desire, in its substantive form. It seems here used for prayer before death, among other signs of repentance. These two lines, and the words 'Cymun Cunedaf', in l. 36, show that the hero survived his death-wound long enough to enable him to receive the last sacraments of the Church. 'A chyfatam', S., would yield 'a chyfaddef', and *confession* in Modern W., but this reading is supported by neither MSS. nor Edd. The *Book of Taliesin*, for the collation of which with the text of *The Four Ancient Books of Wales* the present translator is indebted to Professor Rhys, has 'a chyfatcun', or 'a chyfatcim', words which appear to correspond to none in Modern W. precisely. But 'cyfadgan' is found, the equivalent for which in O.W. would be 'cyfatcan', which copyists may have mistaken for 'chyfatcun', expecting a rhyme to 'dymhun', a word which may well signify recantation, or expression of sorrow for sin.

The grief is—Cunedda is dead!
 With him the deep plot was familiar—
 Familiar the deep-gashing stroke.
 His speech cheer'd the friendless and naked,
 To an enemy harder than bone.
 How exalted, ere came sod and furrow,
 Cunedda! Ofttimes was his person
 Preserved till, in death, on a hurdle
 Men of Bryneich bore him in battle.

Of his fear and his dread was engender'd,
 Like a pack of swift hounds round a thicket,
 A lagging of gait, ere the earth
 Was the end of his destined course.
 Admired was he in the uproar
 Of battle with nine hundred horse!

A cowardice worse than ill fortune
 Is sheathing the sword! For the slumber
 Appointed on Thursday I grieve;
 For the court, for the belt of Cunedda,
 For many a salted salmon, for many a shoal from the sea,
 For the spoil and the oven I miss.

Before Cunedda's communion,
 Mine the milch kine of the summer,
 Mine were the steeds of the winter,
 Mine the clear wine and the oil,
 Mine the slave-throng to keep but from sneezing,
 Pressing hotly to seat me as guest.

A lion-like chief! a country
 Before Ederne's son would be ashes,
 Ere the ruler of terrors o'ercame him.
 Fierce was he, headlong and fearless:
 Now the bonds of death restrain him.
 He bore his shield full in the foreground,
 Men valiant were his princes.
 Prayer, with recantation,
 And pure reparation of wrong,
 Lo, there is a thing of good omen!

These lines are foreign to the subject, and clearly interpolated:—

[The song of Bards gibing I'll gibe at,
 And will count them, crowd others who may.
 They will lift up the wine to the verse,
 They will guard with the token of love
 The vesture of Bards of strict rules.]

H. W. L.



LLOYD OF GWRYCH, IN THE PARISH OF
ABERGELEU.

Hengwrt, Harleian, and Wynnstay MSS.; Lewys Dwnn, vol. ii, p. 339; and other documents.)

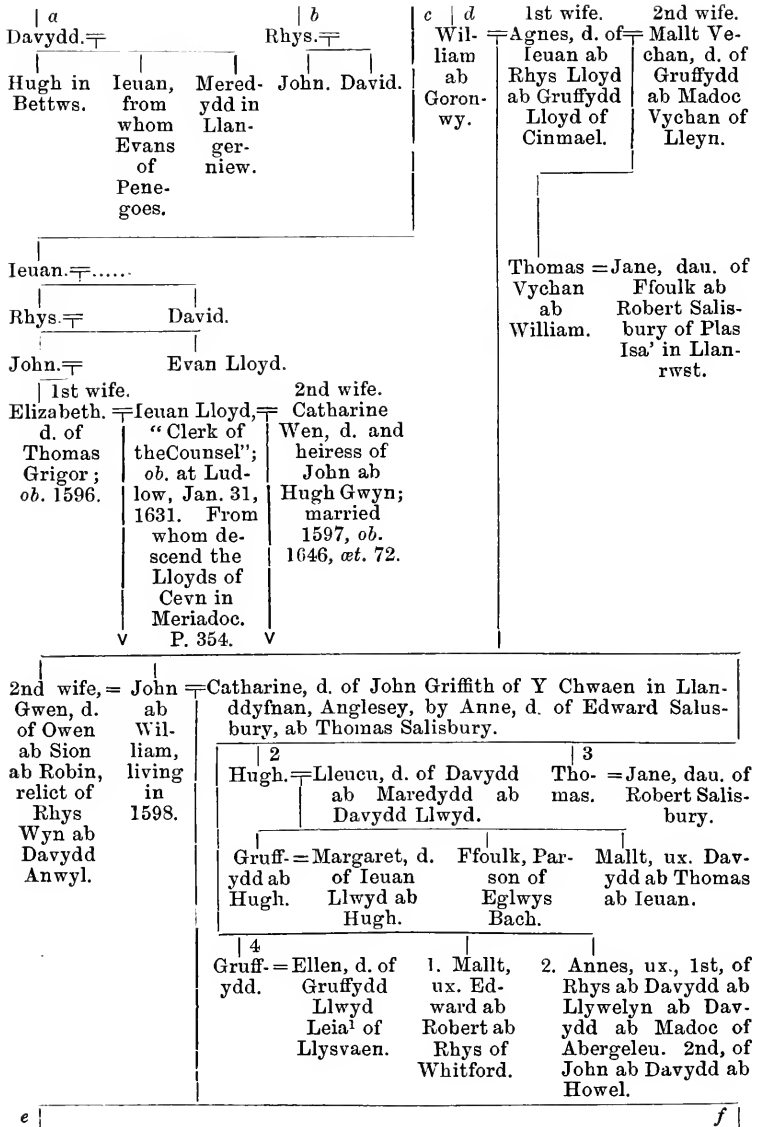
Cynwrig ab Dafydd ab Goronwy ab Howel ab Tudyr ab Arthen ab Seisyllt ab Clydawg ab Arthrwys ab Aeddan ab Rothan ab Seiriol (ab Iusaig ab Ceredig, *Harl.* 3859) ab Owain Danwyn ab Einion Yrth ab Cunedda Wledig. *Sable*, three roses *argent*, leaved *vert*, seeded *or*, for Arthen ab Seisyllt; quartering *gules*, a chevron *ermine*, inter three stag's heads caboshed *argent*, for Iarddur ab Iorwerth ab Cynddelw of Penrhyn, Lord of Llechwedd Uchaf, and Grand Forester of Snowdon to Llewelyn the Great.

Llewelyn ab Cynwric. = Mali, d. of Tudyr ab Ieuan Goch of Plas y Stiwart in Abergele.¹

Edward ab Llewel- yn.	=	Morvydd, d. of Jenkin ab Davydd ab y Crach. ²	1st wife, ..., d. of =	Rhys ab Howel Coetmor.	=	Goronwy ab Lle- welyn.	=	2nd wife, Lleuci, d. of Ieuan ab Davydd Holland Hên.
a			b			c	d	

¹ Thus in the Salusbury MS. It was probably so called because built for his own residence by a steward (originally seneschal) of the lordship of Denbigh or Ruthin. In the parish of Abergele there is a field called "Cae Stiwart", where tradition speaks of a "Plâs" having once stood. The name has been written corruptly "Tiorst", and "Straiart" in old pedigrees.

² "Crach", in Davies' Welsh-Latin Lexicon, is a substantive meaning "scabies". But it is also used as an adjective for a weak, puny person, and is therefore not a proper name, but a nickname. "Jenkin ab Davydd ab y Crach", is probably an error for Jenkin ab Davydd Crach, an ancestor of Alice Wen, wife of Robert Griffith of Pengwern (see p. 298), and descended from Marchudd.



¹ "Lleiaf" signifies literally "least", but as a genealogical term, "youngest", as "Vychan" does "younger".

^e | 1
David Lloyd,
first to adopt
the sur-
name;
living
at Plas
Yn
Gwrych
in
1608.

^f |
=Jane, d. and heiress of Rhys ab Howel ab Robert ab Llewelyn of Carreg Las and Ucheldre Ucha' in Anglesey; descended from Iarddur, Lord of Arlechweidd in Caernarvonshire, Grand Forester of Snowdon, A.D. 1330. *Gules*, a chevron *ermine*, inter three stag's heads caboshed *argent*. See vol. iv, p. 82, note 1.

| 2
George.=Catharine, d. and heiress of Sion ab Davydd ab Tudyr.

| 1 | 2 | 3 | 4 | 5 | 6
1. Ellen, ux. Rhys ab Benet ab Rhys ab Davydd of Bodoryn in Bryn Ffanigl.

John = Grace, sole d. of William Wyn ab Holland of Hendre Vawr, by George his wife Margaret, d. and ab heiress of Thomas Davies, Sion. Bishop of St. Asaph.

2. Margaret, ux. Rhys ab William ab Thomas ab Gruffydd Goch of Cloc-aenog.

Richard ab = Elizabeth, d. of John ab George ab David Lloyd of Aberge-Sion. leu.

3. Jane, ux. Richard ab Piers ab John ab Gruffydd of Rhiw Dymeirchion.

Morris ab = Ellen, d. of Ffoulk Vaughan Richard. of Bronhaulog in Llanvair Talhaiarn, Esq. P. 356.

4. Mallt, ux. Gruffydd Llwyd of Bryn Ffanigl.

David = Ales, d. of John Parry of Llan-Morris. vair.

5. Ales, ux. Gruffydd Llwyd ab Thomas ab Sion ab Robin.

6. Catharine, ux. Ffoulk ab Ieuan ab Maredydd of Meriadoc. See p. 318.

Frances Morris, d. and heiress, ux. Edward Griffith of Plas Newydd in Henllan, ab Thomas Griffith. See p. 294.

| 1
John Lloyd,
ob. Sunday,
1st March
1617, buried
in Aberge-
leu the
Wednesday
following.

| 2
=Dorothy, d. of Gruffydd Wynn of Berth Ddu, ab Sion Wynn ab Maredydd; *ob.* 1609. See vol. iv, 384.

| 2
William Lloyd, = Anne, dau. of inherited his Gruffydd ab mother's Davydd ab property in Sion, descended Anglesey. from Cadrod Hardd.

Ellen Lloyd, sole child = William Owen ab Thomas, heir of and heiress. Glyn in Llanbedr, co. Merioneth.

- | 3
Rhys. 1. Morvydd, ux. William ab Gruffydd ab Davydd ab Sion of Llanvihangel Tre'r Beirdd in Anglesey. 2. Ellen, ux. Piers ab Hugh Lloyd of Isallt by Llysvaen. Edward Lloyd, son and heir; married, 12th November 1632, Margaret, youngest d. of Hugh ab Edward Lloyd of Glasgoed in Bodelwyddan, by his wife Dorothy Heaton. See p. 355. 3. Anne, ux. Richard Robin-son of Aber Conwy. 4. Catharine, ux. John Lloyd ab Hugh Lloyd of Llysvaen.

g 1 Griffith Lloyd of Gwrych, married August 28th, 1611.	= Catharine, 6th d. of Edward Morgan, Esq., of Gwlgre (Golden Grove), the famous lawyer. She was buried 30th July 1620.	h 2 William.	i Catharine.
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John Lloyd of Gwrych,¹ = Anne, eldest d. of John Vaughan of Pant Glás, in Ysppyty, co. Caernarvon, Esq., by his wife Joan, d. of Sir Henry Townsend, Kt., Chief Justice of Chester. John Vaughan, *ob.* 1654, as also his eldest son.

Griffith, bapt. at Abergeleu, 5th Sept. 1647. ? Died young.	John Lloyd ² of Gwrych.	= Catharine, d. of ... Griffiths of the City of Chester; married in June 1682.	William, buried at Diserth, 25th July 1691. Stated on his tomb to be second brother to John Lloyd, Esq., of Gwrych.	Henry, bapt. 6th April 1654.
		Margaret, bapt. 18th December 1656, <i>innupt.</i> , buried at Abergeleu, 19th September 1716.		Evan, bapt. 12th Sept. 1658.

William Lloyd of Gwrych, born 19th July 1683.	= Margaret, 2nd d. to John Lloyd, Esq., of Downing, co. Flint.	Thomas, born 19th July 1684, Vicar of Llandrillo yn Rhos, 1718; of Llan-sannan, 1726; and of Llysvaen, 1737. <i>Ob.</i> 1750.	David, = ..., d. of ... Salusbury of ...; <i>ob.</i> 1753.
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Hugh, born 6th Dec. 1692.

1. Anne, born 1685.
2. Elizabeth, born 1686.
3. Grace, born 1689.
4. Jane, born 1690.

John, born 1693. Rector of Llandulas, 1722; Vicar of Llanvair, 1735. *Ob.* 1749.

5. Margaret, born 1691, ux. William Anwyl of Garth Garmon. See p. 301.
6. Catharine, born 1700, ux. Moses Ellis of Hendregwydda. See p. 301.
7. Sarah, born and *ob.* 1701.

John Lloyd of Gwrych, Clerk, Curate of Wrexham till 1759, where he married on Sept. 24, 1740, and where all his children were born. Vicar of Llanasa, 1759; <i>ob.</i> 1775. Buried at Abergele.	= Eleanor, d. of Ambrose Lewis, gent., of Wrexham Abbot, descended from the Lewises of Prys- added in Anglesey. <i>Ob.</i> 1804.	David Lloyd, named in the will of his maternal grandfather, John Lloyd of Downing, Esq., 1729.
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John Lloyd of Gwrych, Esq., born 1759, *ob.* s. p. 1781.

Elizabeth, born 1749, *ob. innupt.*
Catharine, *innupt.*
Born 1753, *ob.* 1761.

Frances, co-heir, born 1751, *ob.* 1795, married 1787.
Anna-Maria, ux. Mr. Holl of Chester, s. p.

= Robert Bamford Hesketh of Bamford Hall, co. Lancaster, Esq.; born 1747, *ob.* 16th January 1816.

¹ John is the only recorded issue of Griffith Lloyd. Either he or his son John was sworn a Burgess of Denbigh, and also was High Sheriff in 1675.

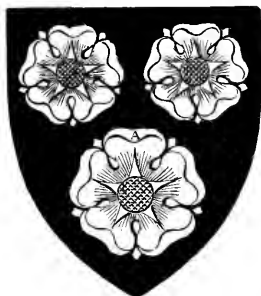
² Marriage licence (in Chester) dated 27th June 1682.

LEWIS OF WREXHAM.

The following information respecting this family has been kindly furnished by Mr. Alfred Neobard Palmer.

Ambrose Lewis, the Master of the Grammar School at Wrexham, was the son of another Ambrose Lewis, who was probably the fourth son of Mr. Robert Lewis of Cemlyn, eldest son by his second wife of William Lewys of Prysaddfed, in Anglesey, but it is unknown whether the father lived at Wrexham.¹ The son was a man of culture and piety, an intimate friend of Philip Henry, and a candidate for the Presbyterian ministry; but though he afterwards conformed to the Establishment, and became Master of the Grammar School, he is said to have continued at heart a Presbyterian to the end of his life. By his wife, Catharine, daughter and co-heir of Roger Davies of Erllys (vol. iii, p. 109), he had issue: John, *n.* 1666; Samuel, *n.* 1676; and probably also Ambrose, of whom presently, the two Ambroses being distinguished as Senior and Junior in contemporary documents. And three daughters: 1. Grace, *n.* 1664, *ob.* 1671; 2. Dowse, *ob.* 1668; 3. Mary, ux. Robert Puleston, of the family of Havod y Wern. Ambrose Lewis the Second had six children: 1. Mary, *n.* 1681, *ob. infans*; 2. Ambrose, *n.* 1670, of whom presently; 3. Martha, *n.* 1702; 4. Edward, *n.* 1704; 5. Elizabeth, *n.* 1706; 6. Thomas, *n.* 1712, *ob. infans*. His widow, Eleanor, married secondly, on March 23, 1722-3, Major John Lloyd, *ob.* at Wrexham, 1737. His son, Ambrose Lewis the Third (*sepult.* at Wrexham, Nov. 8, 1728), had, by his wife Martha (*sepult.* Jan. 3, 1754), daughter of....., four children: 1. Eleanor, ux. Rev. John Lloyd of Gwrych; 2. Elizabeth, *ob. infans*; 3. Martha, *n.* 1726, *ob. innupt.*; 4. Anne, *n.* 1728.

¹ See p. 285.



LLOYD OF CEVN MERIADOG.

(*Vron Iw MS.*, p. 46 ; *Cwtta Cyfarwydd of Peter Roberts ; and Family Archives.*)

John ab Rhys ab Ieuan ab Edward ab Llywelyn ab Cynwrig ab Dafydd ab Goronwy ab Howel ab Tudor ab Arthen ab Seisyllt (*sable*, three roses *argent*, leaved *vert*, seeded *or*), see p. 350, descended from Cunedda Wledig. (See vol. iv, pp. 44, 116.)

The above-named John ab Rhys had issue a son and heir—

Evan Lloyd of Cevn, Clerk of the Council of the Marches of Wales, who lived first at Cevn and afterwards at Wickwar, in Meriadog. He married twice, and by his first wife, Elizabeth, daughter of Thomas Grigor, who died in 1596, he had no issue.

Evan Lloyd married secondly, in 1597, Catharine, daughter and heir of John ab Hugh Gwyn of Wickwar, who died at her own house in Wickwar in 1646, aged 72, by whom he had issue four sons and six daughters—

- I. Thomas Lloyd, of whom presently.
- II. Ffoulk Lloyd, *ob.* 1632.
- III. John Lloyd, *n.* 1612, *ob.* 1639.
- IV. William Lloyd, *n.* 1614, *ob.* 1637.
- I. Anne, ux. John Ffoulkes of Vaenol.
- II. Catharine, who in 1615 married Thomas ab Robert Wynne ab Thomas of Llwynau in Llanrwst.

III. Elizabeth, ux. Thomas ab Richard ab Piers of Cwybr in Rhuddlan parish, *ob.* 1637. (See p. 295.)

IV. Jane, ux. (married 1626) John Lloyd of Wickwar, ab Edward Lloyd ab John Lloyd. She died 26th July 1661.

v. Ellen, *n.* 1608, *ob.* 1609.

VI. Mary, ux. (married 1633) Thomas Pryse of Pwll Gwyn.

The above-named Evan Lloyd died at Ludlow, Jan. 31st, 1631-2, and was succeeded by his eldest son—

Thomas Lloyd, Clerk of the Marches, who in 1618 married Mary, eldest daughter of Hugh ab Edward Lloyd of Glasgoed in Bodelwyddan (*ob.* 1615), by his wife Dorothy Heaton. He died at Wickwar on the same day as his father at Ludlow, Jan. 31st, 1631-2, leaving issue, besides two daughters, Jane (*n.* 1622) and Mary (*n.* 1629), a son and heir—

Edward Lloyd of Glasgoed in Bodelwyddan, who married—1st, in 1648, Margaret, daughter of, by whom he had a daughter Jane, ux. (married in 1652-3) of William Kyffin of Maenan; and secondly, Jane, daughter of Butler of Cornist,¹ co. Flint, by whom he had, besides two daughters, Mary (*n.* 1650) and Elizabeth (*n.* 1653), a son and heir—

Thomas Lloyd of Cevn, Registrar of St. Asaph in 1671, and High Sheriff of Flintshire in 1703, who in 1682 married Anne, second daughter of Robert Morgan, D.D., Bishop of Bangor, and Anne his wife, eldest daughter and heiress of William Lloyd of Henblas, co. Anglesey. She died in 1722, and was buried in St. Asaph parish church. Thomas Lloyd died in 1712, leaving issue, besides three daughters, Jane, Anne, and Margaret, who married in 1737, Price of Aelwyd Uchaf² (*pallii* of six, *argent* and *sable*), three sons—

I. Rev. William Lloyd of Cevn, who married in 1718

¹ See *Historic Notices of Flint*, by Henry Taylor; London, 1883.

² The pedigree of this family is thus given in the *Vron Iw MS.*: "John Price ab Robert ab John ab Robert ab Rhys ab Sir David Anwyl" of Cil Owen, from Madoc Ddu to Edwin.

Anne, widow of and sister of Catharine, wife of the Rev. William Bulkeley, who resided at Plâs y Ward, and died *s. p.* in 1732-3, *æt.* 50.

II. Rev. Richard Lloyd, *ob.* 1736.

III. Rev. Robert Lloyd of Cevn, born in 1697, succeeded to the estates of his elder brother William, who died in 1733. He married Susannah, daughter of Henry Butler of Ty Mawr, Llysfaen, co. Caernarvon. She died in 1800, aged 82, having had issue, besides a daughter, Jane (*ob.* 1827, aged 83), ux. Rev. Richard Evans, Prebendary of Bangor and Hereford, and Rector of Kingsland, co. Hereford (see p. 363, and Burke's *Landed Gentry*, "Evans of Eyton and Trefeilir"), a son and heir—

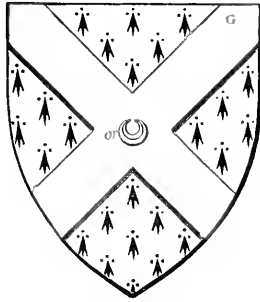
Edward Lloyd of Cevn, High Sheriff of Caernarvonshire and Denbighshire, who married Anne, daughter and heiress of Thomas or Robert Jones of Golffryn, co. Flint, by whom he had a son and heir—

Edward Lloyd of Cevn, who married Lettice Owen, daughter of William Pritchard of Treseawen, co. Anglesey, Esq., by whom he had issue two daughters—

I. Anna, the heiress of Cevn, ux. Lieut.-Colonel Herbert Watkin Williams Wynn, second son of Sir Watkin Williams Wynn of Wynnstay, Bart., by whom she had issue—1. Edward Watkin, drowned near Windsor on September 8, 1880; and 2. Herbert Edward Watkin, who, by his marriage in 1884 with Louisa Alexandra, surviving daughter and eventual heiress of the late Sir Watkin Williams Wynn, Bart., of Wynnstay (*ob.* May 1885), succeeded to the baronetcy and the estates, thus reuniting this ancient line of Gwydir and Owen Gwynedd with the branch which he represents through his mother, so long divergent, of the parent stem of Cunedda.

II. Helen Jane, second wife of P. W. Godsal of Iscoed Park, co. Flint, Esq., and has issue.

VRON HAULOG IN LLANVAIR TALHAIARN.

(Vron Iw MS.)

William Vaughan ab Edmund Vaughan, Barrister-at-Law, who died Jan. 1st, 1634-5, ab Ffoulk Vaughan ab Morgan Vaughan (who married Lowry, the heiress, descended from "Y Penwyn", p. 370) ab Lewys Vychan ab Ieuan, son of Dafydd ab Ieuan ab Einion of Ardudwy, the brave Constable of Harddlech Castle. (See vol. iv, "Ffestiniog" and Melai.) William Vaughan married Jane, daughter of Richard Parry of Ruthin, and sister of Dr. Gabriel Parry. He was her second husband. His son, Edward Vaughan (see vol. iii, pp. 347-8) of Vron Haulog, married Jane, daughter of Evan Lloyd of Dulasau and sister of Barbara, ux. William Wynne of Melai and Macnan Abbey (see vol. iii, p. 34). Among the poems of the contemporary bard, Edward ab Raff, is an Elegy on Morgan Vaughan, in which is named his wife, Lowry Wen, his three daughters, Gwen, Agnes, and Catharine, his son Ffoulk, a grandson Robert, and his father, "Lewys hael". The following are two of the couplets—

"Lle bu Vorgan gyvannedd,
Yn rhowioglan, yn rhoi gwledd,
A'i goel ar Grist eglurgrog,
Vryn hael yn y Vronheulog."

In the church of Llanvair Talhaiarn is a monument with an inscription, now nearly obliterated, to "The Honble. Ffoulk Vaughan of Bronhaulog in this parish". On it is a shield bearing the arms of Osborn Wyddel. (P. 366.)

POWELL OF HOLT.

For the following correction and additional information the writer is indebted to the kindness of Mr. Ellison Powell, of 44, Coleman Street, London.¹

In Sir Samuel F. Meyrick's edition of Lewys Dwnn's *Heraldic Visitations of Wales*, vol. ii, p. 356, the Powell Pedigree gives Thomas Powell, eldest son of Thomas and Katharine; and Roger Powell, the second son, married to Margaret. At Chester, proved 15th Oct. 1593, is the will of this Roger Powell of Mollington, Bannister, and Birkenhead, in the county of Chester, which will is a very pretty little family history. It leaves no possible doubt of his identity, as he leaves his sister, Ursula Coates of Chirk, a gelding, value £6. His will also proves further that his father, Thomas Powell of Horsley, Constable of Holt, had a brother, and that this brother had issue a son William, to whom Roger left one-third of his landed property at Mollington and the *Faire* Birkenhead. At Chester is also the will of this William Powell's brother, which clearly shows that Thomas Powell of Horsley had a brother, John Powell,² who lived at Holt, and who had, besides other issue, a son William; and it is this John Powell, the brother of Thomas Powell ab Howel ab David, from whom both Joseph Powell of Chester and Mr. Ellison Powell are descended.

POWELL OF HORSLEY.³

(See *Powys Fadog*, vol. iii, p. 256.)

Thomas Powell. = Winifrede, 2nd wife.

Samuel. Winifrede. = Edward Lloyd.

Maria. = Edward Lloyd of Llwynymaen. = Bridget, 2nd wife.

Edward Richard Lloyd. Frances Phœbe Lloyd.

¹ See vol. iii, p. 253-4.

² It appears from Norden's Survey in 1620 that there was a John Powell, who was a Burgess of Holt in that year.

³ This additional information was kindly furnished by William Trevor Parkins of Glasfryn, Esq.

The descendants of Thomas Powell appear to have become extinct upon the death of Maria Lloyd. Her husband, and her husband's children, by a second marriage, succeeded to the estate of Horsley, which was subsequently purchased from Edward Lloyd's representatives by John Hughes, Esq., the father of Francis James, Esq., M.D., sheriff of Denbighshire in 1851. Mrs. Hughes, the widow of Dr. Hughes, sold Horsley to the present owner, Frederick Potts, Esq., who has rebuilt the house.

In addition to the Gresford Registers, the Court Rolls of the Manor of Merford and Hoseley furnish considerable information about the Powell family.

Sir Thomas Powell, the last Baronet, was buried at Gresford, Sept. 28, 1706.

Thomas Powell, his eldest son, was buried at Gresford, April 16th, 1689, and by his second wife left two children, who survived him—1, Samuel; 2, Winifrede.

Sept. 19th, 1707. Edward Lloyd,¹ Esquire, and Winifrede his wife, sister and next heir of Samuel Powell, Esquire, deceased, appeared at a Court Baron of the Manor of Merford and Hoseley, and Winifrede was admitted tenant of two customary tenements of which her brother Samuel had died seized.

October 8th, 1714. The death of Edward Lloyd, seized in right of his wife Winifrede (before dead), was found; and Maria Lloyd, only daughter and heir of Winifrede, about four years of age, was admitted tenant at a Court Baron.

¹ According to *Reynolds*, Edward Lloyd, the husband of Winifrede Powell, was an attorney-at-law, and a younger son of the same family as the other Edward Lloyd. He was buried at Gresford. Edward Lloyd, the husband of Maria Lloyd, as it will be seen, survived her, and married another wife, whose Christian name was Bridget. This Bridget was the mother of Richard Edward Lloyd and Frances Phæbe Lloyd. The line of Winifrede Powell must, therefore, have become extinct on the death of her daughter, Maria Lloyd; and the estate surrendered by Maria Lloyd in 1732 became the property of her husband, Edward Lloyd, and descended from him in succession to Richard Edward Lloyd and Frances Phæbe Lloyd. On the death of Frances Phæbe Lloyd, the descendants of Edward Lloyd's two sisters, Ann and Catharine, inherited the estates.—W. T. P.

May 19th, 1732. Edward Lloyd and Maria his wife appeared at a Court Baron. Maria surrendered, and Edward Lloyd was admitted tenant for life, remainder to Maria for life, remainder to the heirs of their bodies, remainder over to the heir of Edward Lloyd.

Oct. 21st, 1756. The death of Edward Lloyd was presented at a Court Baron.

Oct. 19th, 1758. Edward Richard Lloyd, of the age of nine years or thereabouts, son and heir of Edward Lloyd, late of Llwynymaen, in the co. of Salop, Esquire, appeared by Bridget Lloyd, his mother, at a Court Baron, and was admitted tenant.

Oct. 16th, 1764. The death of Edward Richard Lloyd was presented at a Court Baron, and the jury found that Frances Phœbe Lloyd, his sister, was his heir.

Oct. 30th, 1771. The death of Frances Phœbe Lloyd presented.

May 12th, 1772. The jury at a Court Baron present the death of Edward Lloyd of Llwynymaen in the county of Salop, of his son Edward Richard Lloyd, and his daughter Frances Phœbe Lloyd, and find that he had two sisters, Ann and Catharine, whose issue or descendants are the heirs-at-law, and entitled to the said customary tenements (to wit):

“ William Jones of Wrexham, in the county of Denbigh, Esquire, eldest son of the said Ann, one of the sisters of the said Edward Lloyd, by William Jones her husband, deceased, is entitled to a moiety, etc., as heir-at-law to his said mother, also deceased; and Owen Roberts of Wem, in the county of Salop, Esquire, eldest son of Margaret, who was one of the daughters of the said Catharine, the other sister of the said Edward Lloyd, is entitled to one-third part of the other moiety of the said premises, as heir-at-law to his said mother; and Mary, the wife of Thomas Whilton of Ellesmere, in the said county of Salop, Gent., only daughter and heir of Mary, who was another daughter of the said Catharine, the other sister of the said Edward Lloyd, is entitled to another third part of such moiety as heir-at-law to her said

mother; and Richard Lloyd of Osbaston, in the said county of Salop, Esquire, eldest son of Dorothy Lloyd his mother, another daughter of the said Catharine, the other sister of the said Edward Lloyd, is entitled to another third part of such moiety of the said premises as heir-at-law to his said mother."

OWEN OF TREVEILIR, IN THE PARISH OF TREV-
DRAETH, IN CWMWD MALLDRAETH IN
ANGLESEY.

(*Lewys Dwnn*, vol. ii, p. 202.)

Llywelyn ab Adda ab Llywelyn Vychan ab Llywelyn ab Madog Goch of Mawddwy, a natural son of Iorwerth Goch, Lord of Mochnant, ab Mareddydd ab Bleddyn, Prince of Powys. Madog Goch bore *argent*, a chevron party per pale *gules* and *azure*, between three falcons *sable*, their beaks and right legs of the third, their left legs lifted up, and a trefoil over the head of each *azure*. These were the arms of Llywarch ab Cadvan; and Madog Goch wore them when he killed Llywarch; and Llywelyn ab Iorwerth, Prince of Wales, gave these arms, as well as the lands of Llywarch ab Cadvan, to Madog Goch.¹

Gruffydd ab Llywelyn, d. of Y Gwion Vychan ab Y Gwion; descended from Meilir of Treveilir, ab Mabon ab Arddur ab Môr.

Davydd Goch, d. of Llywelyn Moel ab Howel ab Tegwared Vychan ab Tegwared y Bais Wen, an illegitimate son of Llywelyn ab Iorwerth, Prince of Wales. *Argent*, on a chevron *sable*, three mullets of the field. Her mother was Gwladys, d. of Bleddyn Vychan ab Bleddyn ab Y Gwion ab Radvach ab Arsedd ab Gwrgi ab Hedd Moelwynog, of Havod Unos.

Llywelyn ab Davydd Goch of Treveilir, d. and heiress of Cwnwas ab Davydd Fychan of Treveilir, ab Davydd Llwyd ab Goronwy ab Cynwrig ab Goronwy ab Iorwerth of Trev Iorwerth in the parish of Bodedeyrn, fourth son of Hwva ab Cynddelw, Lord of Llys Llivon. *Gules*, a chev. inter three lions rampant *or*. See p. 281.

a

¹ *Cae Cyriog MS.*

| a
 Ieuan ab Llywelyn of Treveilir = Nest, d. and heiress of Angharad, d. and heiress of Tudor ab Einion ab Gwalchmai ab Meilir of Treveilir in Cwmwd Malldraeth, ab Mabon ab Iarddur ab Mor ab Tegerin ab Haelawg ab Greiddef ab Cwnws ab Cyllin Ynad.
 The mother of Nest was Annest, d. of Ieuan ab Howel ab Ieuan Goch ab David Goch ab Trahaiarn Goch of Lleyrn.
 1st and 4th *argent*, an eagle displayed with two heads, *sable*. 2nd and 3rd *argent*, three brands, ragulé *sable*, fired ppr. with an escutcheon of pretence *argent*, charged with a human leg and thigh couped *sable*, for Cilmin Troed Du of Glyn Llivon.
 Einion ab Gwalchmai of Treveilir was an eminent poet who flourished from 1170 to 1220. He bore *argent*, three saddles *sable*, stirrups *or*.
 The mother of Einion was Genhedles, d. of Ednowain ab Ithel, Lord of the Bryn, in the parish of Llanvihangel ym Mlodwel in Mechain. See vol. iv, "Chirk Castle and Lloyd of Llys Trevor."

| 2
 Rhys ab Ieuan of Treveilir = Margaret, d. of Meurig ab Llywelyn ab Hwlcyn of Bodsilin, and Bodeon ab Howel ab Iorwerth Ddu ab Iorwerth ab Gruffydd ab Iorwerth ab Maredydd ab Mathusalem ab Hwva ab Cynddelw. See p. 282.
 | 1 | 3 | 4 | 5 | 6 | 7
 Sir William. Maurice. Ieuan. Robert. John. Gruffydd.

John ab Rhys of Treveilir = Janet, d. of Robert ab Maredydd ab Hwlcyn Llwyd of Glyn Llifon, ab Tudor Goch ab Goronwy ab Einion ab Ieuan ab Iorwerth Goch ab Ystrwyth ab Ednowain ab Gwrydr ab Dyfnaint ab Iddon ab Iddig ab Llywarch ab Leon ab Cilmin Droetu.

Owain ab John of Treveilir = Margaret, d. of John ab Rhys of Bodychan, third son of Llywelyn ab Hwlcyn of Bodeon, in the parish of Llanveirian in Cwmwd Malldraeth, ab Howel ab Iorwerth Ddu ab Iorwerth ab Gruffydd ab Iorwerth ab Maredydd ab Mathusalem of Prysaddved, in the parish of Bod Edeyrn, ab Hwva ab Cynddelw, Lord of Llys Llivon. See p. 282.

John Owen of Treveilir = Elin, d. of Maurice ab Gruffydd ab Robert Gruffydd ab Robert Gruffydd ab Rowland Gruffydd ab Robert Gruffydd of Plás Newydd in Trev Borthaml, second son of Gwilym Vychan of Penrhyn, ab Gwilym ab Gruffydd ab Gwilym ab Gruffydd ab Heilin ab Sir Tudor, Knight, eldest son of Ednyved Vychan. See "Trev Gaian", vol. ii.

John Owen of Treveilir = Jane, d. of Rowland ab Richard ab Rowland ab Owain ab Meurig.

John Owen ^a of Treveilir. ⚭ Elen, d. of Sir William Thomas of Coed Helen, co. Caernarvon, Knight, High Sheriff for co. Caernarvon in 1608, and Gaenor his wife, d. of Sir William Maurice of Celynenau, Knight, by Margaret his wife, d. and heiress of John Lacon ab Thomas Lacon of Llanddin in Nanheudwy. See vol. iv.

William Owen of Treveilir. ⚭ Jane, d. of John Parry of Amlwch.

John Owen of Treveilir. ⚭ Penelope, d. of William Glyn of Glynllivon, and Jane his wife, d. of Ellis Brynkir of Brynkir.

John Owen of Treveilir. ⚭ Anne, d. of John Williams of Bodwerdin.

David, an infant in 1688.

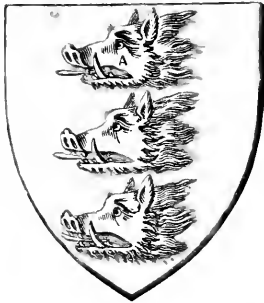
Treveilir was sold by David Owen, who was living in 1766, to William Evans of Vaenol, great-grandfather to Edward Evans of Eyton, co. Hereford, Esq.

MAENAN ABBEY.

This abbey, which is not to be confounded with Maenan Hall, the ancient residence of the Kyffins of that place, was created by the removal thither from Conway of its Cistercian community after the conquest of Wales by Edward I, who, however, scrupulously left them in possession of their lands and revenues, with certain necessary exceptions, for which they received others to the full value in exchange. Scarcely one stone is left upon another to mark the site known now only by the name, the *traditio loci*, and a broken avenue of stately trees presenting a melancholy reminiscence of pristine peace and departed glory. In 1506 Sir Robert ab Rhys of Plas Iolyn (ancestor of the families of Rhiwlas, Voelas, Cerniogau, Giler, Pant Glâs, and others) had a lease from David Owen, "Abbot of the monastery of our Blessed Lady St. Mary of Conway", for 99 years of many of the abbey farms at a reserved rent of 33s. and 4d.; and these again were devised by him to his son David, his nephew Robert Gethin of Cerniogau, and other relatives. Richard ab Rhys, a brother of Sir Robert, is known to Welsh tradition as the last Abbot

of Conway, as it continued to be called, who surrendered his sacred trust into the sacrilegious hands of Henry VIII, receiving, as the devil's payment for his bartered faith and defiled conscience, his worthless life, the licence of the Crown to break his priestly engagement and monastic vow of celibacy, and the living of Cerrig y Drudion. The site of the abbey itself seems frequently to have changed hands, being sold probably, according to the practice of the despoilers of Church property, to cover the defectiveness of title by frequency of sale. Dugdale states that it was granted by Elizabeth to "Elizæus Wynn". Before 1570, however, it is found in the possession of Sir Richard Clough, by the marriage of whose daughter Mary it passed to Sir William Wynne of Melai, the father of Ellis Wynne of Plâs Bella', the only person answering to "Elizæus" to be found in the pedigrees. From him it descended to Lord Newborough, whose lineal representative is the lay impropiator of this ill-gotten property, and of the mean modern house built out of the ruins of the famous ecclesiastical establishment founded by the great Llewelyn for the honour of God, the service of religion, and the support of the poor.

Prince Llewelyn was entombed at Conway, in the Abbey which owed its primary existence to him. The community, on its removal to Maenan, carried his coffin with them, reverently attended, doubtless, by the whole body of Religious, and accompanied by the chanting of psalms and hymns, after the previous solemn celebration of High Mass for the soul of the departed, preceded by the customary Dirge according to the Catholic rite. Long after the final destruction of the Abbey, the coffin reappears on the floor of the parish church of Llanrwst, lidless and sacrilegiously rifled of the sacred remains of the patriot monarch, which it was designed, alas vainly, to preserve. "His bones are not dust, nor his good sword rust," at least in the original acceptation of the words; still, despite the "Reformation", it is open to us to say, "His soul is with the Saints, we trust."



WYNNE OF MELAI AND MAENAN ABBEY.

Marchudd ab Cynan, Chief of one of the Fifteen Noble Tribes of Gwynedd, and Lord of Abergeleu in Uwchdulas, is said to have been contemporary with Rhodri Mawr (Roderick the Great), King of Britain, and to have resided at Bryn Ffanigl, a mansion in the parish of Bettws Abergeleu, in Denbighshire. The place is still in existence as a farmhouse, known by the slightly changed name of Bryn Ffenigl (Fennel Hill). According to the ancient genealogies, he was fourteenth in descent from Coel Godebog, himself the seventeenth from Beli Mawr, the reputed father of the famous Cassivelaunus. The arms ascribed to his family are, *gules*, a Saracen's head erased ppr. wreathed *or*, first borne, possibly, by a Crusader of the family who slew a Saracen. He had a son, Carwed, of whom nothing further is known; but there is a township in Llannevydd called Carwed Vynydd (Carwed Hill), which may have been named from him, although connected by tradition rather with the noble tribe of Marchweithian than of Marchudd. His son Inathan, J'nethan, or Jonathan, is the first of the family to be actually noted in history, being styled in *Annales Cambriæ* "princeps Opergeleu" (Prince of Abergeleu). He died about A.D. 856. Of his son Edryd, again, there is historical mention. The words "Gwyr Rhos yn Nghaernarvon", and "Pedwar Gwely Llwyth Edryd", are referred to him in *Hengwrt MS.* 96, and Extent,

Denbigh, 8 Edw. III. To his son Ithel, or Idnerth ab Edryd, allusion is made in the same Extent, in the same year, in the words "Wele Ithell ap Edryd" (the family heritage of Ithel son of Edryd), being a subdivision of the Vill of Bettws Abergeleu. Ithel had three sons, 1, Ithon (of whom presently); 2, Hoedliw, who had a daughter, Genilles, ux. Goronwy ab Owen ab Edwin, Prince of Tegeingl. Goronwy's sister, Angharad, was Queen of Gruffydd ab Cynan, King of Gwynedd, A.D. 1078. 3, Gwgan, whose son Iorwerth had a son, Cynwric, who, by his wife Angharad, daughter of Hwva ab Cynwric ab Rhiwallon (descended from Tudor Trevor), by Gwenllian, daughter of Owain Gwynedd, was the father of Ednyved Vychan, the celebrated minister and general of Llewelyn the Great. This nobleman was married first to Gwenllian, daughter of Rhys, Prince of South Wales, through whose issue he became ancestor of the Royal Family of England. Secondly, he married Tangwystl,¹ daughter of Llywarch ab Brân, Lord of Cwmwd Menai in Anglesey, chief of one of the Fifteen Noble Tribes of Gwynedd (*arg.* inter three choughs with ermine in their bills a chevron *sa.*). By this lady he had three sons, Llywelyn, Lord of Creuddyn, co.

¹ According to Randle Holmes (*Harl.* 1969), Gwenllian was the second wife of Ednyved, and relict of Cynan ab Rhodri ab Owain Gwynedd. Of Ednyved he tells us that "he was in great estimation with Llewelyn, the son of Ierwerth Drwyndwn (Edward the Broken-nosed), Prince of North Wales, and [one] of his Chief Counsellors, leader of his army against y^e English nation: And for his valiant Prowes he advaunced him both wth honor and armes....." After that Ednyved Vychan had given the overthrow to the English nation in fight, he sung thus:—

"Lhauer bron yn Ihai i'r brenin—hedhiw
Hawdh y galon chwerthin;
Lhauer Sais lheubus Ihibin,
A'r gro yn do ar ei dîn."

EDNYVED VYCHAN ai Kant.

"To-day the king is short of many a breast;
Now to the heart 'tis easy to be gay;
The length of many a Saxon licks the ground,
Where lies the gravel heap'd upon his back."

Caernarvon ; Sir Tudyr, Kt., of Nant and Llangynhaval ; and Howel, Bishop of St. Asaph. Sir Tudyr married Adlais, or Adelia, daughter of Richard ab Cadwalader ab Gruffydd ab Cyman, King of Gwynedd, c. 1078, by whom he had a son, Heilyn, grantee in a charter dated at Dolwyddelan in 1281, who, by his wife Agnes, daughter of Owain ab Bleddyn ab Owain Brogyntyn, had a daughter, Angharad (R. Vaughan's Pedigrees, *Hengwrt MS.* 96), who married 1st, Iorwerth, surnamed "Y Penwyn" (the White Head), and secondly, Davydd Goch, son of the unfortunate Prince David ab Gruffydd, brother of Llewelyn, the last sovereign Prince of Wales, who was so barbarously executed at Shrewsbury by order of Edward I, not without some justification, it must be admitted, in the repeated tergiversations and violation of solemn compacts on the part of his victim. That the conduct of David, however, was considered by his own countrymen to have been palliated, at the very least, by the tyranny and breach of faith of his English antagonist, may be inferred from the respect and even sympathy with which his memory was cherished by them, an instance of which is exhibited in the following *Englyn*, or perhaps fragmentary stanza of an elegy, preserved in the *Vron Iw. MS.* of Twm o'r Nant, and entitled "To Prince David, who was slain by King Edward I of London":

" Coffa pen perchen parchedig o lys,
 A lân Nos Nadolig !
 Coffa 'r Collwydd¹ o'r Mwythig,
 O dân y'th doddai² nad dig."

The last two lines are obscure, but the meaning seems to be this:—"Remember the head of the venerated possessor of a palace, who was slain on Christmas Eve ! Remember the hazel-wood of Shrewsbury, made to reduce thee to ashes by fire, not by wrath !" (See vol. i, p. 188.)

The first husband of Angharad bears an infamous reputation in history as the traitor who betrayed the

¹ "Coll wyth", in original.

² "O tan ythoddei", in original.

unhappy Prince to Edward. This is testified by the following lines printed in the *Cambrian Quarterly* (iii, 460):

“ Y Penwyn, pen hir arbennig—unben
Am un punt ar bymtheg,
Llonaid buartheg o wartheg
Newydd, a werth Ddavydd deg.”

“ The white-headed, long-headed, high-headed Chief,
For fifteen pounds and one,
A new cow-yard filled with cattle,
Sells David the fair.”

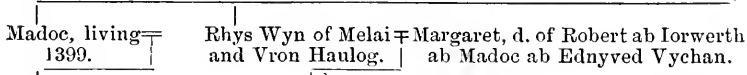
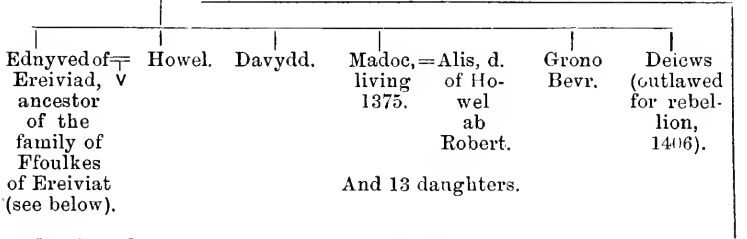
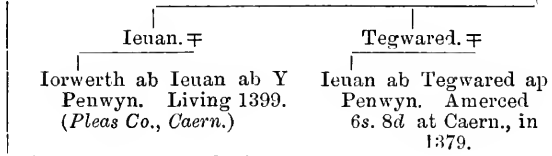
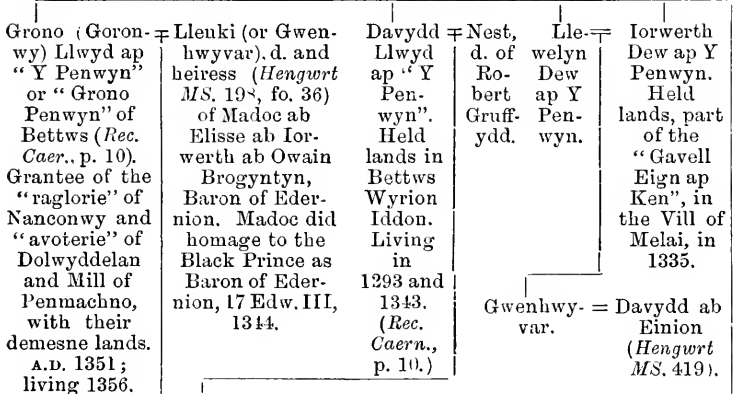
Some confusion, however, created by the application to the sons, as well as the father, of the same surname of “Y Penwyn”, may perhaps render it doubtful whether the stigma may not more justly be attached to one of the former. In some pedigrees Davydd is the Christian name of “Y Penwyn”, in others Grono. But Y Penwyn had two sons, Davydd and Grono. And the grant to him of a pension of thirty shillings per annum for life by Edw. I, in A.D. 1290, by the style of “Yereward Penwyn”, proves beyond a doubt that his name in Welsh was Iorwerth; and in the Extent of Denbigh and other records, one of his sons is styled “David ab Iorwerth”, and the other “Gronw ap Iorwardi”. Nor is it said that the betrayal was the act of David Penwyn, but of “Y Penwyn” only. The grant of a life-pension would also go to show that his recompense was not confined to the cow-yard full of cows and the paltry sum of £16. He was, in 3 Edw. II, Rhaglot of Nanconwy, where he resided, for which he had petitioned in 33 Edw. I, an office which he held till his death, c. 1320. It is remarkable that his widow should have taken for her second husband the son of the prince on whom, through the betrayal of her first, had been perpetrated the horrible tragedy of his execution. It seems to betoken her resolve to display to the world her abhorrence of that deed by such proof as lay in her power, even to the bestowal of her person on the youthful offspring of his victim.

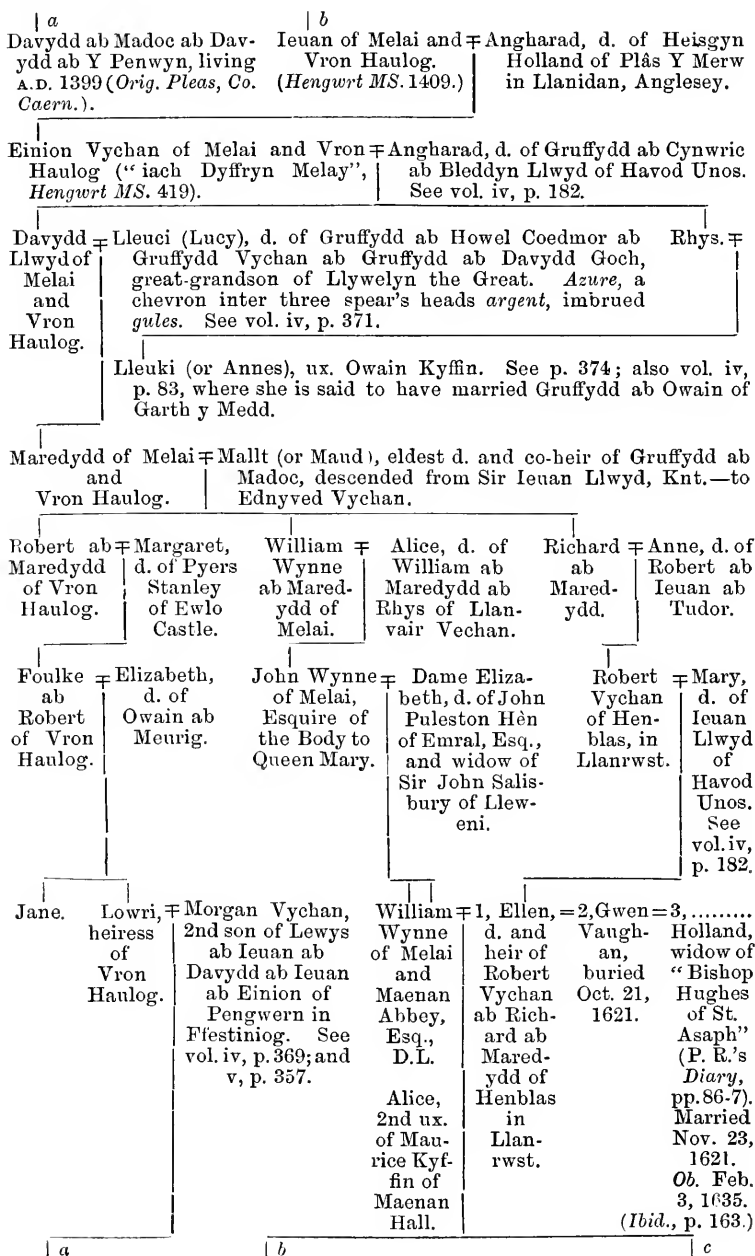
The pedigree will now be continued in a tabulated form, as best calculated to convey, by a bird's-eye view,

the future fortunes of the family, as well as that of Ffoulkes of Ereiviat, to follow on a subsequent page. In the compilation of both the writer desires here to acknowledge his obligation to William Wynne Ffoulkes, Esq., for much valuable information derived, with his kind permission, from the printed pedigree of his family.

Iorwerth, surnamed "Y Penwyn", of Angharad, d. of Heilin ab Sir Tudor Bettws. *Gules*, three boar's heads erased in pale *argent*; *gules*, a Saracen's head, erased at the shoulders proper, wreathed about the temples *argent* and *sable*. Granted a pension of 30s. per annum, 18 Edw. I. *Mort. ante* 1320.

of Nant and Llanganhaval in Môn, ab Ednyved Vychan, Prime Minister of Llywelyn the Great. (R. V.'s Pedigrees, *Hengwrt MS.* 96, p. 602.) She married, 2ndly, Davydd Goch ab Davydd ab Gruffydd ab Llywelyn the Great.





<p>^a Ffoulk Vaughan of Vron Haulog, living Aug. 23, 1594. He was ancestor of the Vaughans of Vron Haulog, and the Joneses of Maes y Garnedd, co. Merioneth. See p. 357.</p>	<p>^b William Wynne of Melai (the elder, P. R.'s <i>Diary</i>, p. 214), and <i>jure uxoris</i> of Maenan Abbey. <i>Ob.</i> at Melai, Aug. 25, 1632.</p>	<p>Mary, d. and co-h. of Sir Richard Clough, Knight of the Holy Sepulchre. <i>Ob.</i> 1632. See "Wynne of Garthmeilio", and inscription on monument in Nantglyn Church. See vol. vi.</p>	<p>^c Morgan. Gabriel, <i>ob.</i> 1635-6 (P. R.'s <i>Diary</i>, p. 163).</p>
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<p>John Wynne of Melai and Maenan Abbey, Esq. <i>Ob.</i> 1st Feb. 1629-30.</p>	<p>⊖ Dorothy, da. of Hugh Gwyn Gruffydd of Berth Ddu, co. Caern., Esq., descended from Sir John Wynne of Gwydir, and maternally from Marchweithian.</p>	<p>Ellis Wynne "of Plas Bella" (<i>Rhiwlas Pedigree</i>).</p>	<p>⊖ Catharine, sole d. of John Price, Esq., of Rhiwlas, and <i>jure uxoris</i> of Vaenol, co. Flint.</p>	<p>William Wynne, a Lieut. in the Army. <i>Ob.</i> 29 Jan. 1629-30. (P. R.'s <i>Diary</i>, p. 129.)</p>	<p>Catharine, ux. 1st, Ffoulk Lloyd of Havod Unos, Esq. 2nd, Robert Wynne of Voelas, Esq., for his 1st wife. She <i>ob.</i> Nov. 8, 1644 (P. Roberts's <i>Diary</i>, p. 214).</p>
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<p>³ Evan, <i>ob.</i> 1635.</p>	<p>⁴ William Wynne of Melai and Maenan Abbey, Esq., Colonel in H.M. Army. Slain in an attack made on the Parliamentary garrison at Wem, and buried at St. Chad's Church, Shrewsbury, Oct. 27, 1643, <i>æt.</i> 37. (P. R.'s <i>Diary</i>, p. 208.)</p>	<p>¹ Barbara, d. of Ieuan ab Howel Lloyd of Dulasau, and sister of Sir Richard Lloyd, Kt. Buried Jan. 2, 1638-9.</p>	<p>² Robert Wynne, <i>jure uxoris</i> of Garthwein (p. 320), equally distinguished with his brother as a loyalist. <i>Ob.</i> 1638-9.</p>	<p>Margaret, d. of John Price of Nantmawr, father of Owen Price.</p>	<p>Doro-^{thy}. Owen ab John Price of Nantmawr, Esq., descended from Bleddyn Lloyd of Havod Unos. He married 2ndly Catharine, d. of Richard Kyffin of Maenan Hall. See p. 375.</p>
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John Price of Nantmawr, Esq.

<p>John Wynne of Melai and Maenan Abbey, Esq.; <i>ob.</i> Feb. 25, 1688, <i>æt.</i> 58.</p>	<p>⊖ Dorothy, d. of Owen Salisbury of Rûg, Esq., and sister of Colonel Wm. Salisbury, Governor of Denbigh Castle, in the Civil War of Charles I. She <i>ob.</i> March 2, 1677.</p>
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<p>William Wynne of Melai and Maenan Abbey, Esq., Barrister-at-Law. Born 1663, <i>ob.</i> Feb. 18, 1692.</p>	<p>⊖ Margaret, d. of Hugh Lloyd Rosindale of Segrwyd, co. Denbigh, Esq.</p>
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^a John Wynne of Melai and Maenan Abbey, Esq., M.P. High Sheriff, 1712. Born 1688. ob. 1780.	=	Sydney, 2nd d. of Sir William Williams of Llanvorda', Bart. Buried Aug. 14, 1751.	^b ^c Dorothy, ux. Ieuan Lloyd, son of Thomas Lloyd of Wickwar.
		Catharine, ob. 1709.	
William, born May 21, buried June 26, 1716.	Jane, co-heir, ux. of Bodvean.	Sir John Wynne, Bart., Their son, Sir Thomas Wynne, was created 1st Lord New-	Margaret (see Burke's <i>Peer- age</i>); ob. 1734.

MAENAN HALL.

This mansion, inhabited by a branch of the Kyffin family for about two hundred years, is situated on the slope of the vale, about a mile eastward from the Abbey. The house, which, if not built, was probably improved or enlarged by Maurice Kyffin, has been somewhat modernised, but retains a few of its original wainscoted rooms, some of the walls and ceilings of which are curiously ornamented with heraldic devices, chiefly consisting of the arms of Queen Elizabeth. The old hall has some fine carving, now partially decayed, but at one end is still the date of 1582, with the initials M. K. (Maurice Kyffin) and E. R. (Elizabeth Regina). This style of decoration was in fashion at that period, as may be seen in the house of the Gwydir family, and that of Archbishop Williams at Conway; also at Vron Iw, built or improved by John Madocks (see "Vron Iw", *supra*), in the parish of Llandyrnog, Denbighshire. The house has the reputation of possessing a haunted room, said to be kept always locked, that no one may enter it. The cause, according to the *traditio loci*, is that Sir Thomas Kyffin, Kt., the judge, who was the last male descendant of Maurice, in this apartment, struck, in a fit of passion, a boy who had offended him a heavy blow, which caused his death, and that, to conceal the fact, Sir Thomas threw the boy's body into a well.

There would seem to be no historical document extant to show how Maurice became possessed of this rich slice out of the Abbey lands on which to create for himself

“a local habitation and a name”. Possibly he purchased it from Sir Richard Clough, or from Ellis Wynne, said by the editors of Dugdale (1819) to have been the original grantee of the Abbey from the Queen. Pennant is strangely silent on the subject. The name of Maurice Kyffin is not once so much as mentioned in his *Tours*. Yet he must have been a man of no little note in his day. He married twice, and into two of the best families in the neighbourhood, and, it is not a little remarkable, into families of two different religions. The first was Mostyn of Mostyn, the branch of the family which apostatised, while the other, that of Talacre, remained true to the old faith. The second was Wynne of Melai, which seems to have continued Catholic till about the middle of the last century, and ceased to be so only at the death of the heiress who married the first Lord Newborough, whose title, perhaps, was received by him in recognition of his secession to the Anglican Establishment, which is the creature (in 1558), as it is the slave, of the State. In Williams's *Eminent Welshmen* we are told that in his youth Maurice translated into English the *Andria* of Terence. In 1595 he published his Welsh translation of Jewell's *Apologia Ecclesie Anglicanae*, which is said to be “remarkable for its elegant and pure idiomatic diction”, and “a perfect model for Welsh writers”. He wrote poetry, moreover, in the Welsh, and also in the English language. A rare copy of a poem by him, printed in 1585, addressed to Queen Elizabeth, entitled *The Blessednes of Brytaine* (blessed in possessing that paragon of purity and mercy for a sovereign), and written in the fulsome style of adulation customary in those who fawned on her for favours, has just been reprinted, as nearly as possible in *facsimile*, by the Cymmrodorion Society. From this circumstantial evidence, in the absence of any more precise, it may be gathered that Maurice cared little for religion further than it might favour his worldly advancement. A Protestant under Henry and Edward, he was a Catholic under Mary, a Protestant again under Elizabeth. Having been both by turns, he was only the latter

long, probably because the former did not again rise to the ascendant in time to admit of his being once more reconciled to the Church before he came to die.

According to the *Dictionary of Eminent Welshmen*, by the late Canon Robert Williams, Maurice was the second son of Richard Kyffin, Esq., of Glascoed in Llansilin. But all the old pedigrees agree in stating that he was the son of Sir David, a priest, living *temp.* Henry VIII. He was a pluralist, for we find him described as Vicar of Eglwys Bach and Rector of Llanddoget and Nannerch, in two different counties, and Canon of St. Asaph. He may have accepted the bribe offered to the clergy by Edward VI, in the shape of a licence to marry, in breach of their sacerdotal engagement of celibacy, by virtue of the pretended assumption by the Crown of the supreme spiritual as well as temporal headship over the Church.

The following tabulated pedigree is taken from *Harl. MS.* 1977, fo. 46, the *Vron Iw MS.*, and two others, one belonging to E. Kenrick, Esq., of Farringdon Hall, for which the author is indebted to Mrs. Jones-Parry as also to Mrs. Pierce, and H. F. J. Vaughan, Esq., for much valuable information.

Davydd Vychan of Gartheryr ab Davydd ab Madoc Kyffin of Lloran Ucha', = descended from Einion Evell, twin son of Madoc ab Mareddydd, Prince of Powys. Quarterly, 1 and 4, per fess <i>sa.</i> and <i>arg.</i> a lion ramp. counter- changed, armed and langued <i>gu.</i> ; 2 and 3, <i>arg.</i> , a chevron <i>gu.</i> , inter three pheons pointed to the centre <i>sa.</i>	
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Gruffydd ab Davydd = Vychan (see vol. iv, p. 238).	Catharine, d. of Mareddydd ab Tudor ab Grono ab Howel of Penllyn.	Geoffry, Abbot of Conway.
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Hugh Vaughan of Kydweli, and <i>jure</i> <i>uzoris</i> of Golden Grove, ancestor of the Earls of Car- bery.	= Tibot or Jane, d. of Morris ab Owain ab Gruffydd ab Nicholas, 2nd cousin of Sir Rhys ap Thomas (see <i>Glyncothi's Poems</i> , pp. 130-140).	Owain = Kyffin. = Lleuki, or Annes, d. of Rhys ab Einion Vychan, descended from Marchudd (see the Melai pedigree, p. 370).
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Sir Davydd, V. Eglwys = Bach 1534, R. Llan- ddoget and Nannerch, and Canon of St. Asaph 1537.	Margaret, d. of Mareddydd, ancestor of the Wynns of Gwydir, ab Ienan ab Robert ab Mareddydd ab Howel ab Davydd ab Gruffydd ab Caradoc ab Thomas ab Rhodri ab Owain Gwynedd (vol. iv, p. 268).
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1st wife. Margaret, d. of Thomas Mostyn of Mostyn.	a = Maurice Kyffin, Sheriff, 1579; living 1595. Poet and Prose Writer.	2nd wife. = Alice, d. of John Wynne of Melai, Esq., Esquire of the Body to Queen Mary. See p. 370.
	Catharine, ux. John Price of Llewesog. (<i>Hist. P. V.</i> , iv, p. 165.)	

Edward Kyffin, Vicar of Caer- wys, 1608. Buried Oct. 28, 1623. (<i>P. R.'s Diary</i> , p. 96.)	= Winifred, Sth d. of Thos. Evans of Plas Llaneur- gain. (<i>L. Dwnn</i> , vol. ii, p. 325.)	Morris, s. p. Thomas, Vicar of Welshpool and Berriew, and Canon of St. Asaph, 1608. (<i>Vron Iw MS.</i>) William(?) = ... <i>ob. s. p.</i>	1. Margaret, ux. John Vaughan, Earl of Carbery (3rd wife). 2. Jane, ux. P. Pen- nant of Bichton. 3. Elizabeth, ux. David Holland of Hendre Vawr. Hedied 1611. (<i>P. R.'s Diary</i> , p. 28; <i>Hist. P. V.</i> , iii, p. 51.)
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Richard Kyffin of Maenan Hall, aged 20 in 1630.	= Ellen (?), dau. of Cadwalader Wynne of Voelas, Esq., Sheriff of co. Denbigh, 1662.	Morris, slain on the King's side; <i>ob. ante</i> 1648.	Thomas. Margaret, ux. ... Mary, ux. ... of Lon- don. Other daughters.
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1. Jane, d. and heiress of Edward Lloyd of Cevn in Meriadog, then living at Glasgoed; married and <i>ob.</i> , s. p., in March 1652-3. (<i>P. R.'s Diary</i> , p. 232, 245.)	= William Kyffin of Maenan Hall, aged 22 in 1659.	? Ermine (or Catha- rine), d. and co- heiress of Roger Davies of Erllys, Esq. (<i>Hist. P. V.</i> , iii, 109.)
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1 Robert s. p.	2 Tho- mas, s. p.	Mor- ris.	Catharine, ux. Owen Price of Nantmawr, Esq., desc. from Ble- ddyn Lloyd of Havod Unos. (<i>Hart. MS.</i> 1977.)	Jane.
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1 Richard Kyffin of Mae- nan Hall; <i>ob.</i> 1693, aged 34. Buried at Beaumaris, where is his tomb, with his arms and motto, "Cenfigen a ladd ei hunan."	= Jane, dau. of Thomas Price of Giler, Esq., and sister of Robert Price, Esq., Baron of the Exchequer. <i>Ob.</i> <i>ante</i> 1723 (see "Giler", <i>supra</i>).	2 William.	3 Thomas.	1 Jane.	2 Anne, ux. Thomas Roberts of Egl- wys Bach.
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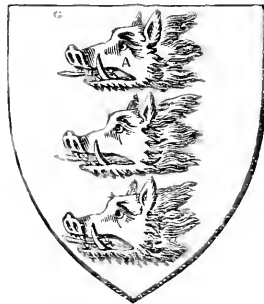
Thomas Kyffin of Maenan Hall, Barrister- at-Law, and Attorney-General for cos. Anglesey, Caernarvon, and Merioneth. Born c. 1678, married 1699, <i>ob.</i> 1745, aged 67. A tablet was erected to their memory by their son in Llanddoget Church in 1752.	= Ellen, d. of Owen Roberts of Caerau in Anglesey, Esq.; <i>ob.</i> Nov. 20th, 1739, aged 65.	Uvedale Kyf- fin, named in Baron Price's will.	Ellen, <i>ob.</i> Dec. 22, 1688.
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a			
Thomas Kyffin ¹ of Maenan Hall. = Elizabeth, d. of			
Sir Thomas Kyffin, Kt., born 1739, Knighted in 1782. <i>Ob.</i> June 7, 1784. A monument to his memory is in Llanddoget Church.		Elizabeth, sole d. and heir-ess of Hugh Hughes of Coed y Brain, co. Flint, Esq.	
1, co-heir.		2	
Elizabeth, heiress of Maenan Hall and Ucheldref (see vol. vi). Married in 1789; <i>ob.</i> June 1791.	= William John Lenthall, Esq., of Bessels Leigh and Ucheldref, High Sheriff for co. Caernarvon in 1796.	Margaret, <i>ob. innupt.</i> Three other daughters, <i>ob. ante patrem.</i>	3, co-heir. Anne; she married, in 1795, the Rev. John Nannau, <i>ob.</i> 1823. She had Belmont, which at her death she left to her niece, Elizabeth Kenrick, who took the name of Kyffin, and died in 1879. (See "Maes y Neuadd".)
4, co-heir.			
	Ermine, ux. Col. Richard Ucheldref.	Kenrick of Nantelwyd. She had See vol. iii, p. 339.	
a		b	

¹ This gentleman was a lawyer. The Tai Croesior pedigree calls him "barrister, 1723". But from information given by Mr. A. N. Palmer, it appears that Thos. Kyffin, a solicitor, lived at a house called "The Office", in Mount Street, Wrexham, in 1742, and that for some years after he was rated as owner of Bryn Iolyn, a small estate adjoining Erlys, which, in 1783-4, belonged to Sir Thomas Kyffin. The former was, then, not improbably, the father, or at least a relation, of the latter. Canon Thomas says (*Hist. D. St. Asaph*) that a "Thomas Kyffin of Maenan gave to Eglwys Bach, in 1762, a deed-poll for £100, and, in 1786, added another of £60 on the Wrexham, Ruthin, and Denbigh Turnpike Trust." The first was, perhaps, the father's bequest; the second must have been the son's bequest. Sir Thomas was a Welsh judge, but on his monument it is stated only that "in his public character as a Magistrate he impartially administered justice, and that to a mind richly gifted by nature, and improved by acquaintance with several branches of polite literature, he joined a most humane and benevolent heart." The above pedigree is not perfectly clear in every part, and some names, apparently referable to it, are omitted. Pennant (*Tours*, ii, 315) gives Richard Kyffin as the last Abbot of Conway, but Browne Willis (*Hist. Abbeyes*, ii, 310) says that Richard ab Rhys (see iv, 104) was enjoying, as such, in 1553 a pension of £20 per annum. From Thomas's *Hist. of the Diocese of St. Asaph*, it appears that Richard Kyffin was Rector of Llan y Myneich in 1537; Ellis Kyffin was Rector of Llanddoget in 1590; George Kyffin in 1686, and Robert Kyffin in 1809; John Kyffin, Vicar-Choral of St. Asaph, and Parson of Meliden, 1628 (*P. R.'s Diary*, pp. 88, 124); George Kyffin was also Vicar of Eglwys Bach in 1702, and J. Kyffin in 1745. In *Gardd Einion* is a poem in praise of the Rev. John Kyffin, on his removal from Llanystymdwy to Llanberog in 1837, by Robert ab Gwilym Ddu.

<p>^a John William Kyffin Lenthall of Maenan and Bessels Leigh.</p>	<p>— Mary Anne, dau. of John Ashton of The Grange, co. Chester.</p>	<p>^b Anne, ob. 1810, æt. 10.</p>
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<p>Edward Lenthall of Maenan and Bessels Leigh Abbey, near Abing- don, co. Berks.</p>	<p>William Kyffin of Belmont, took the name of Kyffin.</p>	<p>Frank Lenthall, Barrister-at-Law, Recorder of Woodstock. These three brothers were unmarried, and living together at Bessels Leigh Abbey in 1884.</p>
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FFOULKES OF EREIVIAT, HENLLAN, DENBIGH-SHIRE.

Ednyved of Ereiviad ab Grono Llwyd ab Y Penwyn (see "Melai" Pedigree, p. 369), named in a Rental of 6 Edw. IV, 1467.

<p>Einion Llwyd, named as "Eignon ap Edenevyd" in Rental 6 Edw. IV, of the "Vill de Eriveat". To the south of the mansion is a hill still known as Tyddyn Einion or Eneon.</p>	<p>..., d. of Rhys ab Iorwerth ab Llywel- yn of Wigvair, descended from Lly- warch Holbwrech of Llys Llywarch, Lord of Meriadog. <i>Vert</i>, a stag trippant <i>argent</i>, attired and un- guled <i>or</i>. See vol. iv, p. 323.</p>
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<p>Ieuan ab Einion, named in Rental of 6 Edw. IV.</p>	<p>— Sabel. d. of Tudyr of Berain ab Gruffydd Llwyd ab Heilyn Vrych, descended from Marchwei- thian. (See iv, 102.)</p>
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<p>Grono, or Goronwy, ab Ieuan, held the escheat lands in "Vill of Eriveat", with the hamlet of Wenynek Wyn- tus, for a term of 70 years from 16 Henry VII. Will proved 4th December 1525, at St. Hilary's Chapel, Den- bigh.</p>	<p>— Gwenhwyvar, d. of Rhys ab ...</p>	<p>2nd son. Davydd or Deicws (Peni- arth MS.)</p>
<p>Will proved at St. Anne's Chapel, Denbigh, 29th No- vember 1524. According to Richard Llwyd of Chester, Grono married Margaret, d. of Gruffydd Hamner of Han- mer, perhaps another wife.</p>		

Gwilym Goch

Rhys held the hamlet of Ereiviad for a term of ten years at a rent of 33s. 4d. per annum, 6 Edward IV.

<p> a Thomas ab Grono (Goronwy), styled "Valectus Domini Regis" in Tyd-derley's <i>Survey of the Lordship of Denbigh, temp. Hen. VIII</i>, when he held lands in the "Vill of Eryveot Craban Toyssock & Nanclyn Sanctorum". Living 30 Hen. VIII, 1539. Named in a discharge, 2 Edward VI.</p>	<p>== Margaret, d. of Owain ab Gruffydd ab Madoc Vychan of Plas Ucha' in Abergeleu; desc. from Iarddur, Lord of Llechwedd Ucha', Grand Forrester of Snowdon.</p>	<p> b Galfrid, or Gruffydd, a legatee under his father's will.</p>
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<p> Ffowk ab Thomas, married in 1539; living in 1555. Inventory of goods dated 10th February 1581.</p>	<p>== Alice, d. and heiress of Gruffydd ab Rhys ab Sir David Anwyl of Cil Owen, near St. Asaph; descended from Edwyn, Prince of Tegeingl.</p>
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<p> 1 John Wyn Ffoulkes of Erei- viad, m. c. 1573. Will proved 16th Oct. 1598.</p>	<p>== Mary, 3rd d. of Gawen Good- man of Ruthin, desc. from Ieuan Goch.</p>	<p> 2 Thomas, Warden of the Tower.</p>	<p> 3 Robert.</p>	<p> 4 Henry.</p>	<p> 5 Hugh, ob. 1619 (P. R.'s <i>Diary</i>, p. 77).</p>
<p>See vol. iii, p. 49. According to <i>L. Dwnn</i> (ii, 334, 343), he married, 2ndly, Margaret, d. of Rhys Wyn ab David Anwyl, who was the mother of his children, but?</p>					

<p> 1 Grace, ux. Wil- liam (or Edward) Burchin- shaw. (See P. R.'s <i>Diary</i>, p. 159).</p>	<p> 2 Anne, ux. Henry Humph- reys.</p>	<p> 3 Alice, ux Ffouk Lloyd of Fox- hall, Sheriff in 1567, 1592, and 1623.</p>	<p> 4 Catharine, ux. 1. Harri ab Davydd; 2. John ab Evan Lloyd. (<i>Lewys Dwnn</i>, ii, 334.)</p>	<p> 5 Jane.</p>
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<p> 6 Ellen.</p>	<p> 7 Margaret, ux. Thomas (or John) ab Howel. (<i>L. Dwnn</i>, ii, 334.)</p>	<p> 8 Agnes, ux. Henry Cham- bres of Plâs Chambres. (See below.)</p>
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<p> Piers (Peter) Wynne Ffoulkes of Erei- viad, "heretofore of Cil Owen"; married c. 1594. Escheator of Denbigh, 1624; ob. 8th May 1636 (P. R.'s <i>Diary</i>, p. 166).</p>	<p>== Magdalen, d. of Edw. Bellot of Great Moreton, co. Ches- ter, by Amy, d. of Edward Moston (Ormerod's <i>Hist. of Chesh.</i>), or of Peter Mostyn of Talacre, Esq. (R. V.'s Pedigrees, <i>Heng. MS.</i> 96, p. 1251); ob. <i>ante maritum</i>, c. 1636; buried at Henllan (P. R.'s <i>Diary</i>, p. 138).</p>	<p> Elizabeth, ux. John Wyn Parry of Llan- bedr, Esq., desc. from Cowryd ab Cadvan. <i>Argent</i>, three boar's heads couped <i>sable</i>, tusked or, langued <i>gules</i>. (See iii, 46.)</p>
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<p> John Ffoulkes, living at Cil Owen in 1622 (P. R.'s <i>Diary</i>, p. 88); ob. <i>ante patrem</i>.</p>	<p>== Jane, d. of Thomas ab Rhys Wyn of Giler (see p. 393), Esq., Sheriff 1624. Desc. from Marchweithian.</p>	<p> Margaret, ob. c. 1670.</p>
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<p>^a Peter Ffoulkes, born c. 1620; buried at Henllan, 6th March 1701-2.</p>	<p>= Elizabeth, d. of Richard Lloyd, D.D., Vicar of Rhiwabon and Canon of St. Asaph (see vol. iii, p. 34), and sister of Humphrey Lloyd, Protestant Bishop of Bangor, married 14th Feb. 1634-5, at Rhiwabon; ob. 1657-8, buried at Henllan.</p>	<p>^b Margaret, buried 1st Jan. 1732-3.</p>
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<p>Robert, D.D., Rector of Llanvair, 1675; of Llanbedr, near Ruthin, 1683; Precentor of Bangor, 1685. <i>Ob. c. 1728.</i></p>	<p>Catharine, born 1658, youngest d. of John Madocks of Bodvari, by his 2nd wife Jane, heiress of Vron Iw. See p. 323, seq.</p>	<p>= John, living 7th July 1716.</p>	<p>= Catharine, d. of "Piers de Llweny"; married 1701-2.</p>	<p>Edward or Edmund.</p>
	<p>John, <i>ob. s. p.</i></p>	<p>Robert, living 1769.</p>	<p>Edward.</p>	<p>Elizabeth, ux. ... Meyrick.</p>

1	2	3	4	5
Elizabeth.	Margaret.	Catharine.	Frances.	Jane, ux. John Lloyd of Ty Mawr, co. Denbigh, c. 1716.

<p>Peter Ffoulkes, buried at Henllan, 11 Aug. 1713.</p>	<p>= Margaret, d. of Robert Betton of Shrewsbury, niece of Lord Chancellor Jeffries; desc. from Bettons of Great Betton, co. Salop; buried 5 June 1716.</p>	<p>Mary, ux. William Lewis, M.A., Vicar of Towyn, Merioneth; <i>ob.</i> 2nd Dec. 1698. Her monument is in Towyn Church.</p>
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1	3	4	5	1	2	3
John, born 1685.	Robert, <i>ob.</i> 1687.	Peter, <i>ob.</i> 1696.	Thomas, born 1697, <i>ob.</i> 1698.	Margaret, born 1697, <i>ob.</i> 1782.	Catharine, born 1693, <i>ob.</i> 1712.	Sarah, born 1690, <i>ob.</i> 1768.

<p>² John Ffoulkes, built a new front to the mansion-house in 1732; born 1699, <i>ob.</i> 1758.</p>	<p>= Catharine, d. and heiress of Henry Roberts of Rhydonen, co. Denbigh, Esq., Sheriff, 1722; m. 1729; <i>ob.</i> 1764. She was niece and co-heiress of the last Mr. Meyrick of Ucheldre'.</p>	<p>Elizabeth, married 1718, <i>ob.</i> 1752, aged 68.</p>	<p>= Rev. William Eyton a non-juror; <i>ob.</i> 28th July 1764, aged 71.</p>
		<p>James Eyton, born 1719.</p>	<p>John, born 1720.</p>

<p>¹ John Ffoulkes of Ereivat and Rhydonen, born 1736, Sheriff 1778, <i>ob.</i> 1814. Buried at Llandynnog.</p>	<p>= Margaret, d. of Hugh Clough, Esq., of Plas Clough and Glan y Wern; married 1767, <i>ob.</i> 1826. Hugh, <i>ob.</i> 1759.</p>	<p>² Robert, born 1739, <i>ob.</i> 1798.</p>	<p>¹ Elizabeth, born 1730.</p>	<p>² Catharine, born and <i>ob.</i> 1735.</p>
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3	4	5	6
Sarah, born 1733, <i>ob.</i> 1747.	Frances, born 1737, <i>ob.</i> 1816.	Margaret, born 1741, <i>ob.</i> 1744.	Margaret, born 1744, ux. Robert Peake of the House of Perthewig, co. Denbigh; <i>ob.</i> 1834, aged 90. He <i>ob.</i> 1814, aged 63.
	7		8
	<p>Mary, born 1742, <i>ob.</i> 1827.</p>		<p>Catharine, born 1744, <i>ob.</i> 1811.</p>

a 2nd son.	b 3	c
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^a					^b		^c						
Henry, D.D., Principal of Jesus Coll., Oxon. Born 1773. Rector of Besselsleigh, with Yelford, co. Berks, where he was buried. <i>Ob. s. p.</i> , 1857.		= Mary, d. of John Horton, Merchant, of Wavertree, co. Lancashire.			Hugh, Lieutenant and Surgeon of 1st Royal Cheshire Militia; <i>ob.</i> 1799, aged 27, at Winchester; buried there in the Cathedral.								
1		2		3		4		5					
Catharine, ux. Evan Jones of Evenechtyd, by whom she had issue. Born 1768, <i>ob.</i> 1841, aged 72.		Margaret, born 1769, <i>ob. innupt.</i> 1857; buried at Llandyrnog.		Frances, born 1775, <i>ob. innupt.</i> 1857; buried at Llandyrnog.		Diana, born 1776, <i>ob. innupt.</i> 1831; buried at Llandyrnog.		Mary Anne, born 1779, <i>ob. innupt.</i> 1856; buried at Llandyrnog.					
				6									
John Powell Ffoulkes, born 1770. Lieut.-Col. Royal Denbigh Militia; <i>ob.</i> 1826, buried at Henllan.		= Caroline Mary, 2nd d. and eventual heiress of Robert Jocelyn, Capt. R.N., of Stanstead Bury, co. Herts; Bryn y Barent, co. Denbigh, and Maes y Coed, co. Flint. Born 1779, married 1810, <i>ob.</i> 1854. ¹		Patty Jemima, b. 1781, <i>ob.</i> 1864.		= Rev. Mascie Domville Taylor of Lymm Hall and Moss Hall, co. Chester, and Rector of Moreton Corbet, co. Salop, widower. <i>Ob.</i> 1845.							
				Henry John Ffoulkes Taylor of Rouncill, co. Warwick; born 1827, married 1856, <i>ob.</i> 14 June 1885.		= Helena, 2nd d. of Rev. W. T. Bree of Allesley, co. Warwick.							
				Helena Jemima, born 1858.		Evelyn, born 1863.							
John Jocelyn Ffoulkes, M.A., of Erei-viat and Bryn y Barent, co. Denbigh, and Maes y Coed, co. Flint, Esq.; Major Royal Denbigh Militia, Sheriff 1858. Born Sept. 16, 1813.		=		Mary Ann, eldest d. of Sir William Beauchamp Proctor of Langley Park, co. Norfolk, Bart.; married Oct. 18, 1843, <i>ob.</i> May 1883.									
1		2		3		4		5		6		7	
Cecilia Mary, born 1844.		Edith Caroline, born 1846; ux. P. H. Humberston of Glan y Wern, co. Denbigh, only son of P. S. Humberston of Mollington Banastre, co. Chester, Esq. He <i>ob.</i> 1884.		Agnes Eliz., born 1847.		Helena Margaret, born 1849.		Julia Mary, born 1851, <i>ob.</i> 1885.		Adela Frances, born 1853.		Constance Ann, born 1858.	
^a		^b											

¹ This lady represented, paternally, a younger branch of the Jocelyns of Hyde Hall, co. Herts (now Earl of Roden), and maternally, the Powells of Llanvair Vechan, Wynnes of Maes y Coed, co. Flint, and Salisburys of Petrual and Bryn y Barent, a branch of the Salisburys of Plás Isa' in Llaurwst, and of Lleweni.

a	b	Henry Powell Ffoulkes, M.A., Archdeacon of Montgomery, Canon of St. Asaph, Rector of Llandyssul, co. Montgomery, and afterward of Whittington, co. Salop. Born 1815, married 1861.	= Jane Margaret, 6th dau. of Edward Lloyd of Berth, co. Denbigh, and Rhagatt, co. Merioneth, Esq. See vol. iv, p. 126.
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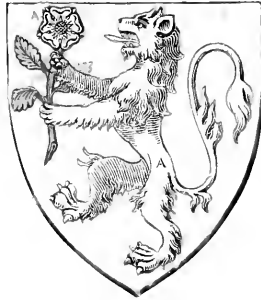
Gertrude Mary Frances, born December 8, 1863, *ob.* September 6, 1876.

3	Edmund Salusbury Ffoulkes, B.D.; born 1819, married 1860. Fellow of Jesus Coll. and Vicar of St. Mary's, Oxford.	= Anne, 5th d. of Sir Thomas Andrew William Lumisden Strange, Kt., Chief Justice of Madras, son of Sir Robert Strange, Kt., the eminent engraver.	Elizabeth Benedicta, 6th d. of Rev. Richard Howard, D.D., Vicar of Llanrhaiadr in Cinmeirch, and Canon of Bangor; married 1854, <i>ob.</i> 1859, buried at Northop.	1st	William Wynne Ffoulkes, M.A., Barrister-at-Law of Lincoln's Inn, and Judge of County Courts; born 1821.	2nd	= Hester Mary, 3rd d. of Rev. George Heywood (by his wife Emma Maria, d. of Rev. Edward Thelwall of Llanbedr Hall, co. Denbigh), Rector of Ideford, co. Devon; married 1859.
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1	2	1	2	1	2
Edmund Andrew, born 1867.	Charles John, born 1868.	Sophia Louisa, born 1870.	Mary Isabella, born 1871, <i>ob.</i> 1871.	Henry = William Wynne, born 1855.	Louisa Flor-ence, eldest dau. of Charles Piers John Benedict, born 1858.

Jeffreys of Glandyvi Castle, co. Cardigan, Esq., by his wife Clara, eldest dau. of T. Parr of Grappenhall Hayes, Esq. Married in July 1881.

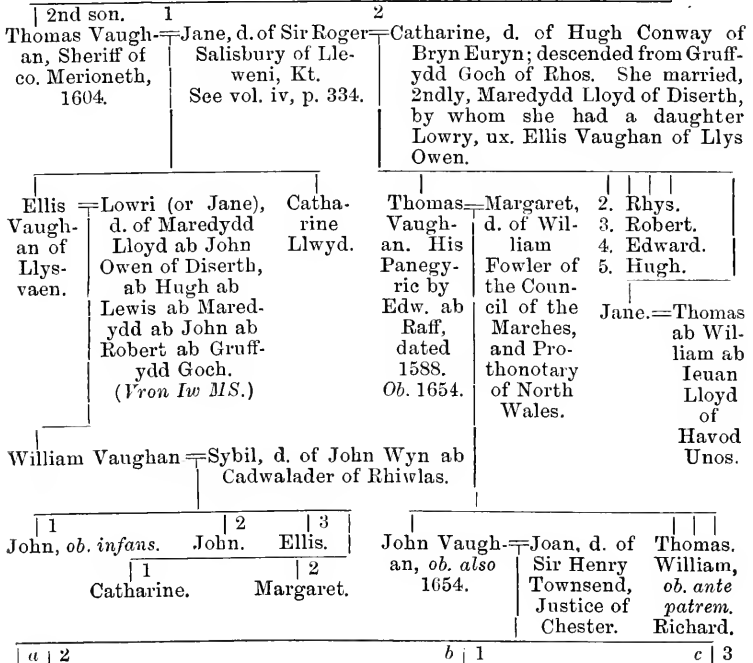
3	1	2	3
John Wynne, born 1861.	Caroline Mary Wynne, born 1860.	Sidney Wynne, born 1863.	Amy Elizabeth Margaret Wynne, born 1866, <i>ob.</i> 1883.

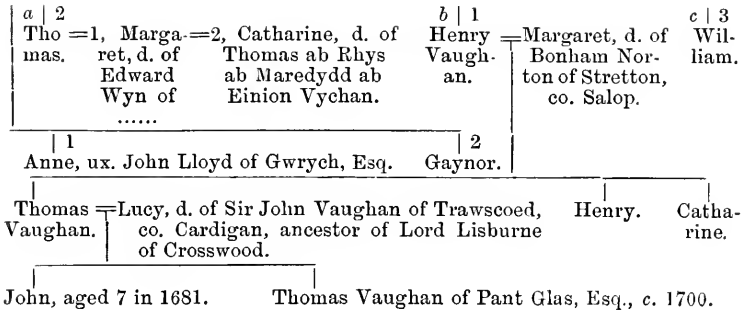


VAUGHAN OF PANT GLAS, IN THE PARISH OF
YSPYTTY, CO. DENBIGH.

(*Harl. MS. 1971 ; Lewys Dwnn ; Hengwrt MS. 324.*)

Robert ab Rhys ab Maredydd of Plas Iolyn, descended from Marchweithian. See vol. iv, p. 103.

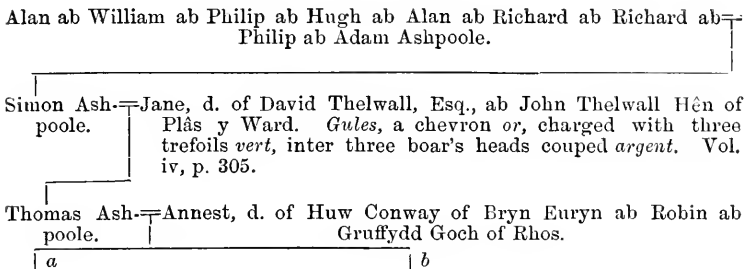




ASHPOOLE OF PLÁS ASHPOOLE IN LLANDYRNOG,
CO. DENBIGH.

(*Egerton MSS.* ii, 100*b* ; *Lewys Dwnn*, ii, 351 ;
Vron Iw MS.)

“Adam de Ashpoole, the first that came into Wales with the Lord Gray of Ruthin, 2^{do} Edd. primi, to whom y^e sa L’d granted y^e lands in Corvedwen in Llandurnog by Charter,” saith a MS. had from Ashpoole of Chelmsford, in Essex (*Add. MS.* 9865, fo. 46). Per fess *arg.* and *gu.* three griffon’s heads counterchanged (*Lewys Dwnn*), or owls’ heads (*Stowe MS.* 13, F.).¹



¹ In *Add. MS.* 9865 the arms of this family are given as *Azure*, three chevrons *or*.

CHAMBRES OF LLYSMEIRCHION AND PLAS
CHAMBRES, IN THE PARISH OF HENLLAN,
CO. DENBIGH.

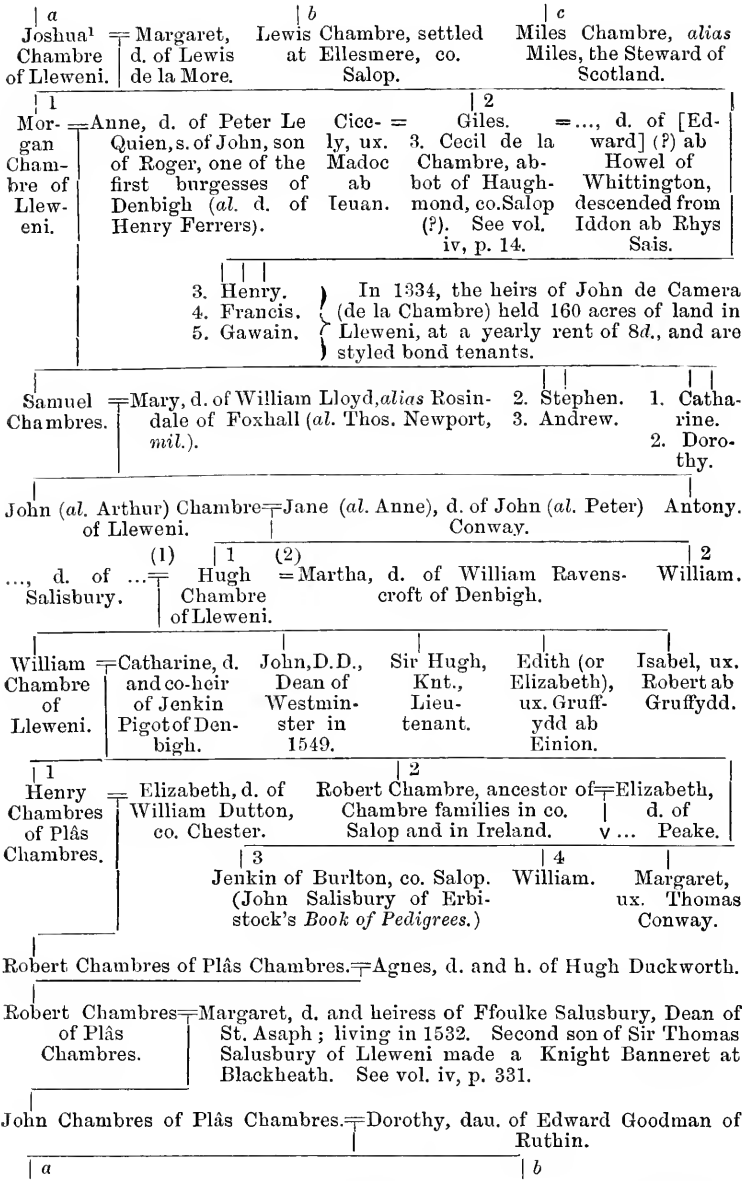
Azure, a dexter arm embowed, couped at the shoulder, in armour *or*, in the hand proper a red rose, barked, slipped, and leaved *vert*.

John de la Chambre of Lleweni came into Wales in 1275. He was Chamberlain to Henri de Laci, Earl of Lincoln, from whom he held, by a charter granted 3rd Edward I, two carucates, comprising 180 acres of land in Lleweni, with liberties and freedoms in the parts and forests adjacent, yielding to De Laci and his heirs ninepence a year, for his homage and service, of which land part is now held by Philip Henry Chambres, Esq., of Llysmeirchion. He was also Burgess of Denbigh. His third son, William de la Chambre, in 1282 led a convoy of provisions to the English army in Wales. The original safe-conduct is now in the Record Office. It is entitled "De protectione et conductu pro Willielmo de la Chambre et Ricardo de Baunfeld, etc., in ducendo victualia ad exercitum Walliæ. Apud Denbegh, 3 Novembris." (*Rot. Wall., Membr. 1.*) There is also a Charter entitled "De confirmando Henrico de Lacy comiti Lincoln. Cantreda de Ros et de Roewynnok (Rhos and Rhuvoniog) et commotum de Dynnael (Dinmael) cum omnibus pertinentiis. Apud Rothelan, 16 Octobris." (*Ibid., Membr. 2.*) A branch of this family settled in Shropshire and another in Ireland, by both of which the older form of the name, Chambre, is retained, derived from the office of Chamberlain held by its founder.

John de la=Jane, d. of Bleddyn Vychan, ab Bleddyn ab Y Gwion ab Rad-
Chambre | vach ab Asar ab Gwrgi ab Hedd Molwynog, Chief of one of
ofLleweni. | the 15 Noble Tribes of Gwynedd. *Sable*, a hart at gaze,
| *argent*, attired and unguled, *or*. (See vol. iii, p. 43.)

Henry Chambre ofLleweni.	= Catharine, d. of Edward (or Ed- mund) Cherlton, of the family of Lord Powis.	Walter Chambre, settled in co. York.	William de la Chambre, led a convoy as above, 1282.
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a	b	c
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¹ According to another genealogy, Joshua married Catharine, Henry married Jane, and John married Ellen de la More.

a	Harry Cham- bres of Plás Chambres.	=Annes, 8th d. of Ffoulke (living 1555) ab Thomas ab Goronwy ab Ieuan ab Ednyved of Ereiv- viat. By his wife Alice, d. and heiress of Griffith ab Rhys ab Sir David Anwyl of Cil Owen.	b	Mary, ux. Edward ab Piers of Plás Llan Asa'; desc. from Ednowain Bendew.
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John Cham- bres of Plas Chambres, Burgess of Denbigh, 1597; ob. 1635. (P. R.'s <i>Diary</i> , p. 160.)	=Ann, d. of Charles Myddleton of Denbigh; mar- ried 1614, ob. 1643 (P. R.'s <i>Diary</i> , pp. 51, 207). Charles Myddleton (ob. 1624) was elder brother of Sir Hugh Myddleton, Knt., who made the New River. Descended from Rhirid Vlaidd.
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Charles Cham- bres of Plás Cham- bres; born 1621 (P. R.'s <i>Diary</i> , p. 85), married 26th January 1641-2. Captain for Charles I. Was at the siege of Denbigh Castle, 1648. Ob. 1659.	=Ellen, dau. of Ed- ward Griffith of Garn, Esq., in Henllan parish; ob. Dec. 1652. See under "Garn".	Anne, ux. Harri ab Thomas Hughes of Prestatyn, feodary of co. Denbigh. (P. R.'s <i>Diary</i> , p. 76.)
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John Cham- bres of Plás Chambres; married 14th Jan. 1670-1, ob. 30th Jan. 1690-1.	=Mary, d. and co-heiress of= Humphrey Lloyd of Bers.	=Grace, d. of ... of Ruthin.	Lloyd	Charles.	
	1 Anne, ux. Wm. Slater, Deputy Baron of Exche- quer, co. Chester; ob. 1643.	2 Catha- rine, born 13 Jan. 1643-4.	3 Elizabeth, ux. Randle Moile, an attorney.	4 Mary, ob. s. p.	5 Cecily, ux. James Roberts of Wrex- ham.

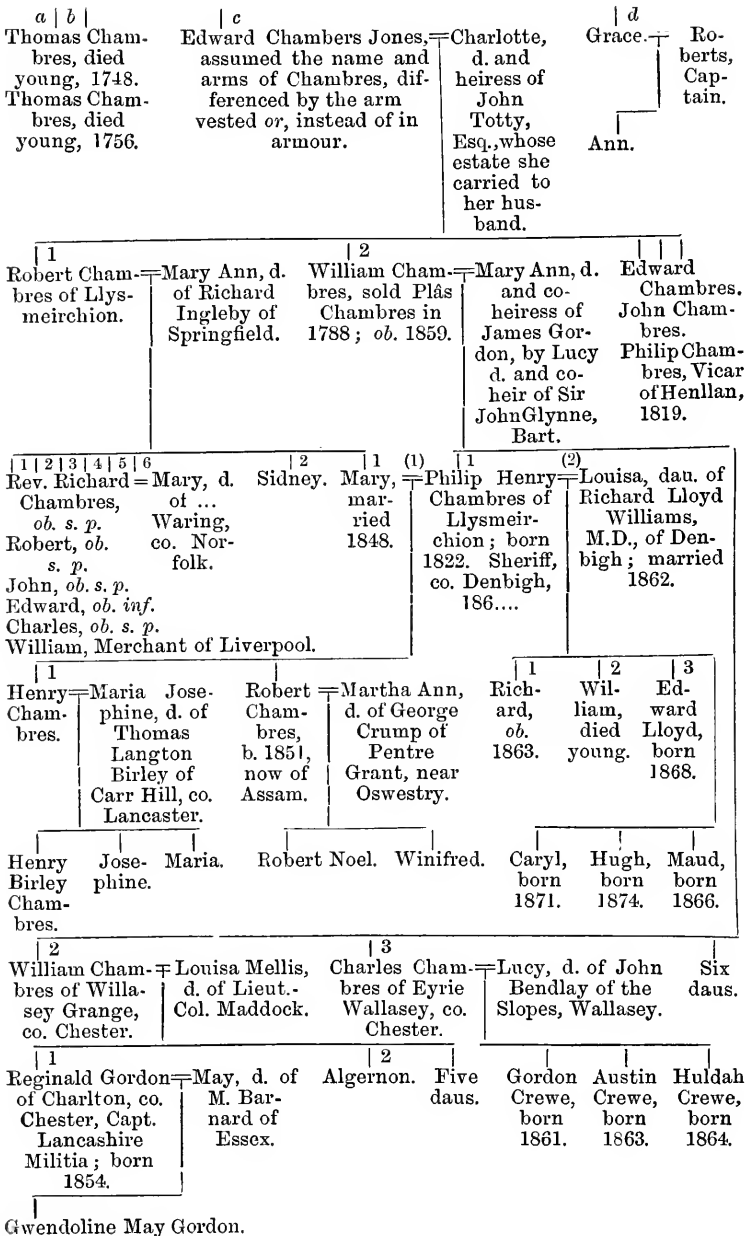
Edward Cham- bres of Plás Chambres, Alderman of Denbigh, 1680 and 1694; ob. 27th October 1704.	=Jane, d. of Robert Roberts of Denbigh; ob. 27th February 1699-70.
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John Cham- bres of Plás Chambres, Sheriff co. Denbigh, 1713; ob. 1746, s. p.	=Mary, d. of Richard Leigh of East Hall, High Leigh; married in 1685.	2 Edward Cham- bres.	3 Grace, d. of ...; died in child- bed, 1727.	1 2 3 Robert, = ... in Ann. 1754. ob. s. p.	Ann. Grace. Eliza- beth.
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John Jones of Bryn Eisteddvod (sole son of Thomas Jones of Cilglasyn; ob. 1772, aged 89), M.A., Rector of Llan St. Ffraid, and of Llanrwst, and Canon of St. Asaph; ob. 1778, aged 83.	=Grace Chambres of Plás Chambres, sole heir; ob. 1778, aged 50.
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Jane, d. of Maurice Jones of Cevn Coch; ob. 1777, aged 54.	(1) 1 =John Chambres Jones of Bryn Eisteddvod, Merchant of Liver- pool; ob. 27th Nov. 1833, aged 83.	(2) =Emma, d. of Dr. Howard.	(3) =Sarah Holland, d. of Rev. Edward Edwards; ob. 1806, aged 41.
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Hugh Chambres Jones, M.A., Archdeacon of Essex, Vicar of West Ham, Treasurer of St. Paul's, London; ob. s. p., 29th Sept. 1864, aged 86.	=Helen, eldest d. and co-heir of John Carstairs of Stratton Green, Essex; ob. 19th January 1861.	Eliza Ann, ob. s. p.	Sarah Marie, 1835.	Margaret Grace, ob. s. p.
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GRANT BY HENRY DE LACY, EARL OF LINCOLN,
TO JOHN DE LA CHAMBRE, OF LANDS IN RHOS
AND RHUVONIOG.

[ORIGINAL FRENCH.]

A Toutz ceux qui ceste escrit verront ou orront Henri de Lacy, Counte de Nicole et Conestable de Cestre, Seygnur de Roos et de Reweyknol (?) salut en deu. Sachiez nous aver done et graunte et par ceste nostre presente chartre conferme a Johan de la Chambre nostre Chaumberlein pour soun homage et pour son service deus charues de terre ou les apurtenaunces en Lewenny qi contient vt foitz vint Acres par la perche de vint peez, A aver et tenir a lavantdit Johan et ses heirs de son cors lealment engendrez fraunchment quitement et peisiblement et one toute manere aysement. Cest a saver housbote et Haybote en le boys de Lewenny par vine de nos foresters Cest a sauer del boys de Garthsnodyok de qes a la terre Madok Abaignon et comune de pasture a toute manere de bestes parmy tut lan en le boys avaundit de deuz les denises avaundiz apurtenant a taunt de tenement en mesme la ville et quite de pannage a tous ses pors de sa propre mirine de nous et de nous heirs par service de Chivalrie dont les ditz charues de terre font le fee de Chivaler et fesaunt a nous et nos heirs la suite a nostre Court de Dunbegh de trois semeins en trois semeins. E la garde de nostre Chastel de Dunb[e]gh en tens de guere. Cest a sauer chesqun an tant com guere serra vt jours a deux chivaus [cou]uertz ou sesse jours a on chival couertz le quel qe nous ou nos heirs mentz vodrons tut a lour coustages E rendant a nous et a nos heirs on maile par an pour chesquen bouee (boucc ?) a la seint michel pour la garde de nostre Chastel avant dit en tens de pees E nous et nos heirs de son cors lealment engendrez lavaundit tenement pour les services avaundit garantoms et quiteroms et def[enderons au]xi pleinement come nostre Seygnur le Roy et ses heirs nos tenemenz en celes parties a nous et nos heirs garauntissent aquitent et defendent E Si lavaundit Johan mureusse (?) saunz heir de son cors lealment engendres tut lavaundit tenement oue tutes les apourtenaunces sauns counteredit de nul homme a nous ou a nos heirs enterement revertera. En temoinance de quels choses nous avoms mis nostre seal a cest presente Chartre. A ces temoines. Sire Robert le fiz Roger. Sire Roger de Trumpington. Sire William le Vauasour. Sire William de

Stoppam. Chivalers. Kenewvek Abllawar (?). Bledyn Vaghan. Madok Gogle et autres.

Seal.

TRANSLATION.

To all those who shall see or possess this writing, Henri de Lacy, Earl of Nicole (Lincoln), Lord of Rhos and Rhuvoniog, salutation in God. Know that we have given and granted, and by this our present charter confirmed, to John de la Chambre, our Chamberlain, for his homage and for his service two ploughlands or the appurtenances in Llewenny, which contains eight times twenty acres by the perch of twenty feet, To have and to hold to the aforesaid John and his heirs of his body lawfully begotten, freely, quietly, and peaceably, and in every way easily. That is to know, housebote and Haybote in the forest of Llewenny by leave of our foresters, That is to know, of the forest of Garthsnodyok, adjacent to the land of Madoc ab Eignon, and common of pasture to all manner of beasts among all the glades in the forest aforesaid, of the two demises aforesaid, appertaining to so much of tenement in even the town, and free of pannage to all its swine of its own pale, of us and of our heirs by service of chivalry, whereof the said plough-lands make the knight's fee, and making suit to us and our heirs at our court of Dunbegh from three weeks to three weeks. And the guard of our Castle of Dunbegh in time of war. That is to know, each one in time of war shall serve six days with two harnessed horses, or sixteen days with one harnessed horse, whichsoever we or our heirs shall desire, all at their own costs. And rendering to us and to our heirs one mail yearly for each buck on St. Michael for the guard of our Castle aforesaid in time of peace. And we, and the heirs of our body lawfully begotten, do the aforesaid tenement for the services aforesaid guarantee, and will surrender and defend as fully as our Lord the King and his heirs our tenements in these parts to us and our heirs guarantee surrender and defend. And if the aforesaid John should die without heir of his body lawfully begotten, all the aforesaid tenements, or all the appurtenances without contradiction of any man, to us or to our heirs shall entirely revert. In witness of which things we have put our seal to this present charter. To these witnesses. Sir Robert le Fitz Roger. Sir Roger de Trumpington. William de Stoppam. Knights. Kynwric ab Llavar. Bleddyn Vychan. Madoc Gogledd (Madoc of the North), and others.

Seal.

BWLCH Y BEUDY, PARISH OF CERRIG Y DRUDION,
IN HIRAETHOG, DENBIGHSHIRE.

(*Add. MS.* 19,866, fo. 62; *Lewys Dwnn*, ii, 342; *Vron Iw MS.*; *Rhiwlas Pedigree.*)

Ednyved ab Gruffydd ab Madoc ab Howel ab Llewelyn Chwith ab Cynwric ⚭
ab Bleddyn Llwyd ab Bleddyn Vychan of Havod Unos (vol. iv, 182).
Sable, a hart argent, attired and unguled or.

Gruffydd ab Ednyved ⚭ Catharine, d. of Cynwric.

Sir Richard, Parson of Cerrig y Drudion ⚭ Lowry, d. of John ab Jenkin.

⋮

Thomas ab Richard Wynne of Bwlch y Beudy, Esq.	⚭ Jane, d. of Robert Wyn ab Ieuan Llwyd ab Davydd Hynaf of Havod y Maidd, ab Rhys of Wickwar in Meriadog, by his wife Elliw, 5th d. of Cadwalader ab Robert of Rhiw- las ab Rhys ab Mareddydd of Plas Iolyn in Ysptyty.	Gruffydd ab = ... 8th d. of Richard (or Cadwala- der ab Ro- bert ab Rhys ab Mareddydd of Plâs Iolyn in Ysptyty.
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1	2 3	1 2	3 4	5
Cadwalader ⚭ ab Thomas.	Robert. Humphrey.	Sibyl. Catharine.	Elliw. Ellen.	Anne.

Jane, d. of Simon Parry of Pont y Gof (Nant-⚭ Thomas Wyn = Catharine,
clwyd Hall), Counsellor at Law, by his wife ab Cadwalader. s. p.
Jane, d. of John Thelwall of Llanrudd.

Margaret, sole d. and h.; ⚭ Thomas Price of Giler, Esq., and (*jure uxoris*) of
ob. 29 Sept. 1723, *æt.* 89. Bwlch y Beudy.

1. Sir Robert Price of Giler, Bwlch y ⚭ Beudy, and Foxley in Parish of Yazor, co. Hereford, Baron of H.M. Court of Exchequer. Born 14 Jan. 1653, <i>ob.</i> 2 Feb. 1732-3, aged 78. An original portrait of him is preserved at Rhiw- las.	Lucy, eldest d. and co-h. of Robert Rodd of Okey, Esq.	2. Thomas Price. } 3. Charles } Citizens Price. } of London.		
a	b	c	d	e

¹ An oil painting at Rhiwlas, the seat of R. J. Lloyd Price, Esq., is probably his portrait. An original deed of arbitration by his brother Thomas is extant in MS.

a 1. Elizabeth, ux. Edmund Meyrick of Ucheldre', Esq. (See vol. vi)	b 2. Jane, ux. Richard Kyffin of Maenan, Esq. (See "Maenan".)	c 3. Anne, ux. Robert Maesmor, Esq.	d 4. Grace, ux. William Burchinshaw of Plâs Isa' in Llansannan, co. Denbigh, Esq.	e 5. Barbara, ux. Evan Wynne of Garthmeilio, Esq.
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HAVOD Y MAIDD, IN THE PARISH OF CERRIG Y DRUDION, IN HIRAETHOG.

(From Vaughan's of Hengwrt and Wynnstay MSS.)

Davydd Llwyd Hynaf, natural son of Rhys ab Davydd ab Tudyr of Wickwar in Meriadog, descended from Marchweithian (see p. 303), and *jure uxoris* of Havod y Maidd. Catharine, d. and heir of William (or Ieuan) ab Robert ab Mareddydd ab Tudor ab Howel, Lord of Hiraethog, ab Cynwric Vychan, descended from Marchweithian, Head of one of the 15 Noble Tribes. *Gu.*, a lion rampant *argent*, armed and langued *azure*.

Ieuan Llwyd ab Davydd of Havod y Maidd. Jane, d. Ffoulke Salisbury ab Robert Salisbury of Plâs Isa' in Llanrwst (vol. iv, p. 332).

Robert Wyn Bach ab Ieuan of Havod y Maidd. Elliw, 5th d. of Cadwalader ab Robert of Rhiwlas in Penllyn, ab Robert ab Rhys ab Mareddydd of Plâs Iolyn in Ysptyty, descended from Marchweithian.

1. Cadwalader Wynne of Havod y Maidd. Ellen, d. of Gruffydd Wynn of Berth Ddu, Esq., 2nd son of John Wynn ab Mareddydd of Gwydir.

Robert ab Cadwalader. Thomasin d. of Cadwalader ab Robert Wynne of Voelas.

2. Thomas Vychan of Maenan.	3. Morgan, <i>o. s. p.</i>	4. Ellis, slain by Morris Gethin of Cernioge.	Elizab- beth, d. of Simon Owen of Dol- gelly.	5. Lewis. = Margaret Wen.	6. John. = Luce, d. of Thomas Peake of Lleweny Green.
			1. Jane, ux. Thomas ab Richard Wyn of Bwlch y Bendy. P. 391.	2. Sibyl, <i>s. p.</i>	3. Lowry, <i>s. p.</i>

1. Harry ab Thomas of Maenan.	2. Owen.	3. Robert.	1. Jane.	2. Anne.	3. Dorothy.
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Cadwalader Wynne of Havod y Maidd. Catharine, ux. Edward Lloyd of Wickwar ab John Lloyd, the Recorder.

GILER IN YSPYTTY IN HIRAETHOG.

Rhys Wyn of Giler, 2nd son of Cadwalader ab Morris Gethin of Voelas by his wife Catharine, d. of John Lloyd ab William ab Rhys of Plâs y Nant in Gallt Melyden, descended from Ednyved Vychan. *Ob.* 23 Feb. 1606-7 at Chester, where buried, at St. Mary's Church. See iv, 106, note.

Margaret, d. of Ellis ab William ab Gruffydd ab Jenkyn.

Thomas ab Rhys Wyn of Giler. \mp Elizabeth, d. of John of Penmachno, co. Caernarvon.

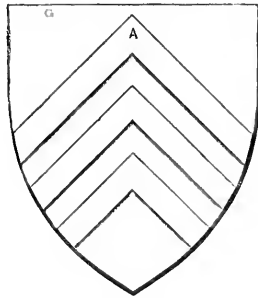
Robert Price \mp Elizabeth, d. and h. of Owen Lloyd of Giler. \mp Jane, ux. John Ffoulkes of Dulasau, co. Caernarvon. of Ereiviati, Esq.

Thomas Price of Giler, \mp Margaret, sole d. and h. of Thomas Wynne of Bwlch and *jure uxoris* of y Beudy, n. 1634, *ob.* 29 Sept. 1723, *æt.* 89. Bwlch y Peudy.

1. Sir Robert Price ¹ of Giler, Bwlch y Beudy, and Foxley, co. Hereford, Baron of H.M. Court of Exchequer from 1702 to 1726, and celebrated for his successful opposition in the House of Commons to the Grant by William III of the Lordships of Bromfield and Yale to his favourite, William Bentinck; n. 14 Jan. 1653-4, <i>ob.</i> 2 Feb. 1732-3.	\mp ... eldest d. and co-h. of Robert Rodd of Okey, Esq.	2. Thomas = Anne ... Price. d. of ...	3. Charles Price. Both citizens of London, and created Baronets; <i>obierunt ante</i> 1723.
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1. Elizabeth, ux. Edmund Meyrick of Ucheldre', Esq.	2. Jane, ux. Richard Kyffin of Maenan, Esq.; <i>ob. ante</i> 1723.	3. Anne, ux. Robert Maesmor of Maesmor, Esq. A widow in 1723.	4. Grace, ux. William Bur-chinshaw of Plas Isa' in Llansannan.	5. Barbara, ux. Evan Wynne of Garthmeilio and Plâs-Newydd, Esq.
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¹ Baron Price erected a monument to the memory of his mother in Cerrig y Drudion Church, inscribed as follows:—"Here lyeth the Body of Margaret Price, Daughter and Heir of Thomas Wynne of Bwlch y Beudy, Esq., and Widow of Thomas Price of Geeler, who had Issue by him Three Sons and Five Daughters." [Here follow their names, etc., as above.] "P. M. The Deceas'd was the most tender and kind wife; The most indulgent Parent; The truest and sincerest friend; Hospitable and Charitable; Exemplary for her Piety, and Goodness; Thankfully rejoiced in God's blessing to her and her family. She lived to the happy old age of 89. And to have Great Great Grandchildren descended from Her. She liv'd in Love, and dy'd in Peace; And God's Peace be with her most Pious and Righteous Soul. She departed" (etc., as above). "This Monument was erected by Mr. Baron Price, as a dutiful Memorial of the best of Mothers; And that her Good Life may remain A lasting Pattern and Example for her Posterity."—"Life of Baron Price. London: Printed by the Appointment of the Family, 1734."



OWEN OF TY GWYN AND HAVOD DYWYLL, IN
THE PARISH OF DOLGELLY.

(*Aberdunant MS.*)

Simon Owen of Garth Angharad and Ty Gwyn, sixth son of the Baron Lewys Owen of Cwrt Plâs yn Dref, Dolgelly. See p. 104. = Margaret d. and sole heiress of Howel ab Gruffydd ab Howel of Hafod Dywyll.

1 Lewys Owen of Hafod Dywyll and Ty Gwyn.	2 Robert Owen of Garth Angharad, ancestor of the Owens of that place. See vol. iv, p. 287.	Elizabeth, ux. Thomas Vychan, 2nd son of Cadw. Wynne of Havod y Maidd. P. 392.
--	---	--

..... Owen of Hafod Dywyll and Ty Gwyn =

Robert Owen of Hafod Dywyll and Ty Gwyn. Buried at Dolgelly, Feb. 27, 1694.	= Anne, d. by Jane his wife (d. and co-heiress of Gruffydd Lloyd of Maes y Neuadd) of Maurice Wynne of Moel y Glo, High Sheriff for co. Meirionydd in 1670-1, who died in 1673, and was buried in the chancel of Llandanwg Church. He was the second son of William Wynne of Glyn Comarch, co. Meirionydd, and Catharine his wife, eldest child of William Lewys Anwyl of Park, in the parish of Llanvrothen in the same county, Esq. <i>Ermine</i> on a saltier <i>gules</i> , a crescent <i>or</i> . See Burke's <i>Landed Gentry</i> , "Nanney of Maes y Neuadd" and "Wynne of Peniarth".
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Maurice Owen of Ty Gwyn. Bur. at Dolgelly, Feb. 4, 1711. Will proved 1713. Married at Crugiaeth, Dec. 1698. v	= Catharine, d. of Gruffydd Wynn of Pen y Berth and Ystymlyn, son of John Wynn ab Gruffydd Wynn ab John ab Gruffydd Wynn of Pen y Berth. Buried at Dolgelly, Feb. 1758. <i>Sable</i> , a chevron inter three fleurs de lys <i>argent</i> . See p. 291.	Robert Owen of Hafod Dywyll. Buried at Dolgelly, April 1716. v	Jane.
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The above-named Maurice Owen had issue by his wife, Catharine Wynn, four sons and four daughters—

i. Robert Owen, of whom presently.

ii. Owen Owen, M.A., Rector of Llaniestyn, *ob.* March 1, 1765, aged 63, *s. p.*

iii. John Owen. iv. Gruffydd Owen.

i. Margaret Owen. ii. Anne, ux. Lloyd.

iii. Jane, ux. Rev. Edward Nanney, Master of the Free School at Pwllheli.

iv. Elizabeth, ux. Rev. David Richard, Rector of Llanychan in Dyffryn Clwyd.

Robert Owen of Ty Gwyn, *bap.* at Dolgelly, Dec. 8, 1701; buried at Dolgelly, Nov. 14, 1767. He married Elen, daughter of Elis Wynn (*y Bardd Cwsq*), buried at Dolgelly, Sept. 27, 1749, by whom he had issue four sons and three daughters—

i. Maurice Owen, of whom presently.

ii. Rev. Edward Owen, of whom presently. iii. Robert Owen.

iv. Owen Owen, M.A., of Oswestry, Rector of Llangyniew in 1794, *bap.* at Dolgelly, July 22, 1749, *ob. s. p.* at Bodowen, in the parish of Llanaber, April 10, 1826, aged 76, and was buried at Dolgelly. (See *Gwybedydd*, vol. vi, 1828, p. 26, and vol. ix, 1832.)

i. Catharine; iii. Elin, who both died unmarried.

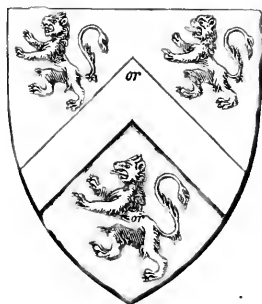
ii. Lowri, *ob.* Jan. 1800, aged 74, buried at Dolgelly, ux. John Evans of Berth Lwyd, Bethgelert, *ob.* April 1794, aged 73; by whom she had a daughter, Eleanor Evans, *ob.* at Bodowen, in Llanaber parish, Feb. 1848, aged 81, buried at Dolgelly.

Maurice Owen of Ty Gwyn, *bap.* at Dolgelly, June 1731, *ob. s. p.* at Caernarvon, 1801, aged 70, buried at Llanbeblig. He married Margaret, daughter and last surviving child of John Owen of Plâs yn Ngheidie, High Sheriff for co. Caernarvon, 1760. She died January 5, 1820, aged 81; buried at Llanbeblig.

Rev. Edward Owen, Rector of Llanvwrog in Dyffryn Clwyd, and of Llangyniew, co. Montgomery, in 1792, *bap.* at Dolgelly, Nov. 1738, *ob. circa* 1794. He married, and had issue (besides two daughters—1, . . . Owen, *ob.* 1838, *s. p.*; and 2, Anna Diana, ux. Rev. Thomas

Roberts of Hendref Abererch, Rector of Llangybi and Llanarmon, by whom she had issue a son, Thomas E. Roberts of Plâs yn Rhiw, living 1884, who married Lucy, second daughter of W. Poole of Pencraig) a son and heir—

The Rev. William Wynn Owen, Rector of Llan y Mawddwy. He sold Ty Gwyn, in 1833, to Sir Henry Bunbury, Bart., who left it to his third son, Colonel Bunbury, C.B., who afterwards sold it for £24,000 to Mr. Finlay. The Rev. W. W. Owen married Sarah Gibbins, and died 11th May 1834, aged 59.

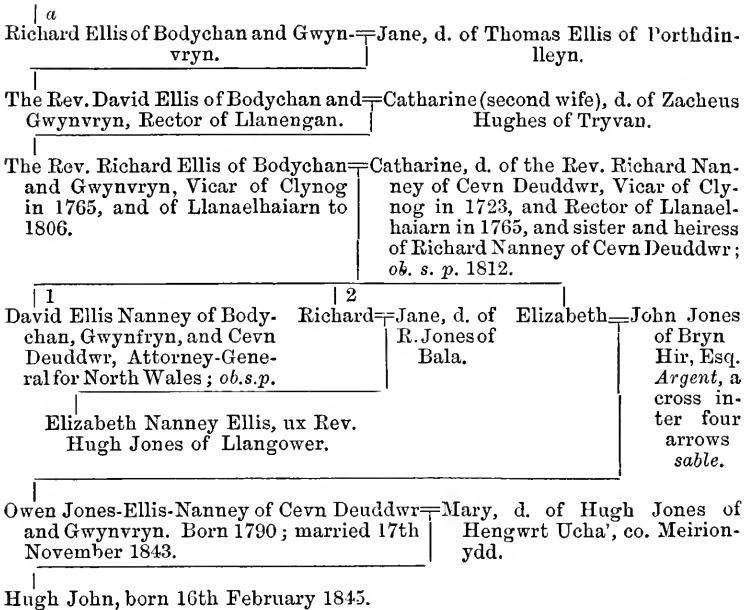


ELLIS OF BODYCHAN, ANGLESEY.

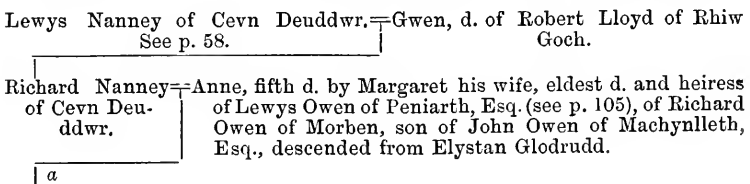
Ellis ab John ab William of Bodychan, ab Gruffydd ab Heilyn of Bodychan, ab Ieuan ab Iorwerth ab Ieuan ab Gruffydd ab Sir Howel y Pedolau (see p. 282), who was a celebrated person in his time. His mother, Gwenllian, nursed Edward of Caernarvon, and Sir Howel being thus his foster-brother, was greatly esteemed by that unfortunate monarch, and knighted by him. He is reported to have possessed such strength that he could straighten horse-shoes; hence his surname "*Y Pedolau*". He was lineally descended from Hwva ab Cynddelw, Lord of Llys Llivon, who lived at Prysaddved, in Anglesey, in the time of Owain Gwynedd, Prince of North Wales, whose steward he was. He was Chief of one of the Noble Tribes of Gwynedd, and enjoyed the hereditary office of bearing his sovereign's crown, and putting it on the monarch's head, after the ceremony of anointing had been performed by the Bishop of Bangor. *Gules*, a chevron inter three lions rampant *or*.

Richard Ellis of Bodychan. = Jane, d. of ... Glynne of Plâs Newydd in Llandwrog.

David Ellis of Bodychan. = Mary, d. and co-heir of John Wynn of Gwynvryn, p. 291.



NANNEY OF CEVN DEUDDWR, CO. MERIONETH.



| a
Robert Nanney of Cevn Deuddwr = Martha, d. of Richard ab Edward of Nanhoran Uchaf.

The Rev. Richard Nanney of Cevn Deuddwr, Vicar of Clynog in 1723, Rector of Llanaelhaiarn in 1795, and Registrar and Canon of Bangor Cathedral; m. 1732, ob. 1768. = Elizabeth, d. by Catharine Goodman his wife, heiress of Eleirnion, co. Caernarvon, only d. of Gabriel Goodman of Beaumaris, by Elizabeth his wife, one of the daughters of William Glynne of Eleirnion, Esq. *Azure*, a chevron inter three dolphins naiant, embowed *argent*, for William Wynne of Wern, Esq., ancestor of the Wynnes of Peniarth. *Ermine*, a saltier *gules*, a crescent *or*, for difference.

Richard Nanney of Cevn Deuddwr, ob. s. p. 1812. Catharine Nanney = Rev. Richard Ellis of Gwynvryn and Bodychan.

TREVOR OF ESCLUS HALL.

Trevors of Upper Esclus Hall and Cae Glâs, in the township of Esclusham and parish of Wrexham.¹

John Trevor of Esclusham; living in 1634.

Robert Trevor; living in 1634. = Marie.

Thomas Trevor; buried April 6th, 1671, at Wrexham. = Anna, d. of Andrew Brereton of Llanfair Isgaer, co. Caernarvon; married about 1634; buried at Wrexham, Jan. 26th, 1680.

Matthew Trevor, baptised Sept. 21, 1639; buried Sept. 14, 1722, at Wrexham.	=1, Elizabeth, sister of Francis Mantock; buried at Wrexham, Sept. 25, 1686. 2, Anne, buried at ...	Robert Trevor, succeeded his brother Matthew in the estates; buried at Wrexham, March 2, 1732 or 1733.	=2, Elizabeth, d. of Hugh Meredith of Pentrebychan; married about 1688, buried at Wrexham, Feb. 14, 1733 or 1734.	Elizabeth, bapt. Feb. 23, 1636; buried at Wrexham, June 9, 1644.	Richard, baptised July 10, 1641.	Maria, bapt. Sept. 22, 1643.
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| a

| b

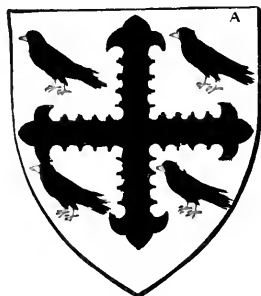
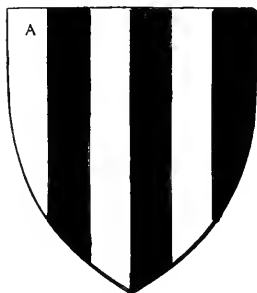
| c

| d

¹ This information has been kindly supplied by Alfred N. Palmer, Esq., of 3, Ar y Bryn Terrace, Wrexham. See p. 276.

a	b			d
John Trevor, succeeded his father Robert in the estates; buried July 4, 1733.	Thos. Trevor, succeeded his brother John in the estates; buried Jan. 5, 1753.	Richard Trevor, succeeded his brother Thomas in the estates, and was the last of the Trevors to possess them. ¹	Mary, buried at Wrex- ham, May 24, 1767.	Mary, described in 1759 as "of Esclusham, Spinster". Margaret, buried at Wrexham, May 8, 1771, and then described as

"of Esclusham Alon, Spinster"; and the following children, who died young:—Robert (by first wife), buried July 15, 1682; James, buried at Wrexham, July 27, 1690; Matthew, buried at Wrexham, Sept. 8, 1692; James, buried at Wrexham, May 17, 1699; Anne, buried at Wrexham, Sept. 7, 1712.



GARN AND PLAS NEWYDD, IN THE PARISH
OF HENLLAN.

(See p. 294.)

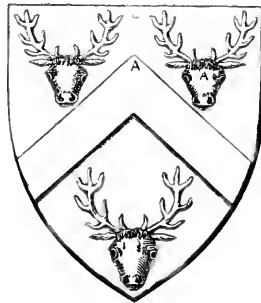
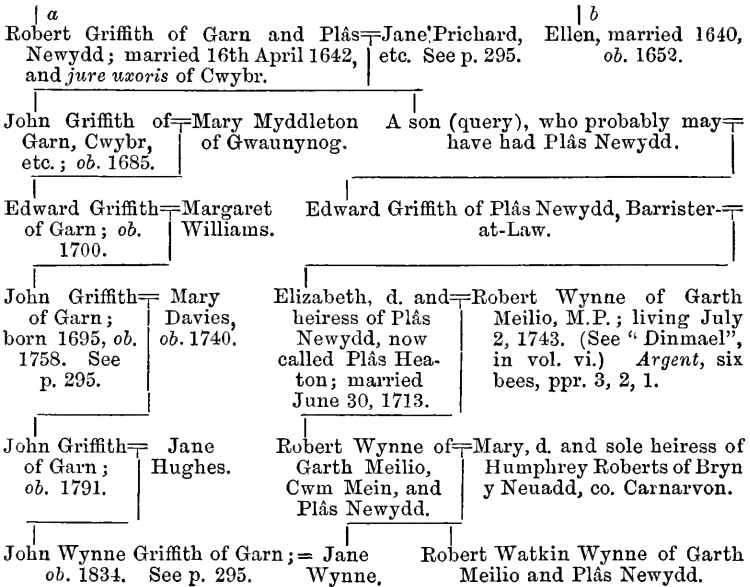
Thomas Griffith of Garn, ab Edward Griffith of Garn, ab Thomas, fourth-
son of Gruffydd ab Ieuan of Lleweni Isav. See p. 298.

Edward Griffith of Garn and Plás Newydd, Barrister-at-Law; married 1621, living 1643, described as of Plás Newydd in <i>Harleian MS.</i> 1971, f. 72; and as of Garn, in the <i>Cae Cyriog MS.</i> He may have acquired Plás Newydd through his marriage. See p. 294.	Frances, d. and heiress of David Morris, D.D., Vicar of Abergele and Bettws yn Rhôs, son of Morris ab Richard ab George ab William ab Goronwy ab Llywelyn ab Cynwrig. <i>Sable</i> , three roses <i>argent</i> , leaved <i>vert</i> , seeded <i>or</i> . See p. 351.
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| a

| b

¹ About 1757, Mr. Richard Trevor, whose estate was heavily mortgaged, was obliged to dispose of Upper Esclus Hall to Mr. John Hughes, son of Mr. John Hughes of Cilnant, in the parish of Llan-gollen. He lived at Cae Glâs until about 1790, when it passed out of his possession. What became of him, and where and when he died, I cannot learn. Towards the end of the seventeenth century, the Trevors of Upper Esclus became Roman Catholics, and so continued.—A. N. PALMER.



OWEN OF GARTH Y MEDD, IN THE PARISH OF
ABERGELE.

(*Lewys Dwnn*, vol. ii, p. 340.)

Madog ab Gruffydd ab David ab Tudor ab Iarddur, Lord of Llechwedd—
Uchav and Creuddyn, and Grand Forester of Snowden. *Gules*, a chev-
ron inter three stag's heads caboshed *argent*. See vol. iv, p. 341.

| a
Howel Vychan.=Catharine, d. and heir of Robin Llwyd ab Gruffydd ab Goronwy.

Madog Vychan.=Angharad, d. and heir of Gruffydd ab Bleddyn.

Gruffydd ab Madog.=Lleuci, d. and heir of Rhys ab Einion Vychan. See "Melai".

Owen.=Elizabeth, d. of Tudor ab Ieuan ab Gruffydd Llwyd. Rhys Wyn. See vol. iv, p. 102.

John ab Owen.	=Elen, d. of Piers Coetmor of Llanllechyd, and Alice his wife, d. of Sir William Gruffydd of Penrhyn, Knt. See vol. iv.	Ieuan.	1 Alice, ux. John ab Lewys ab Ieuan.	2 Anne, ux. Robert ab Gruffydd ab Ieuan.	3 Elen, ux. John ab David Anwyl.
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Piers Owen, High Sheriff for co. Denbigh in 1584, in which year his name appears on the Grand Inquest on Richard Gwyn, <i>alias</i> White, of Llanidloes, called the Proto-Martyr of Wales. See vol. iii, p. 128, and vol. v, p. 59, <i>ante</i> .	=Catharine, d. of Piers Holland of Kinmael, son of John Holland of Vaerdrev. See vol. iv, p. 344.	1 John. Hugh.	2 3 George. Thomas.	4 5 Owen. William.	6 7
--	---	---------------------	-----------------------------	----------------------------	-------

Grace, ux. Edward Williams.	1 Alice, ux. Hugh ab Robert.	2 Anne.	3 Catharine, ux. David Holland of Kinmael, Esq., ab Piers Holland. See vol. iv, p. 344.
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Edward Owen, Baron of Garth Garmon.	=Anne, d. of Edward Conwy of Llys Bryn Eurin in Llandrillo Uwch Dulas. <i>Gules</i> , a griffon <i>or</i> .	1 John Owen.	2 =Elizabeth, d. of Edward Puleston.	3 Hugh Owen.	1 =Elen, ux. Rhys ab David ab Howel.
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2 Catharine, ux. Robert Tottenham.	3 Grace, ux. Edward Griffith of Caernarvon.
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The arms of this family are—1, *gules*, a chevron inter three stag's heads caboshed *argent*, attired *or*, for Iarddur; 2, *sable*, a chevron inter three spear's heads *argent*, the points imbrued *gules*, for Caradog Vraichvras; 3, *gules*, three boar's heads erased in pale *argent*, for Y Penwyn of Melai; 4, Marchudd; 5, *gules*, a chevron *argent*, inter three Saxon's heads coupéd ppr.; 6, Marchudd; 7, Edwin ab Goronwy; 8, *gules*, a griffon *or* for Conwy; 9, *vert*, three eagles displayed in fess *or* for Owain Gwynedd.



HOLLAND OF TEIRDAN.

Piers Holland of Kinmael, son of John=Catharine, d. and heir of Richard ab Ieuan of Kinmael. See vol. iv, p. 344; and "Holland", in vol. iii.

1	1st wife.	6	2	3	4	5
David	⊖ Catharine,	Humphrey Hol-	⊖ Annest, d.	Piers.	John	⊖ Lowry
Hol-	d. of John	land, <i>jure</i>	and heir	See	d. of ...	
land	v Owen of	uxoris of	of Rhys ab	Sir Hugh.	p. 403. v	Mared-
of	Garth y	Teirdan;	David ab	Ffoulk.		ydd.
Kin-	Medd.	ob. 1612.	Howel of			
mæ;l;			Teirdan.			
ob.						
1616.						
			1		2	
			Catharine, ux. Piers		Janet, ux. Piers Hol-	
			Owen of Garth y Medd.		land of Vaerdrev.	

John Holland of Teirdan; ob. 1664. (Cwtta, p. 153) = Dowse, or Dulcibella, d. of Rowland White of St. Catharine's Abbey, near Beaumaris. David. Lowry.

Humphrey Holland=Jane, d. of Thomas Humphreys of Bodelwyddan, descended from Gweirydd ab Rhys Goch of Henllys in Môn, one of the Fifteen Noble Tribes. *Argent*, on a bend dexter *sable*, three leopard's faces of the first. (Cwtta, p. 133.)

Thomas Holland of Teirdan; ob. 1683. = Jane, d. of John Price of Rhiwlas, Esq.; ob. 1673, aged 50.

John Holland of Teirdan; ob. 1681-2. = Margaret, d. of Robert Davies of *vita patris*. Gwysanau; ob. 1717.

Thomas Holland of Teirdan. =

Thomas Holland of Teirdan; ob. 1748. = Jane, d. of William Kynaston of Lee and Ruyton; ob. 1727.

^a
 John Holland of Teirdan; married Mary, d. of ... Ellis of Plás Uchaf, co. Denbigh.
 1809.

1
 Margaret, co-heir. = Simon Yorke of Erddig, Esq. Mary, co-heir. She had Teirdan. = John Lloyd Wynne of Coed Coch, and *jure uxoris* of Teirdan. (Ante, p. 322.)

HOLLAND OF WICKWAR.

John Holland, fifth son of Piers Holland of Kinmael, son of John Holland of Vaerdrev. (Cwtta, p. 57.) = Lowry d. of ... Maredydd.

William Holland of Wickwar, Coroner for Denbighshire. 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. Ob. 1650, aged 73. (P. R.'s Diary, p. 103.) = Jane, d. of Edward Wynne and Jane his wife, d. of Piers Puleston of Anglesey. Descended from Edwin of Tegeingl. (Harl. MS. 1969.) ² ³ ⁴ Ffoulk. John. Thomas.

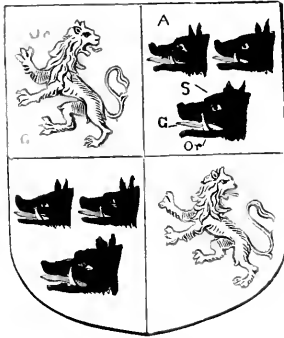
David Holland, born 1603, married 1624. = Mary Price, only d. of Rhys Owen, al. R's ab Owen of Meriadog. Ffoulk, living 1613. (P. R.'s Diary, p. 41.) Anne, born 1609. (P. R.'s Diary, p. 13.)

William Holland, born 1630. Robert Holland, born 1632, ob. 1688. =

Roger Holland. = William Holland, ob. 1719. Mary Holland. = John Humphreys. Jane Holland. = Hugh Piers.

Anne. = J. Leatherbarrow. Anne Humphreys. = John Parry of Plasau Cwm. Elizabeth. = John Piers of Henllan.

Susannah = Hugh Parry. = Hugh Pierce of Meriadog, great-grandfather of Hugh Pierce, now of Leamington.



OWEN OF MACHYNLLETH AND MORBEN.

(*Lewys Dwnn*, vol. i, p. 271.)

Gruffydd ab Goronwy ab Gwrgeneu ab Hoedliw Goch ab Hoedliw ab
Cadwgan ab Elystan Glodrudd, Prince of Fferlis. See vol. ii, p. 322. |

Madog of Plas Madog near Dolver=Arddun, d. of Celynin of Llwydiarth.
in Ceri. |

Howel ab Madog.=Janet, d. of Cynvelyn ab Dolphyn ab Rhiwallon ab
Madog ab Cadwgan, Lord of Nannau. See p. 59. |

Llywelyn ab Howel.=Janet, d. of Rhys ab Howel ab Ieuav, Lord of Arwystli. |

Gruffydd ab=Arddun, d. of Howel ab Madog ab Gruffydd Vychan ab Gruff-
Llywelyn. | ydd Vele ab Madog ab Idnerth ab Llywelyn ab Cadwgan
ab Elystan. |

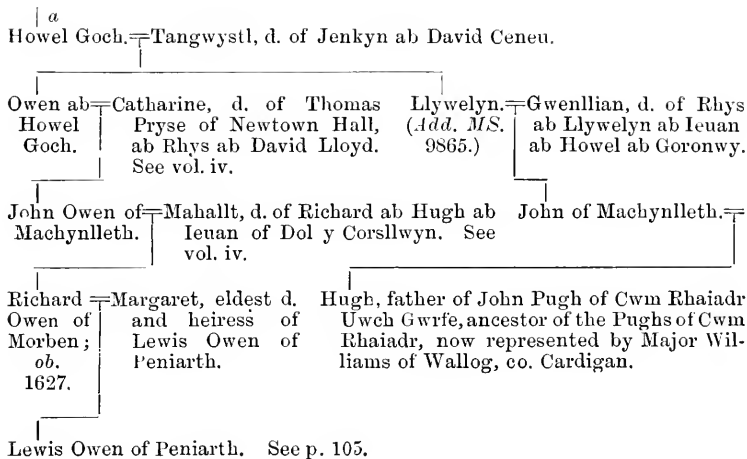
Madog ab=Janet, d. of Cadwgan ab Philip Dorddu of Llynwent in the parish
Gruffydd. | of Llanbistair, ab Howel ab Madog ab Howel ab Gruffydd ab
Goronwy ab Gwrgeneu ab Hoedliw Goch ab Hoedliw ab
Cadwgan ab Elystan Glodrudd. |

Philip ab Madog.=..., d. of Gruffydd Moel ab Adda Mawr of Deuddwr. |

Gruffydd ab Philip.=Elen, d. of Llowdden ab John Llwyd. |

Llywelyn.=Janet, d. and heiress of Ieuav ab Howel Goch ab Madog ab
Gruffydd Goch ab Tudor of Penegoes, ab Howel Darowen ab
Philip ab Uchdryd, Lord of Cyveiliog, son of Edwyn ab Goronwy,
Prince of Tegeingl. (*Harl. MS.* 1969.) |

Gruffydd =Gwenllian, d. of Gruffydd Goch Corbet ab Llywelyn ab Einion ab
Goch. | Thomas Corbet ab Piers Corbet ab Perkin Corbet, Lord of Lee,
ab Sir Richard Corbet, Knt. |



A D D E N D A .

HIRAETHOG.

Hiraethog, or Tir yr Abad, is one of the two comots of Cantrev Ystrad, the other being that of Cynmeirch.

A.D. 1198.—Llywelyn ab Iorwerth, Prince of Wales, granted lands in Hiraethog to the monks of Aberconwy.

A.D. 1450.—Mareddydd ab Thomas of Plâs Iolyn, in the township of Trebrys, in Ysphytty Ieuan, was steward of the lands of the monastery of Aberconwy in Hiraethog.

A.D. 1501.—Maurice Gethin ab Rhys ab Mareddydd ab Thomas was appointed steward for life of lands in Hiraethog.

A.D. 1545, March 16th.—Henry VIII granted to the brothers Cadwaladr ab Maurice Gethin ab Rhys, and Robert Wyn Gethin ab Maurice, and their heirs, the lands of Y Voelas, Cerniogau, etc., to hold of the manor of Hiraethog, in free soccage, by fealty only, and not *in capite*.

A.D. 1546, Feb. 8th.—Deed of partition between the two brothers, whereby one took Voelas, and the other Cerniogau.

A.D. 1840.—C. W. G. Wynne of Voelas, Esq., bought Cerniogau.

The above-named Charles Wynne Griffith Wynne of Voelas was the eldest son of the Hon. Charles Finch (second son of Heneage, third Earl of Aylesford) and Jane his wife, daughter and heiress of Watkin Wynne of Voelas, ab Cadwaladr Wynne, eldest son by Sidney his wife, second daughter and co-heir of Edward Thelwall of Plâs y Ward (see vol. iv), of Cadwaladr Wynne of Voelas, ab Robert Wynne ab Cadwaladr Wynne, *ob.* 1622, eldest son by Grace his wife, daughter of Sir Roger Salusbury of Lleweni, Knt., of Robert Wynne of Voelas, who had a grant of lands from Queen Elizabeth in 1590, eldest son of the above-named Cadwaladr ab Maurice Gethin, who had a grant of Voelas from Henry VIII in 1545.

YSPYTTY IEUAN.

This parish contains three townships—1, Trev Brys; 2, Tir Ieuan; and 3, Eidda, in the comot of Nant Conwy.

A.D. 1190.—Llywelyn ab Iorwerth, Prince of Wales, bestowed lands on the Knights of St. John of Jerusalem at Dolgynwal.

A.D. 1291.—In the taxation of England and Wales for this year, the Knights Hospitallers are returned as holding their property at Dolgynwal, which was the name of the vale subsequently designated Ysppyty Ieuan.

A.D. 1541.—32 Henry VIII, this hospital was dissolved, and its possessions were seized by the Crown, and leased from time to time by individuals. Those portions of them which were situate at or near Ysppyty are thus described:

“All that the Rectory of Ysppyty Dolgynwal, in the counties of Denbigh and Caernarvon, with all tithes, etc., and also the Chapel of Penmachno, in the county of Carnarvon, with all the tithes, etc., and also that the Lordship and Manor of Ysppyty, with all its rights, members, and appurtenances, in the aforesaid counties of Denbigh and Caernarvon, being parcel of the late Commendary, and also the farms and lands now known as Tir Ieuan and Eidda, with the commons, etc.”

A.D. 1560.—In this year these two churches, manors, and lands were granted in fee by Queen Elizabeth to Dr. Ellis Price of Plâs Iolyn (see vol. iv), and Thomas Vaughan of Pant Glâs in Ysppyty; the former taking the manor and lands of Tir Ieuan (St. John's Land), the latter Eidda, with joint presentation to the above-mentioned churches.

The lordship of Tir Ieuan was sold by Price Jones, Esq., to Mr. Hope, who sold it to Colonel Pennant in 1856.

EIDDA.

Thomas Vaughan of Pant Glâs in Eidda, descended from Marchweithian, received a grant of this manor from Queen Elizabeth in 1560. High Sheriff for co. Denbigh, 1598. See p. 383.

Thomas Vaughan of Pant Glâs, High Sheriff, 1628.

Henry Vaughan of Pant Glâs, High Sheriff, 1699. Killed before Hopton Castle, *temp.* Charles I.

Richard Vaughan of Pant Glâs; <i>ob.</i> 1700.	Anne Vaughan, heiress of Pant Glâs.	Sir Hugh Williams of Marl, Bart. See Burke's <i>Peerage and Baronetage</i> , "Bulkeley Williams of Baron Hill".
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<p> ^a Sir Griffith Williams of Marl, Bart.; <i>ob.</i> 1734.</p>	<p>— Catharine, only d. and heir of Owen Anwyl of Penrhyn Deudraeth, Esq.</p>
<p>Sir Robert Williams, seventh Baronet; <i>ob. s. p.</i></p>	<p>Anne, heiress of Pant Glâs, which after her death was sold to the Mostyn family, from whom it was pur- chased by Col. Pennant. For a further account of this unfortunate lady, see p. 110, <i>note</i>.</p>

ABBEY OF KYMER OR VANER.

Notes from an old paper at Hengwrt ("Arch. Camb." vol. i, p. 460).

The earliest name in connection with the Abbey is that of John Powes (*sic*), who was, in the time of Edward VI, either steward under the Crown, farmer of the abbey lands, or grantee of the monastery, perhaps all in succession (p. 459, note by H. L. J.). See *ante*, p. 112.

"20 June, 22 Eliz.—An Exemplification of the Grant of Kymer to John Price, Esq.

"29 Sept., 22 Eliz.—A deed of Settlement of Kymer from John Price to James Price, his son.

"The case of R[obert] E[arl] [of Leicester] touching the Abbey of Kymer.

" from John Powes to Sir James Pryse (of Ynys y Maengwyn).

"3rd May 1859. 2nd Oct. 1600.—A deed Vouchr. from Richard and James Powes, to others, of Kymer.

"[No date.] Some advice concerning Vanner, from Th. Harres to Sir James Pryse.

"20 August, 13 Eliz. (1571).—'Edwardus Powes, de Manerio (query Monasterio?) de Kymmer', is party to a deed of this date.

"15 Aug. 1656.—A deed of sale of Vanner, from Walter, als Sir Walter Lloyd, and Dame Bridgett Lloyd, to H. V. [Howel Vaughan].

"The [*sic*] between Sir Richard Pryse and Sir Walter Lloyd touching Vanner.

"24 Aug. 1656.—An Assignment of a Mortgage on Vanner from Robert Owen to H. V. [Howel Vaughan].

"28 May 1657.—A lease of 99 years upon Vanner, from H. V. to Robert Owen, and the bond of performance."

MONASTERY OF VALLE CRUCIS.

John Trevor, Bishop of St. Asaph, was, on the 13th August, 1399, appointed Chamberlain of Chester, Flint, and North Wales, by King Richard II, who had previously appointed him Bishop; but soon after his appointment he pronounced the sentence of deposition on his King at Flint Castle, and also went as Ambassador to Spain, to justify to that Court the proceedings of Bolinbroke. His conduct in this matter aroused the indignation of Owain Glyndwvrdwy, who avenged himself upon the Bishop by marching to St. Asaph and burning down the Cathedral, the Palace, and the Canons' houses. Trevor subsequently transferred his allegiance from King Henry (who had confirmed his appointment as Chamberlain) to Owain Glyndyvrwy, and remained his faithful supporter until his death, in 1410, in Paris. Robert Lancaster, Abbot of the Monastery of Valle Crucis, was appointed his successor, and the grant of the temporalities of the Bishopric to him, "collation to benefices excepted in aid of the repairs of the Cathedral", will be found in the extracted items.

"Grant, Oct. 16, 1409, to Robert Lancaster, Abbot of the Monastery of Valle Crucis, and Bishop-elect of St. Asaph, of the custody of the temporalities of the Bishopric (collation to benefices excepted), in aid of the repair of the Cathedral of St. Asaph, wholly burnt and destroyed by the Welsh rebels."¹

CLOCHVAEN.

Catharine, the wife of Jenkyn ab Maurice ab Jenkyn Goch of Clochvaen, was the daughter of Morgan of Corrws in Gwinionydd Is Cerddin in Cardiganshire, son of Rhys of Corrws, ab Howel of Corrws, second son of Rhys ab David ab Howel Vychan of Cilvachwen. (See vol. ii.)

¹ *Historic Notes of Flint*, p. 95. By Henry Taylor, Deputy-Constable of Flint Castle. London: 1883.

PEDIGREE OF LLOYD OF HAVOD UNOS.

(Vol. iv, p. 385.)

CORRIGENDA AND ADDENDA.

For "Rhandir", read "Rhanbir", iv, p. 385.

P. 386.—For "Henry, baptized at Bangor Is y Coed, 1768", read "1678, obiit infans."

P. 387.—Phœbe Lloyd, heiress of Havod Unos, who m. Howel Lloyd of Wickwar, was buried at St. Asaph, 1760 (*St. Asaph Register*). Their son, John Lloyd of Wickwar and Havod Unos, died in 1770. He married first, Barbara, 3rd da. of Robert Wynne of Plas Newydd and Garthmeilio, Esq. (descended from Trahaearn of Castell Cwch in Emlyn (*arg.* 6 bees ppr., 3, 2, and 1), by whom he had a son and heir, Hedd, b. 1746-7, d. 1748, whose mother died in childbed. And secondly he married Susanna, da. of John Whitehall, Esq., of Broughton, by whom he had no issue.

P. 388.—His brother Howel Lloyd, who succeeded him, had, besides John Lloyd, a second son, Benjamin Lloyd, who died in 1789 without issue by his wife Catharine Conway, da. of the Rev. John Potter of Badgeworth, by his wife Catharine, eldest da. and heir of the Rev. Benjamin Conway of Evenechtyd, Warden of Christ's Hospital, Ruthin, and Vicar of Northop, by his wife Elizabeth, da. of John Conway of Soughton (by his wife Hester, da. of . . . Thomas of Ruthin, who d. 7th February 1688-9), and eventual heiress of her brother Edward Conway. She died 8th July 1775. The Rev. John Potter, who was Rector of Badgeworth, co. Somerset, and d. in 1771, had by his wife Catharine (besides a da. Elizabeth, ux. Holland Griffith of Carreglwyd in Anglesey, Esq.) a son, the Rev. John Conway Potter, b. 1756, of Emmanuel College, Cambridge, who was his mother's heir, and assumed the name of Conway in lieu of Potter. He m. Mary Elizabeth, da. of Howel Lloyd of Wickwar and Havod Unos, by whom he had an only son, the Rev. Benjamin Conway Conway, who lived at Soughton Isaf, and died unmarried on 17th July 1855; also a da., Susannah Benedicta, ux. Robert Howard, a colonel in the army, brother of the Rev. Richard Howard, D.D., Rector of Llanrhaidr in Ceimnarch, by whom she had no issue. The family is now represented in the female line only by Richard Howard, Esq., of Wickwar, who inherited that estate from his mother, Dorothy Catharine, da. of the Rev. Thomas Clough,

Rector of Denbigh, to whom it was bequeathed by her aunts, Phœbe and Susanna, of Soughton Hall, who possessed it after the sale of Havod Unos by their nephew, the Rev. Thomas Hugh Clough, in 1831.

P. 388, l. 14, l. 15.—*For* “RHANDIR”, *read* “RHANHIR.” *For* “Cymddel”, *read* “Erw Cymddel”.

P. 297, 391.—“A'i dda osawg urddasol,
A'i dir i'w ferched i'w ol.”

It has been suggested that “*osawg*” is a corrupt form of *oesawg*, ancient, although the word *gosawg* (Engl. goshawk) is sometimes found in W. poetry. If so, the lines must be translated “And his ancient princely property, and his land, to his daughters after him”, which, it must be admitted, best suits the grammar as well as the sense.

P. 392, l. 6 from foot of page.—*For* “1771” *read* “1701.”

P. 393, note 3.—Dyffryn Erechthlyn. The word “*Ethlyn*”, as the proper name of a place, occurs in a poem of the 12th century by Cynddelw. But as the letters “*c*” and “*t*” in medieval MSS. are often spelt alike, it is very possible that *Ethlyn* may have been confounded with “*Echlyn*” by transcribers. Now, *ech* is used by bards of the 6th century to mean a horse, a word of common origin, perhaps, with the Latin *equus*. And the modern definite article “*y*” and “*yr*” were then, as now, in some W. dialects spelt “*e*” and “*er*”. Hence *Erechthlyn* may be resolved into its primitive component parts, “*er Echlyn*,” the horse-water, horse-pool, or horse-pond. But, on the hypothesis that the true orthography is *Ethlyn*, the name is still not without meaning, derived from the natural configuration of the ground; for the valley in which it lies extends in a northerly direction from a hill, under which is a small lake, near the road about midway between Llangerniew and Llanrwst, and as *eth* may be equated with the Latin preposition *ex*, meaning *out of*, or *from*, *Dyffryn er Ethlyn* may signify the Vale extending from the Lake, (lit. out from the Lake) expressive of that fact. A similar explanation may be given of Eriviat, perhaps O. W. for *Y Rhiviad*, meaning “The Numbering”, commemorative of a census, whether of population, or of cattle or sheep, at that spot. Compare *Bachgraig* for *Bach y Graig*, meaning Nook in the Rock.

DISPENSATION

*Granted to Mary, wife of John Trevor of Llys Trevor, in Nanhendwy, and daughter of John Eylon of Leeswood, Esq., to eat flesh meat.*¹

Primo die Maii Dom. Reg. Caroli nunc Angliae, etc. viii ; An. Dni. 1632.

To all people to whom this present writing shall come. I, William Edwards, Clerk, Vicar of Mould in the Dioces of Saint Asaph, according to everie one qualitie worth and dignitie yeld due and all manner reverence.

Whereas one Madame Mary Trevor of Leeswood, in the saide parish of Moulde, wief to Mr. John Trevor, is now visited with sickness, and therefore desires to eate fleshe for the better recoverie of her healthe, I doe the. . . . considered by these presents license her, the sayd Mary Trevor, to eat fleshe meete for and during the continuance of her disease, according to the King's Majesty's lawes in such cases provided. In witness whereof I putt hereunto my hande even the daye and yeare firstt above written.

(Signed) WILLIAM EDWARDS, *Clk.*

Regis'r primo Maii Anno p.d.
Copia concordat. . . original.

(Signed) D. JONES, Ch. Cura ibii
THOMAS EVANS, scriptum et ibii.

FROM THE REGISTER IN MOLD CHURCH.

"1630.—John Trevor of Argoed, beinge a lieutenante, buried the same 6 daye of January."²

¹ Copied from Register in Mold Church, by W. Trevor Parkins, Esq., 28th April 1883.

² See "Plâs Têg", p. 260, *note*.

DESCENDANTS OF DAVID I, KING OF SCOTLAND.

David the First, King of Scotland, = Maude, d. of Waldeoff, Earl of Northumberland, and Judith his wife, niece of William the Conqueror.

Henry, Prince of Scotland, *ob. vita patris.* = Adeline de Warren, d. of William, Earl of Warren and Surrey.

Malcolm, King of Scotland; *ob.* A.D. 1165, *s. p.* | William the Lion, King of Scotland; *ob.* A.D. 1214. | David, Earl of Huntingdon. | = Maud, d. of Hugh Cyfeiliog, Count Palatine of Chester.

Alexander II, King of Scotland.

1st co-heir.	2nd co-heir.	3rd co-heir.	4th co-heir.
Margaret = Adam, Lord of Galloway.	Isabel. = Robert Bruce.	Maude, a Nun. de Hastings.	Henri = Ada. = Sir Ralph de Breerton, Kt. See vol. iii, p. 92.

Devorgilla. = John de Baliol. | Margery. = John, the Black Comyn, Lord of Badenoch.

John, the Red Comyn, killed in the Church of the Friars Minor, A.D. 1336, by Robert Bruce. See "Gordon-Cumming", Burke's *Baronetage*.

ELLIS OF CROES NEWYDD.

Peter Ellis, Attorney-at-Law, of Wrexham, son of Ellis ap Richard; buried at Wrexham, December 13th, 1637. See vol. iii, p. 409.

Robert Ellis, the *first*, served under Gustavus Adolphus, and was a Colonel in the Royal Army during the Great Rebellion; bought Croes Newydd.

Peter Ellis of Croes Newydd; buried at Marchwiel, = Sarah; buried at Wrexham, May 26th, 1719. | July 5th, 1709.

Mary Vaughan (of Vron Haulog?); buried at Wrexham, March 4th, 1745.	= Robert Ellis of Croes Newydd, the <i>second</i> ; born July 14th, 1690; married Mary Vaughan, Oct. 30th, 1710.	Barbara, born July 12th, 1693, [June 25th, 1725, Edward Hughes and a Barbara Ellis were married at Wrexham].
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a | b | c | d | e | f | g |

<i>a</i>	<i>b</i>	<i>c</i>	<i>d</i>	<i>e</i>	<i>f</i>	<i>g</i>
Maria Margaretta; born June 23rd, 1714.	Martha; born July 13th, 1715.	Harry; born Jan. 21st, 1716.	Robert Ellis of Wrexham, the <i>third</i> ; born January 17th, 1717; buried at Marchwiell, October 27th, 1780.	Edward; born Aug. 8th, 1719; died Nov. 15th, 1719.	Watkin; born June 9th, 1721.	
Anne; bapt. January 17th, 1728; buried October 28th, 1729.	Honour; bapt. Novem-ber 15th, 1727.	Dorothy; buried March 10th, 1726.	Thomas; bapt. Decem-ber 4th, 1724.	John; born October 15th, 1723.	Penelope; born Octo-ber 9th, 1722; buried October 4th, 1724.	
Sarah; baptised June 18th, 1757.			Penelope; baptised		; buried January 11th, 1764.	

NOTE.—It is uncertain whether the Mrs. Catharine Ellis, wife of Robert Ellis, Esq., who was buried at Wrexham, February 24th, 1747, was the second wife of Mr. Robert Ellis the *second*, or the first wife of Mr. Robert Ellis the *third*. All the later members of this family spelt their name thus—"Ellice". In the Parish Register of Wrexham, under date Dec. 30, 1699, the marriage of Mr. Fulk Vaughan of Bron Haulog, and Mrs. Joyce Ellis of Croes Newydd, is recorded.—ALFRED NEOBARD PALMER.

ELLIS WYNNÉ.

(Page 365.)

There is a remarkable document in the Record Office entitled "A Calendar and Inventory of Particulars for Grants", which shows that this gentleman's avidity for the possession of Church lands was by no means confined to those of Maenan only. It contains upwards of thirty applications, in the first year of Elizabeth, for grants of Church property, not in Wales only, but in different parts of England also, and the "particulars" are those given by the Queen's Commissioners, or auditors, as they are called, of the value of each estate respectively, with the view, apparently, to framing an estimate of the sums to be demanded for the grants of leases for terms of years, or in perpetuity. That Ellis Wynne should have intended to retain all these grants in his own hands seems improbable, nay, there are two certain instances to the contrary, of their being sold by him, doubtless at a profit, to

others. One of these was that of the property of the Franciscan friars of Llanvaes, purchased from him by Mr. Rowland White of Beanmaris, from whom it passed to the Bulkeleys; the other that of Maenan Abbey itself, which is found a few years later in possession of Sir Richard Clough of Plâs Clough and Bachegraig. The document is too long to be copied here *in extenso*, or further than sufficiently to specify the locality, and the nature of the spoliation of the Church in each instance.

The applications of Ellis Wynne commence in the first year of Elizabeth, and end in the fifth, the year in which he received the grant of Maenan Abbey from the Crown, according to Dugdale. Request to purchase: 1. Farm of the Scite of the late Monastery of Conwey, Caernarvon. 2. Rents in Maenan, late of the Monastery of Conwey. Also Bewmaris (Friars of House of). Also farms in Oswestre and in Middleton, Aston, Mesbury, Swyne, Creketh, Trevirclauth (Salop), late of the Church of Oswestre (Salop), late of the Monastery of St. Peter and St. Paul in Salop. Also of Crocheston (Priory of St. Ives', Wilts) 22nd May, 5th Elizabeth. Farms in Garthkennan (Denb.), late of the Earl of Kent [not, perhaps, Church property]. Rectory, Knaresdall, Northumberland. Geddinge, Notts, Chantry Lands. Whalley, Derby, late of Priory of Derleighe. Stanley Woodthorpe, Derby, late of Monastery of Grace Dew (*sic*). Byfeld, North Hants, Priory of Catesby. Hackleton, Northampton, Mon' of St. Andrew. Kingspewne, Hereford, Monastery of Wormesley. City of Hereford, late of Friars Dominican in Hereford. Russheton, Prestweston, and Mucklewich, Salop, Monastery of Cherbury. Stoke, Hants, late of Monastery of Clewer, Berks.

The valuations made of the several estates are contained in fifteen membranes of parchment, and bear the ultimate date of 29th June 1563.

LLYSMEIRCHION AND PLAS CHAMBRES.

(Page 385.)

William Ravenscroft of Denbigh is perhaps to be identified with the third son of George Ravenscroft of Bretton, Esq., of that name, who, according to *Harl. MS.* 1971, was a Bencher of Lincoln's Inn; *ob.* 1662. His wife, ..., d. of ... Clarke (*qu.*, an error for Chambres?) *ob.* at Bretton, 1628. See "Ravenscroft," p. 264.

THE EARTH AND ITS CHANGES.¹

A remarkable article by M. Ramus appears in the current number of the *Nouvelle Revue*, entitled "L'Age de la Terre"; but it is not so much a disquisition on the age of the earth as an attempt to estimate the number of years during which the glacial epoch lasted, and how long a time will elapse before ice disappears from the planet again. This is done by some very interesting calculations. The paper begins by pointing out that, during the whole period of the primary rocks and the formation of coal strata, tropical heat prevailed from latitude 35° to latitude 80°—to the polar regions, that is. The temperature was uniform over the whole earth. During the first half of the secondary period, that of jurassic rocks and chalk, the climate remained the same; the same plants and the same animals are found all over the globe. During the second half of the period, however, the climate began to cool somewhat, and deciduous trees made their appearance, though tropical plants were still to be found in England and Denmark. Even to the middle of the tertiary period there was equality of climate in all latitudes; but the temperature in Europe fell very gradually, and, says M. Ramus, "It is certain that at the end of the tertiary period there was no ice on the globe, not even at the poles or at the top of the highest mountains."

With the quaternary period a great change took place. The reindeer was to be found in all parts of Europe, the cold was excessive, and the great Swiss glaciers extended to the south of France. The glacial epoch was in full swing, and the uniformity of temperature formerly prevailing had been entirely destroyed. Then a reflex action begins; the glaciers, and with them the reindeer and the mammoth, retreat as slowly as they advanced. At the furthest point of the glacial extension the cold became so intense that a sea of ice covered half Russia, all Prussia, Hanover, Holland, and part of England.

What, then, was the cause of this change from uniformity to excessive cold over so large a portion of the earth's surface? And how is it that the extent of the cold region, after having reached its maximum, gradually retreated? M. Ramus attributes the change to the deflection of the earth's axis from the perpendicular, and then its gradual return towards its old position. In the case of a perpendicular axis the climates will be nearly equable all over the globe; there will be some differ-

¹ *St. James's Gazette*, 1885.

ence in different latitudes, owing to the fact that the sun's rays are only vertical at the equator, but it will be comparatively small. There would be no nights long enough in any part of the planet to leave time for the formation of a large quantity of ice. Consequently, all we have to do to account for the ages of time when the climate, as geology tells us, was the same all over the world, is to imagine the earth with a perpendicular axis in place of an axis at an angle with the plane of the ecliptic as it is now.

The angle to-day is $23^{\circ} 27' 9''$. But the Chinese astronomer Choo-Kung, who measured the angle 1,100 years before Christ, made it $23^{\circ} 54'$; and subsequent measurements, made in B.C. 350, 250, and 50, and in A.D. 461, 629, 880, 1000, 1279, 1437, 1800, and 1850, by celebrated astronomers, Greek, Chinese, Arabian, and French, give the angle as follows at the respective dates:— $23^{\circ} 49'$, $23^{\circ} 46'$, $23^{\circ} 41'$, $23^{\circ} 39'$, $23^{\circ} 36'$, $23^{\circ} 34'$, $23^{\circ} 32'$, $23^{\circ} 31'$, $23^{\circ} 30'$, $23^{\circ} 27' 87''$, $23^{\circ} 27' 33''$. A succession of figures like these conveys little meaning to the unmathematical mind; but the meaning is clear nevertheless. The obliquity of the axis has diminished steadily for the last 3,000 years, and the diminution amounts in all to $26' 27''$, showing that its tendency now is towards the perpendicular at the rate of $48''$ (forty-eight seconds) every hundred years. This means that the Polar Circle is being reduced at the rate of 1,333 mètres—or, roughly, 1,466 yards—every century, or $14\frac{1}{2}$ yards every year; the temperate zone being increased proportionately. It will take the axis 176,946 years to move at its present rate through the distance which now separates it from the perpendicular.

As long as the axis remained perpendicular, the climate, as has been said, was uniformly hot, and in Greenland and Spitzbergen pomegranates grew. One day the axis began to change. At first this had a slight effect. For ages the modification was trifling; even at the end of the tertiary period there was still no ice, and snow when it fell soon disappeared. But by degrees the zones were traced. Round the pole the change was already complete, and the radiation of the earth overcame the solar heat, and the night the day, so that masses of ice were formed. The quaternary period was entered; man appeared in our continent; the angle of obliquity of the axis being about 15° , and the polar belt, about 1,000 miles in extent, finished at the southern part of Spitzbergen. The glacial epoch had begun. What then was the maximum of the inclination of the axis when our earth was divided into two belts of extreme cold (when glaciers covered the greater part of Europe) and torrid heat? Not less, certainly, says M.

Ramus, than thirty-five degrees—probably nearer forty degrees. Taking, however, thirty-five degrees, and assuming that the deviation of the axis proceeded at the same rate as its return is going on now, then 262,000 years elapsed between the first movement and the day when the axis began to return. This check seems to have taken place at the end of the quaternary period, when the earth had assumed much about the same general conditions that we see to-day. It necessarily required other thousands of years to effect a change of climate in the opposite direction. The alteration is clearly manifested in the geological strata by the immigration and emigration of the reindeer. There would have elapsed, then, since the axis began its backward movement until now—assuming 35° to be the maximum of inclination—86,554 years, which, with the 176,946 years that have still to be traversed ere the axis once more becomes perpendicular, would give 262,500 years as the total period between the first movement and the moment of extreme inclination. Already the glacial period is considered as at an end in Southern Scandinavia, and the Swiss glaciers are nothing to what they were. Nevertheless, M. Ramus calculates that 50,000 years must still elapse before glaciers disappear.

As to the age of man upon the earth, assuming that he did not appear until the lower stages of the quaternary period in which his bones first are found, it is certain that the climate was much warmer in Europe then than it is now. On M. Ramus's calculations, man has been 223,108 years on the earth, and 349,054 years have passed since the axis of the earth first moved out of the perpendicular. The exactitude of the figures is very amusing.

According to the *San Francisco Courier*, the great glacier of Alaska is moving at the rate of a quarter of a mile per annum. The fronts present a wall of ice 500 ft. in thickness; its breadth varies from three to ten miles, and its length is about 150 miles. Almost every quarter of an hour hundreds of tons of ice in large blocks fall into the sea, which they agitate in the most violent manner. The waves are said to be such that they toss about the largest vessels which approach the glacier as if they were small boats. The ice is extremely pure and dazzling to the eye; it has tints of the lightest blue as well as of the deepest indigo. The top is very rough and broken, forming small hills, and even chains of mountains in miniature. This immense mass of ice, said to be more than an average of 1,000 ft. thick, advances daily towards the sea.

EXPLORATION OF THE TREMEIRCHION BONE
CAVES.

Cefn Caves, near St. Asaph, have for many years been visited by hundreds of tourists every season. But Cefn no longer owns the monopoly of this species of attraction in the district. There is every reason to suppose that Tremeirchion, where two new caves have been opened up, will in future be a formidable rival to Cefn in this particular. Dr. Hicks, president of the Royal Geological Society, has been making explorations of the two caves in the rear of Ffynnon Beuno, by which name one of the caves will be known. This cave is situate on the estate of Mr. P. P. Pennant, and the other, Cae Gwyn, although close by, is on property owned by Mr. Edwin Morgan. When Dr. Hicks discovered the caves, in August 1883, it might fairly be said that the event was accidental, at any rate in its results; for although Dr. Hicks supposed there was a great likelihood of finding some such caves in this ravine, he did not anticipate the results which have rewarded his labour. The owner of the land offering no objection to the operations, a grant was made by the Royal Society, out of which a body of labourers have been employed, under the personal supervision of Dr. Hicks. The caves penetrate to a good distance from the mouth, and they have not been particularly difficult to work. To the question which of the caves—Cefn or Tremeirchion—had claim to the greater geological interest, Dr. Hicks's reply was in favour of the latter. The first substance encountered was a stalagmite floor covered with limestone, and beyond this a large variety of bones, including those of the mammoth and rhinoceros, some of which were embedded in the underside of the stalagmite. A few yards from the entrance was a quantity of charcoal, which, from its position, Dr. Hicks said was the remains of a fire made by primitive man for the purpose of cooking his food. The cave has been open to the extent of a few yards for generations, and was utilised as a cattle shed, but most of the inhabitants of the district were ignorant of the existence of the larger tunnels beyond. The mouth of the cave is 280 feet above sea level, and 42 feet above the stream running along the valley. The Cae Gwyn cave is 20 feet above the other, and it is supposed they will eventually be found to communicate. Along with some remains of the reindeer a flint implement has been discovered. This implement is described by Dr. J. Evans as a scraper, bearing similar evidences of wear to those found in La Madelaine, a reindeer cave in France.

The matrix in which it was discovered was similar to that which encased the mammalian remains. A quantity of sand is found in the cavities of the bones. Dr. Hicks also shows a piece of granite which had evidently been brought down from Scotland by glaciers. The quantity of remains of scientific and general interest discovered has been very large, a heavy load having been removed each evening to the residence of Mr. Luxmoore, St. Asaph, who has had Dr. Hicks as his guest. The bones have been cleaned, and coated with a preparation to prevent their decaying. They will afterwards be sent to the British Museum for the authorities to make a selection, after which what remains will be distributed amongst the local societies. The classification of the bones will be no light task, as, in addition to the large quantity to deal with, they include remains of both herbaceous animals and beasts of prey. With regard to these latter, Dr. Hicks points out the interesting fact that the shoulder and the other hard portions of bones had been rejected, whilst shins and other parts offering no more serious obstacle to mastication had been devoured.

THE VESTAL VIRGINS.¹

Archæology is having a good time, as the Americans say, in Rome just now. One discovery follows upon another with bewildering rapidity, and before our satisfaction at the last new "find" has abated, attention is claimed by its successor. The German Professor Jordan is the particular archæologist who has had the good fortune to make the latest contribution to the history of the Roman past—a contribution which, although it will not compare in point of romantic irony with the recent discovery of the urn of Piso and of the fate of its contents, is yet one of high interest for the classical antiquary. The spot—to give it the strictly modern and prosaic description proper to it—which Professor Jordan's explorations have brought to light is neither more nor less than "the dust-bin of the Temple of Vesta". While excavating the foundations of the Temple, the Professor came upon a rectangular hole measuring one mètre on each side and two mètres in depth, and lined on the bottom and sides with large slabs of piperino stone some twenty centimètres in thickness. Its bottom was perfectly closed, and it could thus have had no communication with the sewers. The discoverer believes, and there seems no

¹ From the *Daily Telegraph*, April 23rd, 1885.

reason to doubt, that this place is in fact that receptacle for the refuse which was allowed to accumulate during twelve months, and then on the 15th of June carried out through the Porta Stercoraria and thrown into the Tiber. There is no ground for supposing, in spite of the nomenclature of the door of exit, that this refuse consisted, in fact, of anything worse than the ashes of the sacred fire—that everlasting flame which it was the duty of the Vestals to guard by night and by day, and the extinction of which was considered as the most fearful of all prodigies, portending, indeed, the extinction of the State. Nor was it a prodigy without meaning of much significance for the offending Vestal herself. What it portended for her was a scourging by the Pontifex Maximus—in the dark, and with a screen interposed—while upon the same high functionary devolved the duty of rekindling the fire by the friction of two pieces of wood from a *felix arbor*. The custody of the sacred fire was, however, not the only, although the most solemn and momentous, of the Vestals' offices. They had, at stated intervals, to serve the shrine of their goddess, and to purify it every morning with the lustral water. They took a prominent part at all the great public rites, such as the festival of the Bona Dea, and the consecration of the temples. They were invited to priestly banquets, and were present, we are told, at the solemn appeal to the gods made by Cicero during the conspiracy of Catiline. Next in dignity, however, to their guardianship of the ever-burning flame was their care of that mysterious sacred relic—whether Palladium, or the veritable Samothracian gods of Dardanus, which Æneas carried off in the flight from Troy—which reposed in the sacred Adytum or Holy of Holies, whereto no one but the Virgins and the Pontifex Maximus might dare to penetrate.

Nothing is stranger and, as it might at first sight appear, more alien to the spirit of the ancient religion than the social and political status which was enjoyed by the Vestal Virgins. In the prevailingly bright and cheerful cultus which Rome had inherited from a yet older world of paganism, there seems hardly room for a priestly caste at once so powerful in its attributes, so ascetic in its practices, and so rigid in the obligation of its vows, as was that of this religious community. In the status of the Roman Vestal we find not only a prefigurement of the *religieuse* of Western Catholicism, but traces also of the mysterious awe and reverence attaching to the Oriental saint. She was not only a *dévoté* held bound by her vows to perpetual chastity, and liable upon breach of them to the awful punishment of living burial, but she was also herself a sharer,

and to no small extent, in the popular homage rendered to the goddess whom she served. Even her earthly sacrifices were required to her by maintenance at the public cost, and by a beneficial interest in the lands and moneys bequeathed from time to time to her religious community. The honours paid to her by the State were extraordinary. She could give evidence in a court of justice without taking an oath; she was preceded by a lictor when she went abroad; consuls and prætors made way for her; and the fasces, emblems of the highest magistracies, were lowered at her approach. If anyone passed under her litter he was put to death. In the amphitheatre the box of the Vestals was placed in the podium, close to the Senatorial seats and to that of the Emperor itself. In the ruins of the Coliseum can still be traced the mouldering and grass-grown tier from which the Virgins must have looked down, in strange contrast with the eager crowd around them, upon the savage scenes below. Wills—even those of the Emperors—were committed to their charge, being, in their keeping, regarded as inviolable; and solemn treaties were deposited in their hands. Strangest privilege of all, and one which more than any other shows the mysterious reverence which surrounded their office, was their casual and, as it were, mechanical exercise of the prerogative of mercy. A criminal condemned to death, who chanced to meet a Vestal on his way to the place of execution, had a right to demand his release, provided always that the encounter was accidental. The origin and significance of this singular power have never, we believe, been fully made out; but it has no parallel, that we are aware of, in any right attaching to holiness of person in any other religion, and we find only an incomplete analogy to it in that right of sanctuary acquired by criminals who fled for refuge to a Christian altar.

The public honours paid to the Vestals and the public privileges accorded to them differ, however, for the most part rather in degree than in kind from those enjoyed by other sacred persons of paganism. It is their character rather than their status, it is what they gave up rather than what they received, which renders their position unique. Admission to the order of Vestals was attended by every mark of self-devotion which accompanies the modern monastic vow. Surrender of worldly prospects, acceptance of celibacy, enforced seclusion from the world, solemn ceremonies of admission, a period of novitiate to be passed through before the full dignity of priestess was attained—in every one of these respects we find an anticipation of the Christian nun. It is true, of course, and a difference of immense importance so far as the action of the individual is

concerned, that the devotion of the Vestal to the service of the goddess was on her part involuntary. The six Vestals were chosen by lot between the ages of six and ten from among children of free-born parents. As soon as the election was concluded, the Pontifex Maximus took the girl by the hand and addressed to her a solemn formula of consecration. After this was pronounced she was led away to the atrium of Vesta, and lived thenceforward within the sacred precincts under the special superintendence and control of the Pontifical College. During the first ten years the priestess was engaged in learning her mysterious duties, and bore the title of "discipula"; the next ten were passed in performing them, and the next in instructing novices. At the expiration of thirty years the obligation of her vows expired, and she was at liberty to return to the world. Yet, though in this respect, as also in her compulsory addiction to her religious life, the case of the Vestal differed from that of the modern nun, her vows were in most cases only terminable in name. Some few Vestals were known to secularise themselves so far as to marry; but the act, though lawful, was socially discountenanced. A superstition prevailed that the Vestal who entered the married state wedded sorrow and remorse, and the priestesses of Vesta, for the most part, died as they had lived, in the service of the goddess. The religious instincts of the community which had required their consecration to thirty years of celibacy were adverse to their resuming secular life; and there can be little doubt that among the order themselves there grew up precisely the same spirit which animates the sisterhood of a modern nunnery. They felt themselves as thoroughly pledged to renunciation of the world, as irrevocably devoted to the service of an unseen deity, as the most devoted wearer of the veil in modern convents. A strange and solemn fact of this kind should warn us against the error of supposing that the religion of the ancients was the mere poetry which it is to us; that the shadowy gods and goddesses of Greece and Rome were nothing more to their worshippers than objects of picturesque ceremony or subjects of graceful myth. To many, indeed, to most among the ancients—to all if we exclude the rationalising philosopher and the idealising poet—the deities of their religion were as real and awful as those *diræ facies* which hovered about the fugitive Æneas through the smoke of burning Troy—beings all-powerful to bless or to ban, and who demanded not mere adoration from those of the worshippers who wished to prosper, but in many instances true humility and genuine self-sacrifice.

ROMAN ANTIQUITIES.¹

Some workmen digging for foundations at Rome, near to Monte Testaccio, beyond the Aventine, have come upon a number of old warehouses. One of these is filled with elephants' tusks, decayed by their burial of fifteen centuries; another with lentils. A few years ago the remains of the colossal emporium, built by that patrician family of the Lepidi who gave to Rome so many great officers of state—ædile, quæstor, and prætor, pro-consul, consul, pontifex maximus, and triumvir—were discovered in the same neighbourhood, and stores of marble blocks of rare kinds were found lying on the site of the quays just as they came off the galleys in the second and third centuries of our era. The whole of the ground thereabouts, stretching away from the city walls to the Tiber, was once given up to those vast warehouses, public and private, over which the horrearii presided, wherein were stored all the world's tribute to the Imperial city, and whence, in times of scarcity, three hundred thousand citizens drew free rations of grain. Right away, indeed, to Ostia the buildings of those mighty workers of Old Rome lie above ground and under it, and declare in their fragments the gigantic grandeur of the commerce of the ancient city. Crowding up the Tiber came the galleys from Greece, Asia Minor, and Africa, a strange and stately fleet of many nations, brilliant with their coloured sails, their lofty gilded prows, beaked or dolphin'd, their high-raised sterns, like little temples, elegant with pillars and roof, gay with bright paints, and adorned with statues of the gods who favour commerce, control the winds, and save from shipwreck. They lay alongside the quays, strangers from all the quarters of the great Roman Empire; and down through the Porta Ostiensis came the princes of commerce, the magnates of finance, and took stock, as the captains of the ships discharged their cargoes, of the stuffs and wares which lay heaped along the wharves. Their bargains made, the public porters took the merchandise in charge, and stored away in the vast cellars and warehouses the fabrics and spices, metals and minerals, and all the thousand products that an immense and luxurious city demanded. Ostia itself, a splendid town in the times of the Carthaginian wars, is now a ruin, its once fine harbour partly choked with sand. Its ruins are not even on the sea-shore now, for the Tiber, rolling its sand and mud down, has, in the

¹ From the *Daily Telegraph*, April 1885.

course of centuries, formed two miles of beach beyond the old town which once had the blue sea rippling up to its quays, and lapping on the broad flights of marble stairway that led down from the solid spacious wharves to the water's edge. Of course, too, the *Porta Ostiensis* is gone, for the wall in which it was a gateway is gone too, and between the sea and Rome nothing but some colossal fragments remain to attest the commercial activity of the ancient harbour and the site of one of the greatest mercantile emporiums the world has ever seen.

Those that have just been unearthed are filled, the one with tusks, the other with lentils. Ivory was a favourite material with the Greeks, as early, at any rate, as the days of Homer, who tells us how the harness of the war chariots before Troy was bossed with it. Nor did it ever lose its popularity. Phidias selected it for his masterpieces, the gold-and-ivory "chryselephantine" statues of Athene in the Acropolis of Athens, of Zeus at Olympia, of Æsculapius at Epidaurus; and many another sculptor after him went to the same beautiful substance in preference to the more enduring marble. From Greece Rome learned the taste, and in her own masterful way demanded such quantities of ivory that the Ptolemies and their viceroys beyond Abyssinia, the Phœnicians and the Numidians, chased the elephant in national hunts, scouring whole provinces of forest and plain in search of the tusk-bearing brute. They mustered as if for war, and took the field in strength that would have sufficed to make an army. The great beasts were slaughtered wholesale, and their tusks, carried to the Nile or across the Punic deserts by slaves, were shipped from Egypt and Carthage to the market of Rome. Luxury revelled in ivory. At first too precious except for ornament or very small works of art, it gradually, by increasing importations from far-away African solitudes, became the material of furniture. Chairs, couches, beds, and tables were made of it for the wealthy. Musical instruments were framed in it, floors were inlaid, and walls "wainscoted" with it. And now to-day we have suddenly come upon the warehouse of a wholesale dealer in tusks, the Roman partner, perhaps, of some Phœnician "house" which traded with Numidian, Muaritanian, and Gætulian chiefs, the countrymen and contemporaries of Jugurtha, and which had, it may be, "branches" at Utica and Leptes, and its agents in the Greater and Lesser Syrtes. What effect, we wonder, had the coming of Pyrrhus upon the business? Did the rumours of impending complications with Hiero depress the trade in ivory? How the Punic wars must have depressed quotations, and

Scipio shaken the tusk market! When the girdle of blood and iron was closing round doomed Carthage, did this old dealer in dead elephants' bones make a "corner" on his ivory; and what happened to him that he suddenly vanished from the earth, leaving a warehouse full of tusks behind him, and nobody to claim inheritance to them? Had *ebur* become such a drug that it was not worth the claiming, or did some catastrophe of Pompeian completeness overwhelm this flourishing firm, and wipe them out of the ivory exchange register so utterly that no one belonging to them was left who knew anything about the buried treasure? In the next storehouse are lentils. Did the ivory-dealer also dabble in the grain market, or was he only a business neighbour of the worthy corn-chandler? He, too, must have vanished in a spectral hurry. For the Romans were mighty eaters of lentils. They liked field-beans, and the flour of it made into bannocks was a staple article of diet. The gods themselves were gratified with offerings of bean-porridge. Then there were those lupins, which we in England grow as garden flowers, but all over Southern Europe are a field crop; and the chick-pea, and the "French" bean—the Romans did not call it French bean; they lived too soon for that—but they ate it just as the French do, sometimes stewing the beans themselves, at others cutting them young and serving up the pods sliced and buttered as a course of "legumes", or, as the Romans called it, a dish of phaselus. The lentil, however, was of all the leguminous crops the most popular. In Egypt, Greece, and Asia Minor it was, and is, very largely grown, and, there being always a market for it in Rome, shippers used often to take it on as ballast; so that it is quite possible that we have chanced to-day upon an interesting fact of old-world commerce, the packing of tusks in lentils—or, at any rate, the ballasting of the Egyptian or Phœnician ivory-boat with this grain—and discovered for ourselves, after an unconscionable lapse of years, that the third-century merchant who dealt in *ebur* hard by the Aventine Hill was a thrifty soul, and did a little business, when the chance offered, in the seeds in which his elephantine spoils were packed.

Whether he built his granaries for himself or only rented them from the State, there is nothing to tell us; but it is well known that Caius Gracchus, and after him several Consuls and Emperors, erected public warehouses on this very site—that is, between the Aventine and the Monte Testaccio—and kept in them the corn which was distributed to the citizens. In time the whole space was given over to the same purpose, and

merchants hired from the State the use of their substantial cellarage for storing away the merchandise brought up the Tiber from beyond the sea. The remains of the quays at which they were landed are still visible, and in 1868 a great number of blocks of the once precious substance we call "marble" was found lying as if still waiting for transport to the city which had ceased to exist. Ivory and marble, indeed, go together in classic reminiscence. Each began as a curious rarity, and rapidly and contemporaneously rose into favour as the choicest materials for beautifying public buildings and private homes.

In the earliest centuries of our era, it was supposed that Egypt alone possessed marble, and Italy, which is itself richer in beautiful varieties of this stone than any other country, therefore imported it at great expense from the Thebaid. Numidia and Phrygia also contributed richly-coloured and costly marbles, while Damascus shared with Thebes the reputation of yielding the alabaster, columns of which adorned the banqueting-halls of some of the most sumptuous Romans. So there they lay, these blocks, quarried by alien bondsmen within sight of the towers of Thebes, by Syrian workmen in the hills beyond Damascus, by Moors in the mountains of Numidia, all heaped together on the wharves of imperial and imperious Rome. Some patrician, doubtless, had ordered them for his new bath; or a rich freedman, grown great by corruption under some Clodius, had had them brought from distant Ethiopia and Anatolia. Yet before they were put in place, or ever the ropes had been passed round them to lift them from the quay where they were laid straight from the red-sailed galleys, "something" happened. What it was we never shall know; but the galleys sailed away again, never to come back; the busy quays were deserted; the blocks of rare marbles lay where they were. Was it Alaric the Goth that drove the ivory-dealer so precipitately from his business, or Genseric the Vandal, to whom we owe this cellarful of antiquated lentils? Whatever it was, the discovery in question takes fancy back with startling vividness to a time so remote that, but for the incomparable grandeur of its peoples, its memory even had hardly survived to our day.

MARRIAGE CEREMONIES.¹

“An Antiquary” writes:—“There is little new under the sun. In Saturday’s papers appeared an account of the final ceremony of divorce in France which has just been gone through by Mme. Patti and the Marquis de Caux. The parties, we are told, seated themselves in the chairs set apart for the use of brides and bridegrooms before the mayor; only, in place of sitting side by side, their chairs were separated by a row of four others without occupants. Witnesses attended on both sides, and the disunited couple formally assented to their divorce, and then went their respective ways. Now these French ceremonies of marriage and divorce have an exact parallel in the oldest mode of forming and dissolving the marriage tie amongst the ancient Romans. The religious ceremony called *confarreatio* is thus described by Gibbon: ‘A sacrifice of fruits was offered by the pontiffs in the presence of ten witnesses: the contracting parties were seated on the same sheepskin; they tasted a salt cake of *far*, or rice, and this confarreation, which denoted the ancient food of Italy, served as an emblem of their mystic union of mind or body.’ Thus were couples married more than five hundred years before Christ; and even more striking is the parallel to be found in the dissolution of such a marriage. This was effected by the *diffarreatio*, in which the parties sat on two separate sheepskins, and tasted, presumably, of two distinct salt cakes, with the same formalities. Such parallels are always interesting, and this one clearly points to a survival.”

THE SPREAD OF MAHOMMEDANISM.²

During the past five-and-twenty years Mahommedanism has made extraordinary progress in Africa, moving steadily inland and southward. Meanwhile, Christianity is stationary, and, in spite of every effort to extend it, the fetish-Christianity of Abyssinia remains almost the only evidence of the white man’s religion in Africa outside of Egypt proper. The later Asiatic monotheism is as completely mastering the earlier as it did in the first centuries after the promulgation of the faith of Mahommed. It is a sad thing to say, but it is true, that a Christianised negro is not always a negro improved; while the Moslemised negro becomes a bold, self-respecting man, ready

¹ From the *St. James’s Gazette*, 1885.

² *Ibid.*

to fight to the death for his religion, or, indeed, for any cause which he may take up. Some of these men we are now encountering in the heart of Africa : cruel and relentless in the moment of victory they are, but utterly careless of death themselves when the fight is for the faith.

What is it in the faith they have adopted that thus emboldens them ? There are tribes of splendid fighting negroes in Africa, as our experiences with the Zulus, the Ashantees, and other races have taught us ; but the negro, even of an inferior type, develops, after he becomes a Mahommedan, qualities he had never shown before. Something on this head was told about ten years ago by Mr. Edward W. Blyden, himself a negro, and Principal of the Presbyterian High School, Liberia, West Africa. By comparing his evidence with that of others who have fought side by side with the Houssas on the West Coast, or have witnessed the change wrought among certain tribes in the neighbourhood of Zanzibar, we can obtain a fair idea of what is really going on. To begin with, it is no light matter that already Mahommedanism controls nearly all the most energetic tribes, and numbers among its adherents the highest social organisation on the continent. Futih, Masin, Bornou, Waday, Darfour, Kordofan, Sennaar, Timbuctoo, etc., are all Mahommedan, and the religion is respected all over Africa, even where the people have not yet accepted the Koran. To quote Mr. Blyden (himself a Nonconformist Christian, remember) :—“ No one can travel any distance in the interior of West Africa without being struck by the different aspects of society in different localities, according as the population is pagan or Mahommedan. Not only is there a difference in the methods of government, but in the general regulations of society, and even in the amusements of the people. The love of terpsichorean performances, so noticeable in pagan communities, disappears as the people come under the influence of Mahommedanism. It is not a fact that ‘ when the sun goes down all Africa dances ’ ; but it might be a fact were it not for the influence of Islam.” The negroes become fanatics, throw aside their fetish-worship, and their moral tone is immediately raised. In all this the Koran acts a most important part. It unites the most widely separated races in a common sentiment and in a general antagonism to paganism. From the time they embrace Mahommedanism the success of Islam is their one idea. Nor have the Mahommedan missionaries any special advantages beyond those of their creed in dealing with the negroes. They come neither as conquerors nor as wealthy men. They find the negroes free, and they go about among

them in the purest spirit of propagandist fanaticism. The Arab missionaries live in poverty, settle down unobtrusively among the people they have to convert : the native missionaries are traders as well as preachers. No attempt is made to destroy the fabric of native institutions. Mahommedanism, without changing its teaching, is adapted to the negro ; the negro is not forced into the Arabian mould of Mahommedanism. But the effect upon the individual is the same ; and when the Moslem convert is clothed with a white robe, and a sword is given into his hand, he becomes then and thenceforward the equal of every other Moslem in the world. To him henceforth all Mahommedans are brothers. More than this, equality, religion, and education come to the Mahommedan negro at one and the same time. His whole being is elevated, his mind freed, his blackness, which in contact with European Christians means inferiority, exposes him to no disability whatever within the pale of Islam. In short, the negro, instead of being treated as an inferior, at once rises in his own estimation and in that of those around him ; and the Arabs, who bring with them the religion, intermarry with the tribes whom they convert. These are some of the reasons why our officers have found the Houssas some of the best troops they have ever led, with no sense whatever of personal inferiority to the Europeans in camp with them, and not at all inferior in personal courage. Thus it is that negroes who are free to choose Christianity, or who, like Mr. Blyden, have chosen it, think so often that Mahommedanism is the religion best suited to raise the standard of life and morality among their fetish-worshipping fellow-countrymen.

Nor should we forget that the same effect is produced in India. There Mahommedanism gains ground, with the same result of on the whole stiffening the backs of the men who adopt it. In short, it seems by no means improbable that at the time when the Moslem is about to be driven from Europe a new and powerful impetus will be given to his faith elsewhere. It is, or has been, the fashion to decry Islam as a decaying faith. In Africa, at any rate, the evidence is all to the contrary ; and it is certainly well for us to consider whether, as the greatest Mahommedan Power in the world, we ought not to take account of facts which, whether we like them or not, must greatly affect our future policy in two continents.

SPIRITUALISM IN VENICE.¹

The crescent moon is glimmering over the languid lagoons, its two horns mirrored in grey-blue water; while over the domes and towers of the Salute Church crimson glories still vibrate in the evening sky. Gondolas steal silently across the broad path of light on the waters, and the purple sails of a fishing boat drift slowly towards the open. In the dusk, singing voices come plaintively from swarthy rowers, the measured music of plashing oars beating out a homely rhythm.

Glupp! glupp! says the oozing tide as it swirls round the black, slippery stairway of an old palazzo in a crowded part of the city, and is sucked away under the ebony piles. Glupp! glupp! say the black rats as they splash into the dark, slimy flood. The cold walls rise up all around the water yard, dank and chill like the sides of a well, and the only outlet is through that narrow, iron-grated water gate, which is now open to admit the black, lantern-eyed gondolas which will presently arrive.

At the top of a winding flight of stone steps, close under the projecting eaves of the roof, is a large room, arranged as if for a lecture. The green baized table with its bottle of water is divided off from the regiment of chairs which face it by some deal benches. While the room is filling let us glance at some of the strange crowd of shaggy men who have crept up the dark staircase by the aid of those wax tapers which every dweller in Venice carries. There is a grey-beard yonder who has outlived all the friends of his youth, save his books, and who is the last of the house of a proud Doge of the golden age of Venice. His wife and children are all dead; but, by the spiritual aid that is vouchsafed to him from the other world, he can at times grasp his dead wife's hand, and feel the small, warm fingers of his little children touch his own. With his last surviving friend, years ago, he made a solemn compact that, whichever of them should die first, should appear to the other, were it permitted to spirits to do so. Not long ago, while this forlorn old man was with a shooting party in the country, the comrade of his youth suddenly appeared to him when returning to his inn in a storm of rain. The apparition made such an impression upon him that on reaching the inn he determined to return home upon the morrow. That evening a letter came announcing the grave illness of his friend, and the next morning the news came of his death at the very hour at which his

¹ From the *Pall Mall Gazette*, July 24th, 1885.

spirit appeared some forty miles away ! But let us ask that reserved-looking woman yonder why she trusts the spirits. Her Russian husband deserted her, and all her children died within a few months, and but for strange communications which began in Vienna some years ago, she had ceased to believe in God or devil. Now, after long patience and "trying the spirits", she regularly receives comfortable messages from the other world, messages written by the pencil which lies inert in her hand until moved by spiritual agency. There is a young man here who receives other tokens from the unseen. Although but a blacksmith by trade, the great artists of the Renaissance choose him as a means of continuing their labours in this upper world, and nightly through his willing hand Botticelli and Giotto, Fra Angelico and Benozzo Gozzoli, draw wondrous Madonnas and Christs, or angels and St. Johns. Titian and Paolo Veronese, not to mention Tintoretto, dash off a head or two—but to the uninitiated it seems that all these great men have got a new manner "down there" which they slavishly follow, and which does not resemble their old style ; perhaps it is an improvement which it takes a special training to appreciate. A German doctor who has just come in, and who devotes himself to nerves, pathology, and the spirits, has curious tales to tell. On one occasion the spirit of a defunct pork-butcher, which had assumed the character of Louis Quatorze, but which was immediately discovered by its bad language, blasphemed so violently that our doctor rebuked it in no measured terms, and sent it back to the shades, humbled and thoughtful. Later on, its conversion to a sense of the justice of God was completed, and it confessed that in the flesh as the pork-butcher it had murdered its mother—some hundred and fifty years ago—and been guillotined in consequence. This spirit is now incarnated, and dwells in the body of a young girl destined for the cloister.

Russians, Spaniards, and Orientals, are here to-night ; but the business is about to begin, for the president medium and other officials are in their places. Silence reigns. A communication from a very prominent member of the society in another city of Italy has been received, and is to be read to the meeting. It deals with Spiritualism as revealed by the spirits themselves at various times to the writer, and, although not verbally inspired, as we learn in answer to a solemn question put by a respectable-looking artisan of the company, yet is a *résumé* of inspiration. Spiritualism, the speaker informs us, is confirmed by the miracles of the Bible story. If it existed in those times, why not now ? But the modern spirits must be

tried by the standards of Christianity, and it will be found that they stand the test. What then do they teach? They teach that the spirits of men coming from God must return to God, who gave them. Sown in imperfection, they must be reaped in perfection; through much tribulation and many trials they must enter into the kingdom of Heaven. Hell does not exist in the strict sense of the word; there is no hell but that which a man shall make in his own breast. A place for departed spirits there is, where spirits of the dead await re-incarnation, by which great means man is allowed, step by step, to work out his perfection. In this halting-place the significance of past lives is apparent to spirits, and all things are seen in their right relations. Life by life the spirit works towards perfection—delayed perhaps for a time by sin, but never retrograding. It is, when a certain purity has been attained, translated to higher worlds, from which it shall at last enter spotless into the presence of its Maker, to take its part in the government of the universe. God, then, is just: apparent inequalities in mundane things are reconciled. All spirits in their turn must be ignorant, and the bodies they inhabit be poor and miserable; these are but phases. "Little children, love one another," then, for you are all destined to shining immortality. It is a Christian duty, too, to communicate with the spirits, for they can teach us the realities. A good medium is a person whose moral and physical condition offers exceptional facilities to the spirits for communication. Material signs are because of the hardness of men's hearts; but incarnated spirit may commune with disembodied spirit, as friend with friend, and when we seem to be alone we are never less alone. We shall go to them, and they can come to us. In an eloquent peroration the speaker warns the audience against coldness, and invites them to the sacramental duty of communicating with the unseen. After a few questions and a little routine of business, the chairs are moved to make room for several heavy tables, at one of which the medium takes his seat. He is joined by others, who, placing their hands reverentially upon the table, make the circuit complete, and await communications in solemn silence—for are they not in very contact with the unseen? Old men and women, worn with the troubles of life, hang anxiously over the table, and listen with affectionate sympathy to its enigmatical replies. Their faith is great; but indeed what have they left to live for should they have been deceived? An old fellow explains, with tears of joy in his eyes, how on a previous occasion the table had galloped round the apartment with all the chairs in the room miraculously heaped upon it—

so powerful were the spirits! But let us not intrude further upon the solemn mysteries; the cold, black tide is already turning towards the sea, and the echoing bells are tolling out the midnight hour.

TITANIC STRUCTURES.¹

The Carolines, on the chart, look like a mere sprinkling of dots upon the broad expanse of the Pacific, but in reality they stretch across the ocean between New Guinea and the Ladrões in an almost uninterrupted chain of green and lovely reefs and rocky islets, for some two thousand miles. Most of them are low, and very often a lagoon reef will comprise scores of little islanded knolls rising from the quiet waters inside. Thus Hogolu encloses a blue tranquil basin fifty miles in diameter, containing a whole swarm of fair and fertile islets in this coral girdle. The climate is delicious and constant, tempered with perpetual breezes, and very healthy. The scattered reefs and volcanic craters are clothed with rich foliage, where grow the cocoanut, pandang, and plantain, the areca palm, the bamboo, clove tree, orange, sugar-cane, betel-nut, sweet potato, and esculent arum. On the low islets the bread-fruit flourishes, and supplies a universal diet. The delicious but ill-smelling durian thrives at Ponapè, and probably all the tropical fruits would equally soon become acclimatised. The natives, of the brown Polynesian stock, are in number about thirty thousand, and by no means ill-disposed or unprepossessing. Their dress is principally tattoo, but they manifest the South Sea Islanders' natural love of flowers, and wear them in the pierced cartilage of the nostril, as jauntily as any West-end exquisite displays his "button-hole". The harbours furnished by the encircling reefs are excellent and numerous, and at Ponapè—which is as large as the Isle of Wight, with mountains rising to nearly three thousand feet—there are seven entrances to the spacious and placid lagoon. At Metalanian Harbour, in the same vicinity, is one of the unexplained wonders of the world. On the bank of a creek, thickly clothed with palms and marvellous vegetation, stands an immense wall, built of basaltic prisms, three hundred feet long and thirty-five feet high. A gateway made of enormous basaltic columns opens through this, and leads to a large court, enclosed by lofty walls with an encircling terrace, all constructed

¹ From the *Daily Telegraph*, August 1885.

with the huge six-sided prisms of basalt. There are closed chambers of the same natural masonry, with walls twenty feet thick, and some of the stones composing this Titanic building are as much as twenty-five feet by eight feet in girth. The nearest spot where such basaltic columns are found in their original position is ten miles off, on the high north ridge of the island, so that they must have been conveyed to the creek by water, and by a race immeasurably greater in resources and ideas than the easy-going savages now inhabiting Ponapè. What, then, were the people who, ages ago, in these wild and lovely paradises, reared such mighty waterside temples or palaces of the basalt hexagous? The question is as puzzling as that of the origin of the colossal images and inscriptions of Easter Island, to which, however, M. Terrien de Lacouperie has just found a clue. They tend to make us more than ever believe that man is of vast antiquity, and had sublime and stupendous conceptions of worship and of architecture in days when Egypt was not yet created by the mud of Nile, and when the Assyrian mounds were not reared, nor had any Aryan entered India.

ORIGIN OF MAN.¹

A most important resolution has been unanimously passed at Grenoble, by the French Association for the Advancement of Science, to the effect that "there can no longer be any doubt of the existence in the tertiary period of an ancestral form of man". The ground for this startling expression of opinion is the existence in the lower tertiary deposits of flint implements showing traces of having been chipped and subjected to the action of fire, and arguing, therefore, the existence at that remote epoch of some species of animal less intelligent than existing man, but much more intelligent than existing apes. This animal, to which one of the speakers has given the name of *anthropithecus*, or man-ape, was, he contends, "an ancestral form of historic man, whose skeleton has not yet been discovered, but who has made himself known to us in the clearest manner by his works." And, assuming that the flints which have been found are, in the first place, veritably "manufactures", and not forgeries, as so many of the more plausible flints unfortunately are, and in the second that they were really found in the strata asserted, it is not easy to refute the argument. When Robinson Crusoe saw the footmarks on the

¹ From the *Daily Telegraph*, August 1885.

shore he logically inferred that a foot had passed that way. Some big extinct bird of unknown kind has left us an egg ; and this is enough for us to feel sure that something laid the egg, that it was a bird, and of immense size. Yet when it happens that the conclusion we have to draw from analogous suggestions is nothing less than the existence of a man-ape, it is natural we should hesitate immediately to accept the "flints" which these French students have found, and prefer to remember that hoaxes in this very direction—the antiquarian—are by no means uncommon. Indeed, we have no doubt that a geological Shapira would, if called upon, produce a tertiary skeleton. However this may be, the Grenoble savants have "unanimously" agreed that the anthropithecus did exist, and that his date was the tertiary period. What strange openings for contemplation the subject offers ! What unlimited space for conjecture ! What was the manner of life in the days when tailed creatures and untailed mixed together in the primitive village community ? What did they do, talk about, think of ? When reason first began to dawn upon the monkey, what effect had it upon him ? And what were the beginnings, in the tertiary period, of science and art ? What wonderful philosophers they must have been to their neighbours, those who first used a stone to crack a nut, or a stick to beat an enemy ! How the news of the invention must have passed from mouth to mouth ; and what a pounding of stones and thwacking with sticks must have ensued ! It is all very curious to think of.

Once upon a time, in the so-called "tertiary period", there lived, then, an animal which has just been named by the wise men of Grenoble. This was, of course, a long time ago, for man had not as yet evolved himself. He was trying hard, though, to do so, and had got a little more than half-way. But he was still only an ape-man, or, in Greek, an "anthropithecus". An intelligent beast, no doubt, far ahead even of the best of modern dogs. He had discovered the use of fire and its property of burning, and he sharpened flints to make his weapons more effective, and hardened them in the flames. As we have not yet found his skeleton, or any part of it, no one can say what he was like. But that he existed the knowing are led to infer, from the fact of his flints, chipped into shape and fire-hardened, having been found. Though not, perhaps, actually a human being, we must assume that he was very intelligent, for a wild animal. He had already come to look upon apes as an inferior order of being. Not that he entirely disclaimed the family connection. The relationship was still too obvious

for repudiation. But if, when he took his walks abroad, he met a baboon, he expected the baboon to take its hat off to him, so to speak, and to address him as "Sir". He condescended loftily to say, "How d'ye do?"—would stop, perhaps, for a minute, if he was an affable old anthropithecus, to ask after Mrs. Baboon and the little B.'s. But, all the same, he did not ask his poor relation home to dinner or introduce him to his best society. The children of the two families, no doubt, were a good deal together, for children have not so many social prejudices as grown-up people, and many is the game of pre-Adamite hop-scotch and so forth which the long-tailed, half-tailed, and no-tailed youngsters had together. In the trees the former would have the advantage, but on the ground the latter; and the odds are that the evolving race generally managed to get the best of it all round. The children with tails had not learned how to make marbles, how to light bou-fires, how to set traps for birds, how to shoot arrows. In all this the tailless ones were the superiors of their playmates, and had to make their toys for them. But when it came to scrambling up a tree-trunk or swinging from a branch by their hind-legs, the untailed were nowhere. They could hold on a little, but could not swing, and running up a tree was somewhat of a laborious process. But they gradually got tired of playing with things that did not know how to do anything, and so society grouped itself into cliques. The two-handed children played together, and the four-handed ones sat up in the trees and watched them. Sometimes they "fagged" for them, and sometimes, we regret to think, the small humans used to chaff and tease and bully the small apes. They threw stones at them when they went on the road, chased them up into the trees, caught them and played at "horses" with them—the apes, of course, being always the horses and the mannikins the drivers. As they grew up, the divergence became more marked, and there was but little in common between the adult anthropithecus and the adult monkey. The latter had to fetch berries and nuts, to carry messages, to do all sorts of odd jobs about the place. For Man, steadily evolving, was proving what Herbert Spencer was to announce some "periods" later on, that mental capacities and powers are only gradually acquired; and what Charles Darwin about the same time would enunciate, that improvements in organism are, similarly, by gradation. He found those about him losing a long head and getting a calf to their leg. Their tails were shrinking joint by joint, and people were not half so hairy as they used to be "when he was a boy". Only the children went about on all-

fours, or would scratch their ears with their feet. And somehow, simultaneously with these physical changes, primeval Man found his tastes and sympathies altering too. It was a matter of history with his race that they lived on good terms with all sorts of animals. But a breach occurred somehow—a personal dispute between individuals which got gradually taken up by partisans, until it widened into rupture, and culminated in positive hostility. He was growing step by step to look down upon everything else about him, and the sensation of this approaching isolation filled him with queer misgivings as to his own powers of existence. If, for instance, the aurochs came down in a herd upon his encampment, he, with every other anthropithecus in the place, had to run for their lives, barricade themselves into caves with stones, or get up trees. In the same way all the other animals, individual for individual, were stronger and swifter than he was. So he set to work, the cunning, ingenious creature that he was, and devised arrows and spears as a substitute and recompense for lost claws and feeble teeth, and dug pitfalls and traps all about his habitations. And little by little he found himself superior to his assailants, and, growing bolder, attacked the beasts instead of merely defending himself, worsted them, and kept them at bay. How he came to think of eating them we shall never know, but perhaps the instinct which still survives among some savage races of celebrating a victory, whether over man or beast, by devouring the victims, set our ancestral anthropithecus upon consuming the vanquished as an expression of exultation, and as, in a way, a festal public ceremonial of triumph. Then was “society” first developed. For common safety the species had to keep together; and society worked out a rough system of ethics, and gradually formulated fashions and etiquette.

If we could but get a glimpse, even from a fragmentary fossil, of those “primal pioneers of tertiary formation”, and catch a hint of the scene in that remote epoch!

“Speak, thou awful vestige of the Earth’s creation,
Solitary fragment of remains organic!
Tell the wondrous secret of thy past existence;
Speak, thou oldest primate.”

Thus we should apostrophise the reverend morsel of bone to discover to us that dim, vague, old world when Man, struggling into identity and individuality, had as yet his sympathies divided between the tailed people of the trees and the biped folk who had gradually improved their tails off bit by bit, till they grew

“out of fashion” altogether. There must have been an interval when the social demarcation was still vague, and differences as to species very undefined, when man and ape sat together round a common fire, and shared, poor souls! the troubles and pleasures of life. Did they converse, these folk? Of course they did. First of all in monkey language, and then, monosyllable by monosyllable, in something less inarticulate. But, as we have pointed out, there came an hour of quarrel, never to be made up; and, setting reconciliation behind them, our ancestors in that first great race-feud struck such a blow as has never been struck again, and once and for ever set man apart from the brute. The one party, holding its head erect, drove the others, those that looked on the ground, away from their society, never, through all the ages, to be readmitted. And the one went on improving on its flints, learning more and more about fire, while the other as gradually forgot all it had been taught, and step by step fell back in the race. When the great separation came there must have been numbers in both camps who had erred in making the irrevocable choice—many gone off with the apes who had already begun to be men; many also allied themselves with the men who were really still apes. But they had selected their lot, and had to abide by it. And thus, perhaps, it is that we see in human society the old mischievous monkey type, “with forehead villanous low”, cropping up to the surface; and thus, too, that we find among the apes numbers that have no tails, and that are still by their savage human neighbours in Africa mistaken for men.

At the Anthropological Institute, on the 27th of November 1884, Dr. Carson exhibited and descanted upon a pre-historic skull, as it were putting that ancient relic of mortality into the witness-box, and extracting from it more or less definite and accurate answers to a number of leading questions. What those questions were does not much matter, inasmuch as they have been asked and replied to many times since the study of ethnology first engaged the attention of the scientific world. “Man”, said Professor Daniel Wilson, “may be assumed to be pre-historic whenever his chroniclings of himself are undesignated, and his history is wholly recoverable by induction.” There’s the rub! The pre-historic skull can only reveal its secrets in words which we ourselves put into the cavity where its tongue once wagged. If we chance to light upon the

ossified cranium of a remote ancestor among the stratified gravel of post-Pliocene formations, along with rudely fashioned flint hatchets and spear-heads, we are enabled to picture the original owner in the society of the Siberian mammoth, the musk ox, the reindeer, and that terrible beast the woolly rhinoceros. Yet it would be difficult to decide off-hand whether the silent witness of the past belonged to the first or the second elephantine period, the latter of which may have caught a glimpse of the first grey dawn of history. Men did exist, so it is contended, when the Thames was a tributary of the Rhine, and what is now this tight little island formed part of the great continent tending northward to the Arctic Circle. At the time when the ground which forms the bed of the German Ocean, flung upward by the force of central fires, erected the highlands of England and Scotland into glacial mountains, it is believed that man was already located upon this planet, and shared in its desolate, fierce joy and its unutterable woe with the mastodon and the great cave tiger.

Comparatively speaking, it is a long while since man became historic; but those thousands of years are only as a single day when set beside that other sun dating back to the incalculably distant hour when a sentient, reasoning human being first awoke to the awe and wonder of a world in which he had everything to conquer and everything to learn. Palæontologists discuss the ages of stone and bronze with at least some amount of knowledge drawn from their remains; but how about the ages which preceded them, when the wild man of the woods, famishing and with murder in his eyes, set upon some weaker animal and killed it for food with his naked fists? The stories which Kent's Hole and Brixham Cave yield, though dealing with the remains of fossil carnivora, including the primeval savage, are circumstantial, and as capable of verification as a modern newspaper report. Buried, exhumed Pompeii does not speak in plainer language than the workshop, the kitchen, and the parlour of the British troglodyte, with his flint weapons, plates of slate, and pots of sun-baked clay. We know that our ancestor, though surrounded with many dangers, had oysters and periwinkles, with beef to follow, if not every day, at least sometimes, for his dinner.

What pre-historic man was like, and how he lived before tools were invented, will probably never be known. Indeed, we are only able to form a conjecture as to his existence in certain places, which have since changed their climate and every organic surrounding, by relics which denote civilisation as compared with man's natural state—nomadic, defenceless

yet predatory, and full of fear and wonder. Somewhere, deep in the recesses of a virgin forest, or on the banks of some dreadful lake or turbid river, or by the margin of the illimitable sea, the first reasoning man, ignorant of all things, said, "This is I? What of me?" All knowledge and all speculation date from that moment. Yet Dr. Carson's pre-historic skull, if it could speak, could tell us nothing of that daybreak of philosophy. The skull may have belonged to one who lived rudely and savagely in a lake-dwelling or in a cave among animals which have ceased to exist, and plants which are no longer familiar. The man himself, however, certainly in the formation of the bones of his head, no doubt very much resembled the man to be met with upon the knife-board of an omnibus to-day. We already knew, or, strictly speaking, shrewdly surmised, that the "Caledonian amphibian hunted the gigantic balæna in an estuary which swept along the base of the far inland Ochils, and guided his tiny canoe above an ocean bed which had to be upheaved into the sunshine for many centuries" before it became the arena of Scotland's historic page. That dead Irishmen, wrapped in the skins of extinct deer, have been dug up from forty feet under the bog, we know; but that is not enough. Bone in plenty, flint chips, copper hatchets, moulded of the solid metal before the first blacksmith lit the first fire, or the properties of flame were so much as imagined, are not sufficient.

These pre-historic records, in their way as plain as the pages of Herodotus or Macaulay, carry us back no further than to the period when man had learned to take care of himself and his wife and children, to provide them with food, drink, and shelter, and to tame and subdue the animal world. The pre-historic man, whether he hail from Toronto or Forbay, from the Dordogne caverns or the shores of Shetland, has always the same tale to tell, of a hardy hunter with a rudimentary knowledge of art. Both the fancy of the poet and the pencil of the artist can re-create him as he must have been. He is to be plainly seen, lean and sinewy, shaggy, unkempt, cautiously skulking after the big game to trap it unawares, or boldly beating the jungle for the more timorous and lesser prey. When night fell, he and his wild family squatted far within the recesses of their cave, eating ravenously at first of the uncooked spoils of the chase. So much we know. Yet there is much more to learn.

Can the pre-historic skull exhibited at the Anthropological Institute tell us how the men and women of his time communicated to each other their ideas before language was formed?

Or, has language grown side by side with the growth of ideas, and did the more or less articulate vocabulary of the pre-historic world suffice for the simple needs of the infancy of intellect? The most remarkable of all the mental differences between then and now seems to be that then there was nothing to know, whilst now the human mind cannot contain more than the merest fragments of accumulated knowledge.

Attempts have been made to compare the most barbarous of contemporary savages with pre-historic man, but the attempt is futile. There can be no comparison. The lowest savage that exists on the face of the earth possesses some language, some semblance of religion, some legends of the past, and some mechanical skill; but the remotest of pre-historical men certainly knew no past, and was probably destitute of the other three gifts. There is his skull, set out upon the lecturing table of the Anthropological Institute, as there are hundreds of such in American and European museums, but the brain which was inside it and the thoughts of that brain are lost and fled for ever.

It has been said that "the Roman colonies along the banks of the Rhine and the Danube looked out on the country beyond those rivers as we look up at the stars, and actually see with our eyes a world of which we know nothing." Yet how much more wonderful and mysterious must the outer world have seemed to the pre-historic man! Within that shapely skull—not much more resembling the skull of the greater ape than that of the keenest modern evolutionist—what strange imaginings must have seethed, what large hopes and dim aspirations struggled in the deep gloom of universal ignorance! For with the birth of reason, invention, and imitation, the dull nature of the beast ceased to be paramount for ever.

Those pre-historic men waged a harder fight than any wild thing of the woods invited them to attempt. They fought manfully for the visionary good which in those days must have seemed dreadfully far off. First, they were obliged to conquer from cruel Nature the bare necessities of existence, and then, step by step, little by little, they raised the initial structures of religion, of language, and of art. We owe every comfort, every luxury of life, to the pre-historic man. No wonder, therefore, that we inquire so curiously of his skull. It is an object for reverence, if we feel anything of the Chinese respect for meritorious progenitors.

The race owes almost everything to its first forefathers, rude and barbarous as they were, and bears in every branch and offshoot the record of their achievements and sufferings. The

first man, if he existed, was truly and grandly the "Head of the Human Family". His struggles, his troubles, and his triumphs are equally consistent with the scriptural and with the scientific theories of the creation; and though pre-historic men were of many races and countries, it is highly probable that all may have descended from a single stock.

THE DISCOVERY OF A PREHISTORIC CEMETERY NEAR DUNFERMLINE.¹

The *Glasgow Herald* says:—About the middle of last week a considerable stir was caused among the inhabitants of Dunfermline by the announcement that a discovery of some archæological importance had just been made in their vicinity. It appears that the new proprietor of Pitreavie, Mr. Henry Beveridge, had occasion some months ago to break the surface of a grass field on his estate, while in search of sand for building purposes in connection with extensive alterations then being made to the old mansion-house. This sand-pit is situated about two miles south of Dunfermline, close to the highway to Inverkeithing, and on the left-hand side immediately after crossing the bridge over the railway.

Mr. Evan Cameron, a foreman platelayer on the Queensferry railway, whose occupation led him frequently in this direction, happened, about six weeks ago, to look at the stratified sand in this section of the abandoned pit. He then noticed a small corner of one or two protruding stones, which he at once conjectured to be portions of a stone coffin, but, not then having time or means for making an inspection, he prudently kept his thoughts to himself.

The habit of looking at such recently exposed sections as are presented by sand or gravel pits, railway cuttings, foundations of buildings, etc., is an acquired instinct with all true antiquaries and geologists, and in this category we have no hesitation in placing Mr. Evan Cameron, who, from his earliest years, has devoted his spare time to the development of his antiquarian tastes. It was not, however, till Friday, the 7th of August, that Mr. Cameron had an opportunity of returning to the scene of his supposed discovery, and on this occasion he was accompanied by two surfacemen, who brought with them the necessary implements for making suitable excavations, so

¹ From the *Morning Post*, August 21st, 1885.

as to clear up the matter. The result entirely justified Mr. Cameron's opinion regarding the protruding stones, as they turned out to be a small sepulchre cist composed of four flat stones set on edge, with a fifth lying flat on the top as a cover. The interior was filled with what Cameron describes as black mould, and imbedded in it were an urn and a small flint flake. According to measurements, which appear to have been taken with care, this chamber measured 3 ft. 6 in. long, 1 ft. 6 in. broad, and 1 ft. 4 in. deep. Mr. Cameron and his men then proceeded to explore the surrounding ground, and in a short time succeeded, chiefly by probing the soil with an iron rod, in exploring three other cists, which, both as regards size and structure, very much resembled the first, and, moreover, each of them contained an urn. In the second, in addition to the urn, there was lying in the black mould a worked implement of flint. The third was without a cover, and its urn, unlike the others, was without ornamentation. While clearing out its contents a small fragment of rusty iron, not unlike the blade of a penknife, was picked up, but to this object Mr. Cameron attached the probability that it might have dropped into the grave from the surface soil. This finished the investigations of the railway men, and the relics were distributed among them—the two surfacemen getting an urn apiece.

It was not till the following Tuesday that Mr. Beveridge became aware of the antiquarian find on his estate, and then he at once took measures to ascertain the exact nature of the discovery, with the view of prosecuting the search in a more systematic manner. Accordingly he instructed Mr. John Ross, solicitor, to inquire into the facts—the result of which is that through the candour and liberality of the discoverer all the relics have been given up and placed at the disposal of the proprietor. On Thursday and Friday last Mr. Beveridge had a number of men digging in search of more graves, but only one small cist, about half the size of the others, was discovered. It was constructed on the same plan as the larger ones, but, unlike them, it contained only a handful or two of burnt bones, without any trace of an urn. It was also minus the covering stone.

On the afternoon of Friday last, in the company of Provost Donald, Mr. George Robertson, F.G.A.Scot., and Mr. Ross, we had an opportunity afforded us of meeting Mr. Cameron at the scene of his discoveries, and from him we received the above facts, which, to a large extent, were verified *in situ*.

The spot was on a slight ridge, gently sloping to the south, and having a small hollow, in which the railway to Queensferry

lies, on its north side. The graves extended for about eleven yards, nearly in a straight line from east to west, with their long axes directed to the south. The small cist with burnt bones was a couple of yards behind, and to the north of the others. They were all superficially buried, the top stones being only about eleven inches below the grassy surface of the field. No positive remains of a tumulus, if such formerly existed over the graves, can now be detected, but the position is peculiarly favourable for such a purpose, and supplies all the conditions that are generally supposed to have influenced our prehistoric forefathers in the selection of the sites of their burial mounds. Had such a mound, however, existed, its disappearance is readily accounted for. Not only from its being on an eminence was it liable to be lowered by ordinary agricultural operations, but it appears that the site of the graves was, some sixty years ago, part of a garden attached to two cottages which stood close by. Not a vestige of these cottages now remains, but it is said that the wife of a farm servant at present living in the neighbourhood was actually born in one of them, and she recollects that there was a tradition to the effect that the garden was an old burying-ground. The origin of this tradition, as well as an explanation of the missing gravestones, is therefore not far to seek.

The four urns are hand-made, and of the type usually known as "food vessels", with everted rims, generally ornamented and slightly bulged bodies. They have a reddish colour, but the pottery section shows a black interior with a mixture of coarse sand, and three of them are ornamented with short lines, some of which are arranged herring-bone fashion. The largest stands 6 in. high, with a width of $6\frac{1}{2}$ in. at the mouth, and about half this diameter at the base. Its body is encircled by two ridges, the crests of which are ornamented by a single line of elongated impressions. There are no squares, circles, or any attempt at figures in the style of ornamentation, but a succession of groups of short straight lines appear to have been made with a stamp.

The largest of the worked flints is a horse-shoe-shaped scraper, measuring $2\frac{1}{2}$ in. by $1\frac{1}{2}$ in. It is made of a dark flint, and is neatly chipped all round except adjoining the bulb of percussion. The other is a slender flake-knife, being only $1\frac{1}{2}$ in. long, and $\frac{3}{8}$ in. broad. It is made of a yellowish flint, and must have been originally extremely sharp, but it has been much used.

The recovery of these flint implements and of the urns in such a perfect condition—only one having a small bit of the

side knocked off—speaks of the care with which Mr. Cameron conducted his explorations. We cannot, however, but express regret that a skilled antiquary was not present to notice their relative and exact positions in the cist. It appears that no bones were found in any of the graves which contained an urn, although we have no doubt an unburnt body had been deposited in each of them. In such circumstances there is often the greatest difficulty in detecting any traces of human remains, which sometimes consist of only a thin layer of greenish mould on the merest fragments of the skull bones.

There are several interesting features attached to this discovery. In the first place, it is most satisfactory that the objects have fallen into the hands of parties who know that their real value entirely depends on the use that can be made of them in illustrating the early history of our country. For this purpose their proper destination and only safe place of keeping is the National Museum. It is provoking to find how frequently in the past such objects have been irretrievably lost or wilfully destroyed through sheer carelessness or ignorance. Thus, not to go beyond the neighbouring town of Alloa, it is recorded that, in 1828, a discovery of a similar kind was made there, in the course of which no less than twenty-two urns and a pair of gold armlets were discovered. The latter were sold to a pedlar, but, after much trouble, they were ultimately recovered as treasure-trove, and presented by the Exchequer to the Edinburgh Museum. Of the twenty-two urns only one is now known to exist, and that one was sent to the Museum at the time of the discovery.

It is comparatively rare to find articles of use or ornament associated with such burials. In this case, however, out of five burials no less than two have each a flint implement. Though the presence of stone-cutting implements alone does not actually prove these burials to be of the Stone Age, yet it is undoubtedly a *prima facie* argument in support of this opinion. In the year 1878, while making a short branch railway in Ross-shire, there were encountered two prehistoric cemeteries somewhat similar to the one now under consideration. The first of these contained ten stone cists and the second eight. Along with the remains of a human skeleton in a grave of the first group there were found a beautifully worked flint knife, fifty jet beads, and a stone bracer, while in another there was found a spoon-shaped implement of bronze. With the other sixteen interments no objects of either stone or metal appear to have been deposited. Another feature worthy of notice, especially as occurring in the Kingdom of Fife,

is the predominance in the Dunfermline cemetery of burial by inhumation over that of cremation. Judging from the whiteness of the calcined bones, and the condition of the stone cist in which they are reported to have been found, it is probable that these charred remains were originally enclosed in an inverted urn, which was probably removed when the grave was previously disturbed—an occurrence which is proved to have taken place by the absence of its covering stone. In the most frequently recorded form of prehistoric burials in Fife there is, however, no stone cist at all, but merely a cinerary urn containing the ashes or charred remains of the dead. On this point Dr. Joseph Anderson, the accomplished Keeper of the National Museum of Antiquities, thus writes:—"Little local cemeteries, consisting of groups of urns of this special form, inverted over the burnt bones at a slight depth under the surface of the ground, and unprotected by either cists or cairns of stones, have been more frequently recorded in Fife than in any other part of Scotland." After describing five finds of this description, he goes on to say:—"Here, then, are five cases in the county of Fife having the following characteristics in common:—1. They are local cemeteries, each containing a small group of burials. 2. The burials are all after cremation of the body, and the ashes are enclosed in urns. 3. The urns are all, or nearly all, of the same typical form—flower-pot shaped below, perpendicular or nearly so above, having a collar or constructed part immediately underneath the overhanging rim. 4. The ornamentation of the urns is of the same character, groups of straight lines differently disposed, and confined to the upper part of the urns. 5. The urns were for the most part inverted over the burnt bones. 6. They were all set in the earth, at slight depths beneath the surface, generally unprotected by stones, and always without enclosing cists or great superincumbent cairns. 7. In those five cemeteries, including an aggregate of seventy-five separate burials, there was nothing found deposited with the burnt bones and their enclosing urn except in one solitary instance. In other words, no implement, weapon, or ornament occurred with seventy-three urns, while two bronze blades occurred with the seventy-fourth."

Such being the characteristics of a large and special number of the pre-historic interments of the county of Fife, it is, perhaps, still more interesting to find the Dunfermline group presenting features so markedly different. One other point remains to be touched upon—viz., the chronological relationship between the two kinds of interment, cremation and inhumation.

tion, here so unequally presented to us. According to the distinguished Danish archæologist, Dr. Woresae, cremation was the outcome of higher and more advanced religious principles than characterised the people of the Stone Age, who were in the habit of burying their dead in dolmens and other megalithic tombs, with food vessels, weapons, ornaments, and such articles as were supposed to be serviceable in the life beyond the grave. This innovation appears to have been introduced into Denmark towards the beginning of the Bronze Age, and, generally speaking, corresponds with the entire duration of the period in that country. But both forms of burial were prevalent at least at the commencement of the Bronze Age. If this was the case in Scandinavia, is it not reasonable to suppose that a similar sequence took place in this country? If so, we would justly infer—an inference that we have already made on other grounds—that the Dunfermline cemetery belonged to the Stone Age at a time when, though cremation was known and practised by a few advanced religionists, the general community, being like their modern representatives, conservative in their opinions, still adhered to the earliest form of burial, and removed the dead simply out of their sight by merely digging a hole in the earth, or, what was still easier, in the absence of suitable implements for grave-digging, by enclosing the body in a cist and covering it over with a heap of earth or stones.

THE TWO EARLDOMS OF MAR.¹

A REMARKABLE PROPHECY FULFILLED.

A correspondent writes to a contemporary:—"To the oft-repeated question, 'Are there two Earls of Mar?' an Act of Parliament, which has very recently decreed that the true and ancient earldom, created, as far as it is known, in the eleventh century, is still in existence, gives an affirmative answer. This remarkable fact completes the fulfilment of a comprehensive prophecy which was pronounced 320 years ago, and as it alludes to no less than eight events connected with the earldom of Mar, it will be, perhaps, interesting to record the various prophecies contained therein, and at the same time to state the cause of their being pronounced.

"It was in consequence of an Earl of Mar having taken the

¹ From the *Echo*, February 2nd, 1885.

stones of Cambuskenneth Abbey to build a castle in the town of Stirling, which was very distasteful to the inhabitants, that this prophecy appeared, to the following effect, viz., that Mar's work, as it was called, would never be completed. It still stands unfinished. That 'horses should be stabled in thy hall, that a weaver should throw his shuttle in thy chamber of state.' In the beginning of this century, upon an alarm of the French invasion, a troop of thirty horses was stabled in the ruined hall of Alloa (the family place), and a weaver, unable to pay his rent, set up his loom in the state chamber. That 'the dwelling in which a king was nursed shall be burnt, that thy children shall be born blind, yet shall thine ancient tower stand, for the brave and true cannot be wholly forsaken.' In 1801 Alloa Tower, which had been the abode of James VI as an infant, was burnt, and several of the family of Mar have been born blind, but possessing beautiful eyes, notably the present Lord Mar's great-aunt, Lady Jane Erskine, and Henry David Erskine, who died in 1848. That 'an ash sapling shall spring from the topmost stone of the ancient tower', which was seen there between 1815 and 1820, and 'then shall thy sorrows be ended, that the sunshine of Royalty shall beam on thee once more, thine honours shall be doubled, the kiss of peace shall be given to thy countess, the days of peace shall return to thee and thine, the line shall be broken, but not until its honours are doubled and its doom is ended.'

"The course of events has completely fulfilled the prophecy, for the sunshine of Royalty has for the third time beamed on the ancient earldom; first, when Mary Queen of Scots, in consequence of the usurpation of it by the Crown, restored it to its rightful possessor in 1565; secondly, when George IV restored it from its attainder in 1824; and thirdly, when Queen Victoria restored the rights and privileges of the present Earl of Mar in 1855, in consequence of a new and hitherto unrecorded title of Mar—assumed to have been created by Mary Queen of Scots in 1565, and adjudged by the House of Lords in 1875 in favour of the Earl of Kellie, but leaving untouched the ancient earldom—having had the effect of unjustly depriving the inheritor of the ancient dignity of his rights and privileges as a Scotch Peer. It was also in consequence of no less than 104 peers having respectfully petitioned the Queen in favour of the rights of the inheritor of the ancient earldom that an Act of Parliament, introduced by Her Majesty's command, has been recently passed, after a searching inquiry into the pedigree and descent of the present Earl, from Gratney, Earl of Mar, and his wife, the

sistere of King Robert the Bruce, to the present time—an inquiry by which it was established that this time-honoured earldom was still in existence, and had never been extinct. This act of intervention of the Queen has thus become the means of completing the fulfilment of the various warnings given in this remarkable prophecy and ‘doubling the honours of Mar.’”

CHIVALRY AND NOBILITY.¹

(Continued from Vol. ii, p. 96.)

Among the great thoughts expressed in the sonorous language of Samuel Johnson is one to the effect that our life is given us, not for itself, but for a nobler end; and that,

“When inconsistent with a greater good,
Reason commands to cast the less away;
Thus life, with loss of wealth, is well preserved,
And virtue cheaply saved with loss of life.”

Were Wisdom to cry this in the market-place she would hardly draw to it a more practical attention than it now receives from the few who dip into Dr. Johnson’s poems. Truth to tell, life is, in these times, such an absorbing thing, and we are all so bent upon making the most of it, that only by getting out of the current and meditating in the quiet of some backwater can we bring ourselves to conceive of aught more valuable.

Stories come to us bespeaking a different condition in other times and climes. We hear and read of people laying down their lives as men ease their shoulders of a heavy burden—glad to be rid of them, and not troubled at all by the philosophic reasoning which gave Hamlet pause. Mayhap life is better worth living now and here than then and there; but be this as it may, it would seem that a state of advanced civilisation does not, generally speaking, breed a lofty contempt for the fate which, sooner or later, must sever us from its enjoyments. To give the matter a moment’s serious thought is to acquire an uneasy conviction that the real balance of things has somehow been disturbed. Our present life, it is true, is all we have, and none can prove to demonstration that we are the heirs of a future and a corresponding good. The whole question, however, belongs to those large concerns with which the inner consciousness deals, in sublime disregard of what the intellect accepts as proof. We know of mysteries not a few

¹ From the *Daily Telegraph*, September 25th, 1885.

that elude the grasp of reason, and to find ourselves treating the region of mystery as though it were non-existent, in the spirit of the Epicurean maxim, "Let us eat and drink, for to-morrow we die," is to experience a sense of uneasiness so threatening that we do our best to be rid thereof with all available speed. It fortunately happens that the course of human affairs from time to time offers a startling illustration showing of what humanity is capable at the opposite extreme. What it can do in the way of enjoying life as the highest good we all more or less endeavour to exemplify in our own persons. If we fail to learn the other lesson, the order of events is assuredly not to blame, since now and then flashes out from the dull mass of humanity some "bright particular star" which shines as from the heavens with a native grandeur scarcely to be recognised as of earth.

Only a few days ago the German brig *Maria* was on her way from the Gulf of Bothnia to an English port with a hero on board. His name we do not know, but he is described as mate of the ship, and a powerful fellow of twenty-two. As the *Maria* started on her—as it proved to him—eventful voyage, nothing dreamed he, we may well believe, of the sacrifice soon to be required of him, or of the glory into which his young life would be absorbed. The sense of heroism, perhaps, had never consciously stirred within him, while to others he was no more than the mate of a merchantman is expected to be. The *Maria* had another "hand" on board—a mere boy, whose part in the forthcoming drama was simply to furnish the opportunity to his officer. Not a great part this; but, as Milton said of the angels, "they also serve who only stand and wait." On the day appointed for a sublime rebuke to human selfishness the boy went aloft to assist in reefing a sail, and in the act of doing so lost his hold and fell into the sea. The weather was rough, and the mate, who saw the boy's plunge into the waves, stood on deck clad in oilskins and wearing his heavy sea-boots. Under these circumstances he might, without greatly compromising his courage, have given orders to lower a boat and put the ship about. The course he took, in the nobleness of his self-sacrifice, in the majesty of the spirit which dies to save, was a different one. Quick as thought the young man, all accoutred as he was, threw himself over the vessel's side and swam for the drowning boy. Then began a struggle between life and death, in which life had no chance—in which the prize of death was a truer glory than ever gilded a warrior's tomb. Before the quickly-lowered boat could reach them, both boy and man sank, and were seen

no more ; so the hero of a moment earned an immortality of honour. There may be some who can read this story without admiration, and without pride in sharing the humanity of that brave and unselfish sailor. Assured of their own superior prudence under like circumstances, these may even condemn the rashness which incited a plunge into the very arms of death. Yet others—shall we say most others?—recognise in the sacrifice of that youth and manly vigour an exercise of attributes which make man akin to the gods. “Our humanity were a poor thing”, remarked Lord Bacon, “but for the Divinity that stirs within us.” We too often lose sight of the Divinity, which has so little to do with our mundane aspirations, struggles, hopes, and fears. From the scene of that tragedy in the Northern Ocean, however, it shines out with celestial radiance ; hovering, like the nimbus in a well-known picture of maiden martyrdom, above the spot where rests the body of one who was faithful unto death in the highest interests of its kind. Our pity is superfluous here ; yet how can we be anything but pitiful when thinking of a noble spirit extinguished in its prime, and of some mother or sweetheart who was wont to see the face of this sailor lad “as it had been the face of an angel”, but who will behold it no more save in the glass of memory ? Truth to tell, however, the mate of the German merchantman has obtained advancement beyond the wildest dreams of young ambition. He belongs henceforth to the noble army of those who have laid down their lives to save others—an army each member of which shines in his degree with the light that streams from Divinity itself. The tried aristocracy of humanity is there, and its smallest honour outweighs all that “the glories of our blood and state” can put into the scale against it.

Let no one think that the sailor’s life was wasted because he failed in the immediate object of his sacrifice. Is it nothing that so bright a deed should be read of and talked about by sympathetic men and women having in them the elements of a like heroism ; or that it should be wondered at by others whom contact with life has covered with a crust of selfishness ? It reveals to every man, more or less, the possibilities of his own nature ; inspires him with a deeper respect for it ; and, best of all, proclaims in his hearing the grand truth, spoken ages ago, that he who would save his life must be prepared to lose it. Few of us will ever find ourselves called upon to part with life as was the German sailor. The number of martyrs to the highest interests of humanity are limited ; but the martyr’s spirit may be cultivated everywhere, and serve, even

in the commonest concerns of life, as a countervailing force against that which lifts self to the altitude of an idol. In this respect no finer example than that of the mate of the *Maria* could be desired. There could not have entered into his mind a single thought of shrinking from personal risk. The encumbering oilskins were not thrown off; the heavy boots were not removed. Thus the act of plunging overboard was purely an exercise of the divine instinct which prompts to sacrifice in order to save. How, it may be asked, will the apostles of negation treat this case? Will they reason away the finer elements in it, and bring it down to the level of an inconsiderate mistake? Were the gallant sailor's body to fall into a coroner's hands, would they suggest a verdict of "temporary insanity" or "*felo de se*", arguing that a man has no right to play fast-and-loose with the only qualification that removes him from nothingness? Be this as it may, such a proof of what men can do in the way of self-abnegation throws a disquieting light upon the theory that we have nothing but the present for which to live. It needs to be explained away, or set down as the consequence of a blind impulse. Happily most of those to whom comes the story of the young sailor's heroism will feel conscious of no such obligation. They will instinctively recognise in his brave deed a revelation of a higher life—a bursting through a rift in the clouds of a ray of celestial sunshine. Thus, in all ages, have simple, pious souls regarded actions of like nobility, and the more the mind dwells upon the present case the clearer does it appear that no feelings but admiration and reverence are possible. The brave mariner is at rest in the depths of the North Sea, but his example lives to help create men like himself. Who can doubt that his reward is great? He had long life here, if it be true, as Andrew Fuller says, that "he lives long who lives well"; his memory, nameless though he be in the columns that record his death, must endure with every man who sympathises with true nobility; while, as for the years that he might have lived, no man loses who gives up a long lease for a freehold of greater value.

THE FATE OF SACRILEGE.¹

Xerxes, having ten hundred thousand men in his land army, and as many, by estimation, in his navy, intendeth to make an absolute conquest of Greece; and spoiling all Phocis, leaveth

¹ Sir Henry Spellman's *History of Sacrilege*.

a part of his army among the Dorians, commanding them to invade Delphi, and to fire the temple of Apollo, and to bring away the sacred riches of it. The soldiers, marching towards it, came to [the Temple of Athene of the Vestibule,] a place not far from Delphi, where a wonderful tempest of rain and lightning suddenly came upon them, and rending down part of the mountains, overwhelmed many of the army, and so amazed the rest, that they fled away immediately in all the haste they could, fearing to be consumed by the god who, by this prodigious miracle, thus preserved his temple. In memory hereof a pillar was erected in the place, with an inscription to relate it.

But this seemed not a sufficient revenge for so horrible a design, accompanied with other acted sacrileges. Nothing, therefore, prospereth with Xerxes; [his invincible navy is overthrown at Salamis, where the Æacidæ and Dionysus were believed to fight on the side of the Greeks; he himself, who had set forth with splendour, pomp, and luxury from Persia, retreats in disorder, distress, and want to the Hellespont. Mardonius, whom he leaves behind as general, being also his son-in-law, is defeated with great slaughter and slain at Plataë; on the same day, a mighty power of Persians is overthrown, not, as it was believed, without a supernatural omen of success to the Greeks before the battle began. Thus Xerxes ended his wars with inestimable loss, derision, and shame.] Vengeance, notwithstanding, still pursued him; so that after many years, Artabanus, the captain of his guard (aspiring to the kingdom, though he obtained it not), murdered both him and his eldest son, Darius.¹

Imilco, a famous general of the Carthaginians, for their wars of Sicily, in the time of Dionysius the tyrant, prevailed very fortunately in all his enterprises, till that, taking the suburbs of Achradina, he spoiled in it the temple of Ceres and Proserpina. This sacrilege (saith Diodorus) brought a just punishment upon him: for in the next encounter the Syracusans overthrew him. And being arrived in his camp, fears and tumults rise amongst his soldiers in the night time, and sudden alarms as if the enemy had been upon his trenches. Besides this, a grievous plague at last [broke out] in his army, accompanied with many fierce diseases that drave his men into frenzies and forgetfulness; so that running up and down the army, they flew upon every man they met with. And no physic could help them; for they were taken so suddenly, and

¹ *Diodor.*, lib. xi, 55.

with such violence, as they died within five or six days, no man daring to come near them for fear of the infection. Hereupon ensued all other calamities: their enemies assail them both by sea and land; they invade their forts and their trenches, fire their navy, and (to be short) make a general confusion of the whole army. An hundred and fifty thousand Carthaginians lie dead on the ground. Imilco himself, who lately possessed all the cities of Sicily (except Syracuse, which he also accounted as good as his own), flieth by night back into Carthage, and feareth now the losing of it. This great commander (saith Diodorus), that in his haughtiness placed his tent on the temple of Jupiter, and perverted the sacred oblations to his profane expenses, is thus driven to an ignominious flight, choosing rather to live basely and contemned at home, than to expiate his wicked sacrilege by a deserved death. But he came to such misery, that he went up and down the city in a most loathsome habit, from temple to temple, confessing and detesting his impiety; and imploring at length some capital punishment for an atonement with the gods, ended his life by the extremity of famine.¹

Cambyses, the son of Cyrus the Great, being at Thebes in Egypt, sent an army of fifty thousand men to spoil the Ammonians, and to burn the temple and oracle of Jupiter Ammon. Himself, with the rest of his forces, marched against the Æthiopians: but, ere ever he had gone the fifth part of his journey, his victuals so failed him, that his men were forced to eat their horses and cattle. And whilst, like a man without reason, he still forced them to go on, and to make shift with herbs and roots, coming to a desert of sand, divers of them were constrained to tithe themselves, and eat the tenth man; whereby his voyage was overthrown, and he driven to return. His other army, that went to spoil and fire the oracle, after seven days' travel upon the sands, a strong south wind raised the sands so violently upon them, as they were all overwhelmed and drowned in them.²

Cambyses, after this, in despite of the Egyptians, wounded the sacred calf Apis (which they worshipped for their god) with his sword upon the thigh; derided the image of the god Vulcan; and entering the temple of the Cabiri, where none might come but the priests, burnt the images of their gods. Presently, upon wounding Apis, he fell mad, and committed divers horrible facts; as he mounted upon his horse his sword fell out of the scabbard, and wounded him in the same part of the thigh

¹ Diodor. Sicul., *Hist.*, lib. xiv, 63.

² *Herodotus*, lib. iv.

wherein he had wounded Apis, and thereon he died, having reigned but seven years, and leaving no issue, male or female, to succeed him in the great empire of his father Cyrus, wherein, for securing of himself and his posterity, he had formerly murdered his brother Smerdis.¹

A rich citizen of Egypt, longing to eat of a goodly peacock that was consecrate to Jupiter, hired one of the ministers to steal it; who going about to do it, was at the first interrupted by a serpent; and the second time the peacock (that had lived by report an hundred years) flew towards the temple, and resting a while in the midway, was after seen no more. The practice being discovered by a brabble between the parties about the hiring money, the minister was justly punished by the magistrate for his treachery; but the citizen that longed to eat of the sacred fowl, swallowed the bones of another fowl, was choked therewith, and died a very painful death.²

Dionysius the elder rose by his own prowess from a private man to be king of Sicily; and in performing many brave exploits both in Italy and Greece, committed divers sacrileges upon the heathen gods, and defended them with jests. Having conquered Locris, he spoiled the temple of Proserpina, and sailing thence with a prosperous wind, "Lo! (quoth he) what a fortunate passage the gods give to sacrilegious persons."

Taking the golden mantle from Jupiter Olympius, he said it was too heavy for summer and too cold for winter, and gave him therefore one of cloth. So from Æsculapius he took his beard of gold, saying it was not seemly that the son should have a beard, when his father Apollo himself had none at all.

With such conceits, he robbed the temples of the golden tables, vessels, ornaments, and things of price dedicated to the gods. Whereupon ensued a change of his fortunes: for afterwards he was ordinarily overcome in all his battles, and growing into contempt of his subjects, was murdered by them at last.³ His son, named as himself, succeeds in his kingdom, and ordained as it were to extirpate the family of his father, put his brethren and their children to death. He groweth odious also to his subjects, and falling into a civil war with them, is thrice overcome by them; and after various events, is at last driven out of his kingdom irrecoverably. He seeth the death of his sons, his daughter violently ravished, his wife (who was his sister) most villainously abused, and in fine,

¹ *Herod.*, lib. iv.

² *Ælian.*, *De Animal.*, l. xi, c. 33.

³ *Justin.*, lib. xx, 45.

murdered with his children. His days he consumed in exile among his enemies; where he lived not only despised, but odious to all, consorted with the basest people, and in the vilest manner: and so ending his tragedy, gave Plutarch occasion to say, "That neither nature nor art did bring forth anything in that age so wonderful as his fortune."¹

Antiochus, the great King of Syria, being overcome by the Romans, and put to great tribute, not knowing how to pay it, thought that necessity might excuse his sacrilege; and therefore in the night spoils the temple of Belus. But the country people rising upon the alarm of it, slew both him and his whole army.²

Q. Fulvius Flaccus Pontifex spoiled the temple of Juno. One of his sons dies in the war of Illyricum; and the other lying desperately sick, himself between grief and fear falleth mad, and hangeth himself.

Divers that had spoiled the temple of Proserpina, at Locris, were by Q. Minntius sent fettered to Rome. The Romans sent them back again to the Locrians, to be punished at their pleasure: and caused the things taken out of the temple to be restored, with oblations beside for an atonement.³

Agathocles, surprising the Lipareans, imposeth a ransom of sixty talents of silver upon them: they made as much toward payment of it as they could, and desired day for the rest, saying, that they had never upon any necessity meddled with that which was consecrated to the gods. Agathocles would none of that answer, but enforced them to bring him that money, it being dedicated part to Æolus and part to Vulcan. Having it, he departed; but in his return Æolus raised such a tempest, that many thought him sufficiently revenged; and Vulcan after burnt him alive.⁴

But that which we shall now deliver is most remarkable, both for the excessive sacrilege and punishment. And because the relation perhaps shall not be displeasing, I will presume to be a little the longer in it. The general Senate (of the chiefest part of Greece) called the Amphictyonic, imposed a grievous fine upon the Phocæans, for that they had taken a piece of the Cirrhæan territory, being consecrate to Apollo, and had profaned it to works of husbandry; adding further, that if the fine were not paid to the use of Apollo, their territories should be consecrate unto him. The Phocæans, nettled with this decree, as not able to pay the fine, and choosing rather to die

¹ *Just.*, lib. xxi; *Plut.*, in *Timoleon*.

² *Just.*, lib. xxxii, 2.

³ *Liv.*, xxxi, 13.

⁴ *Diodor. Sicul.*, lib. xx, 101.

than to have their country proscribed; by the council of Philomelus they protest against the decree of the Amphictyones as most unjust, that for so small a piece of ground so excessive a fine should be imposed; and pretend that the patronage of the temple of Delphi itself (where the famous oracle of Apollo was) did of antiquity and right belong unto them: and Philomelus undertaketh to recover it. Hereupon the Phocæans make him their general: he presently draweth into his confederation the Lacedæmonians (whom the Amphictyones had bitten with the like decree), and with an army on the sudden invadeth and possesseth the temple of Delphi, slaying such of the city as resisted him. The fame hereof flew far and wide; and upon it divers cities of Greece undertake in their devotion a sacred war against the Phocæans and Philomelus.

First, they of Locris give them battle, and are overcome. Then the Bœotians prepare an army for their aid; but in the mean time Philomelus, the better to defend his possession of the temple, encloseth it with a wall: and though he had formerly published through Greece, that he sought nothing but the patronage; yet, seeing many cities to join in force against him, he now falleth apparently upon spoiling of the temple for supporting of his war, taking from it an infinite wealth in precious vessels and oblations. Nor did the progress of his fortune teach him to repent it; for he prevailed still against the Locrians, Bœotians, Thessalians, and other their confederates, till the Bœotians at last overthrew his sacrilegious army, and slaying a great part thereof, drove himself to that necessity, that to avoid the tortures incident to his impiety, he threw himself headlong down a rock, and so miserably ended his wicked pageant.

Onomarchus (his partner in the sacrilege) succeedeth in his room of command and impiety; and after variety of fortune, his sacrilegious army is overthrown by King Philip of Macedon: and by his command the soldiers that were taken prisoners were drowned, and Onomarchus himself, as a sacrifice to his sacrilege, hanged.

Then Phayllus, the brother of Onomarchus, is chosen General; who, rotting by little and little whilst he lived, died at length in most grievous torture for his sacrilege.

After him succeeded Phalæcus, son of Onomarchus, who beyond all the former sacrilege (wherein some accounted that as much was taken as the whole treasure was worth that Alexander the Great brought out of Persia) added this, that hearing there was an infinite mass of gold and silver buried under the pavement of the temple, he, with Philon and other

of his captains, began to break up the pavement near the Tripos ; but frighted suddenly with an earthquake, durst proceed no further. Shortly after, Philo is accused for purloining much of the sacred money committed to his dispensation ; and being tortured, nameth many of his consorts, who with him are by the Phocæans themselves all put to a terrible death. And the Bœotians, by the aid of King Philip, put to flight divers troops of the Phocæans, whereof five hundred fled for sanctuary into a chapel of Apollo's, seeking protection under him whose temple they had so violated. But the fire they left in their own tents fired their cabins ; and then taking hold of straw that lay near the chapel, burnt it also, and in it them that were fled into it. For the god (saith Diodorus) would give them no protection, though they begged it upon their knees.

Now after ten years this sacred war came to an end. Phalæcus, not able to subsist against Philip and the Bœotians, compoundeth with him for licence to depart, and to carry the soldiers he had about him with him.

The Phocæans, without all means to resist, are, by a new decree of the Amphictyons, or grand council, adjudged to have the walls of three of their cities beaten to the ground ; to be excluded from the temple of Apollo and the court of the Amphictyons (that is, to be excommunicate and outlawed) ; to keep no horses nor armour, till they had satisfied the money, sacrilegiously taken, back to the god ; that all the Phocæans that were fled, and all others that had their hands in the sacrilege, should be duly punished, and that every man might therefore pull them out of any place ; that the Grecians might destroy all the cities of the Phocæans to the ground, leaving them only villages of fifty houses apiece, distant a furlong the one from the other, to inhabit ; that the Phocæans should retain their ground, but should pay a yearly tribute of sixty thousand talents to the god, till the sum mentioned in the registers of the temple at the beginning of the sacrilege were fully satisfied.

The Lacedæmonians also and Athenians, who aided the Phocæans, had their part (and justly) in the punishment. For all the Lacedæmonian soldiers that were at the spoil of the oracle, were afterwards slain, and all others universally (saith Diodorus), not only the principal agents in the sacrilege, but even they that had no more than their finger in it, were prosecuted by the god with inexpiable punishment.

Nor did Phalæcus escape it, though he compounded with Philip, and lived long after. For his long life was no happi-

ness unto him, but an extension of his torture, living perpetually in wandering up and down, perplexed with restless fears and variety of dangers ; till, at last, besieging Cydonia, and applying engines to batter it, lightning falling upon them consumed both them and him, and a great part of his army : yet others say that he was slain by one of his soldiers.¹

The residue of his army, that escaped the fire, were by the exiled Eleans hired to serve against their countrymen of Elis ; but the Arcadians joining with the Eleans, overthrew their exiles, and this their army of sacrilegious soldiers ; and having slain many of them, divided the rest (being about four thousand) between them. Which done, the Arcadians sold their part to be bondmen ; but the Eleans, to expiate the spoil of Delphi, put all their part to the sword. Many also of the noblest cities of Greece (that had aided the Phocæans), being afterwards overcome by Antipater, lost both their authority and liberty. And besides all this, the wives of the prime men of Phocis, that had made themselves jewels of the gold of Delphi, were also punished by an immortal hand : for she that had got the chain offered by Helena, became a common strumpet ; and she that adorned herself with the attire of Eriphyle (taken thence) was burnt in her house by her eldest son, stricken mad, and firing the same.

These fearful punishments fell on them that were guilty of misusing sacred things : whereas, on the other part, Philip the king (that at this time had nothing but Macedon) by defending the cause of the temple and oracle, came after to be king of all Greece, and the greatest king of Europe.²

In the next age after this, Brennus the Gaul, or, as our chroniclers say, the Briton, for the eastern nations did of old account the Britons under the name of Gauls, as they do at this day under [that of Franks], raising a mighty army of Gauls, invaded Greece, and prospering there victoriously, came at length to Delphi, with an hundred and fifty thousand foot and fifty thousand horse ; where his army, endeavouring to spoil the temple standing upon the hill Parnassus, was in scaling of it valiantly resisted by four thousand citizens. But suddenly an earthquake, tearing off a great part of the hill, threw it violently upon the Gauls, who being so dispersed, a tempest of hail and lightning followed that consumed them. Brennus, astonished at the miracle, and tormented at the wounds he had received, slew himself with his dagger.³

Another of the captains, with ten thousand of the soldiers

¹ *Diodor.*, lib. xvi.

² *Ibid.*

³ *Just.*, xxiv.

that remained, made all the haste he could out of Greece ; but their flight was little benefit unto them : for in the night they durst come in no houses, and in the day they wanted neither labour nor dangers. Abundance of rain, and frost, and snow, and hunger, and weariness, and the extreme want of sleep, consumed daily this miserable remnant : and the nations they passed through pursued them as vagabonds, to prey upon them. So that of that numerous army, which of late in the pride of their strength despised and spoiled the gods, none was left to report their destruction.

Thus Justin affirmeth : but Strabo saith that divers of them returned to their country (being Toulouse in Provence), and that the plague there falling amongst them, the soothsayers told them they could not be delivered from it till they cast the gold and silver they had gotten by their sacrilege into the lake of Toulouse.

About two hundred and forty years after, Q. Servilius Cepio, the Roman consul, taking the city of Toulouse, took also this treasure (then being in the temple, as seemeth by Aulus Gellius¹), and much increased by the citizens out of their private wealth, to make the gods more propitious unto them. The gold (saith Strabo) amounted to a hundred and ten minas, and the silver to one thousand pounds in weight. In truth (saith Strabo) this sacrilege was the destruction both of Cepio himself and of his army : and Gellius addeth, that whosoever touched any of that gold, perished by a miserable and torturing death. Hereupon came the proverb, which this day is so usual among scholars, *Aurum habet Tolosanum* ; spoken (saith Erasmus) of him that is afflicted with great and fatal calamities, and endeth his life by some new and lamentable accident. See more in Strabo.

A soldier of Verus, the emperor, cutting by chance a golden cabinet (*arculam*) in the temple of Apollo at Babylon, there issued such a pestilent breath out of it, as infected both the Parthians, and all other parts of the world wheresoever they came, even to Rome.²

It were endless to sail in this stream, the heathen authors are so copious in it. But for a corollary to that hath been spoken, I desire to add a fable of Ovid's,³ wherein he sheweth what opinion the world then had of sacrilege, and what fatalities it brought upon the offenders in it. Erisichthon, profaning the grove of Ceres, cutteth down her sacred oak, and con-

¹ *Aul. Gell.*, iii, 9.

² Jul. Capitolin., in *Aug. Hist.*

³ *Metam.*, viii, 780.

temning his superstition that offered to hinder it, cleaveth his head with a hatchet. Ceres striketh him with an unsatiabie and perpetual hunger; nothing doth satisfy him, nothing fills him, nothing thrives with him; all his wealth is consumed on his belly: and when all is gone, then he is driven to dishonest shifts, and forbeareth no wickedness. He prostitutes his own daughter¹ to one for a horse, to another for a bird, to a third for an ox, to a fourth for a deer. And when this is also devoured, his hunger at last compelleth him to tear his own flesh with his teeth, and by consuming himself in this horrible manner, to finish his days most miserably.

CÂN.

I'w chanu ar yr achlysur o ddadorchiad y Gofgolofn v'r
 CHEVALIER LLOYD, K.S.G., *o'r Olochfaen.*

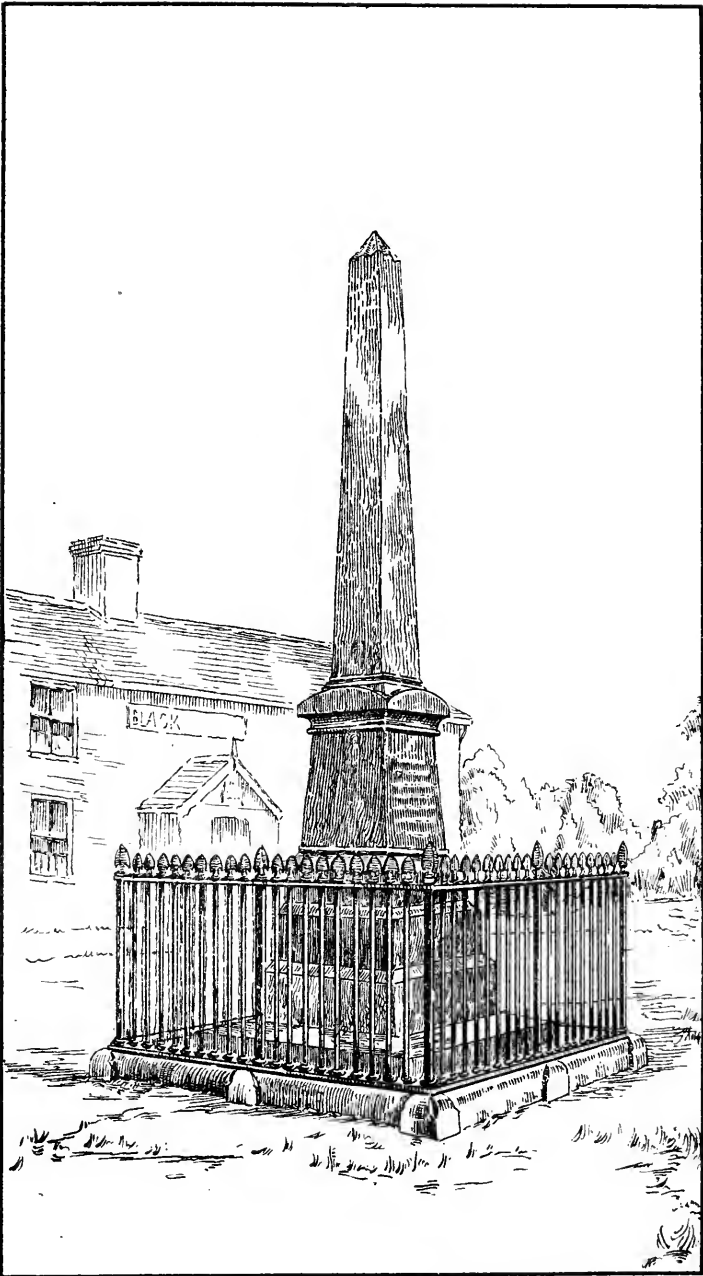
I.

Mae amryw foneddigion
 Ar hyd y wlad i'w cael,
 Mae rhai yn gynil ddigon,
 A'r lleill yn symol hael;
 Llangurig lon fendithiwyd
 A'r gorau un erioed—
 Tywysog mewn haelioni
 Yw'r dewr Chevalier Lloyd.
 Duw lôr a'i cadwo'n fyw
 Yw gweddi'r gwan a'r gwyw,
 Llangurig, llawn o gariad
 At ei Chevalier yw.

II.

Hyrwydda amaethyddiaeth,
 A'i arolygiaeth wych,
 Ac adeilada bontydd,
 I gadw'n traed yn sych;
 Prydfertha ein Haddoldai—
 Prif Addurniadau'n gwlad,
 Ac hefyd mangre beddrod
 Gyflwynodd in' yn rhad.
 Duw Iôr a'i cadw'on fyw, etc.

¹ Her transmutation into these shapes is thus expounded.



London Drawing Office Delt & Photo Litho

Clochfaen Memorial, Llangurig.

III.

Pur deml i gydymdeimlad,
 A chariad ynddi'n llyw,
 A dinas noddfa t'lodion
 Ei fynwes eang yw :
 Rhydd falm yn nghlwy'r briwedig,
 A hedd i'r ofnus fron,
 Trawsg'weiria holl Llangurig
 O'r cywair lleddf i'r llon.
 Duw Iôr a'i cadwo'n fyw, etc.

IV.

Os lladdwyd gan Napoleon
 Ei fyrdd ar faes y gwaed,
 Os rhoddodd Alexander
 Y byd o dan ei draed ;
 Fe goncrodd ein Chevalier
 Anghenion plwyf ei hun,
 A'i swynol elusenau
 Heb dywallt gwaed un dyn.
 Duw Iôr a'i cadwo'n fyw, etc.

V.

Os codir Cofgolofnau
 I arwyr maes y gâd,
 Gwympasant yn y rhengau,
 Wrth ymladd dros eu gwlad ;
 Cofgolofn dlos Llangurig
 Nid côf am farw yw,
 Ond pregeth ar rinweddau
 Ein dewr Chevalier byw.
 Duw Iôr a'i cadwo'n fyw, etc.

August 9, 1885.

J. BRIWNANT EVANS, Llangurig.

ESGAIR CLOCHVAEN.

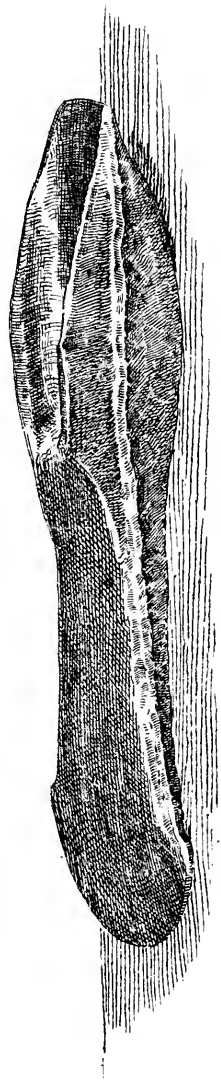
The oblong tumuli or long barrows that are found in almost all parts of the kingdom are the burial-places of those inhabitants of this island who lived in the Neolithic age. The bones found in these tumuli were those of a short, dolichocephalic race—that is, a race whose skulls were long and narrow—and the implements buried with them were either of stone or flint. The skeletons resemble in all respects those found in the caves of Gibraltar, an account of which has been given in a work entitled *Cave Hunting*, by Professor Boyd Dawkins, who states that these remains are those of the ancient Iberians, who in ancient times crossed over from Spain and occupied Britain. From the sepulchral discoveries, it appears that the Neolithic tribes occupied the whole of Britain themselves for perhaps many ages. All the short and dark races, such as the Silurians, whether long-headed or round-skulled, are treated as descendants of a primitive non-Aryan stock, including “the broad-headed dark Welshman, and the broad-headed dark Frenchman,” and connected by blood not only with the modern Basque, but with the ancient and little known Ligurian and Etruscan races.¹

Subsequently, however, the Neolithic tribes were invaded by men of a different race, whose remains we find buried in *round* barrows. From these remains we find that the invaders were a tall race of men, with short, round, or brachicephalic skulls, and that all their weapons were made of bronze. These bronze weapons are always found buried with them, whether we find them buried with the Neolithic race, or separately in their round tumuli. These are the remains of the ancient Keltic race.

There are two round barrows made of large stones on the highest summit of the western extremity of Esgair Clochvaen, in the parish of Llangurig, in Arwystli, which I have erroneously described as long barrows, in vol. iii, p. 257. Mr. Howel W. Lloyd, when he saw them, at once saw that these tumuli were round; and on my visiting the place, which is called Cist Vaen, shortly afterwards, I found that he was right. Six weeks ago a bronze kelt was found a short distance from Clochvaen, by a man cutting peat in a bog, six feet below the surface, and lying on the clay. (*See* opposite page.)

¹ *Origins of English History*. By C. Elton, Esq. London: Quaritch.

London Drawing Office, J. H. & P. H. & Co.



Bronze Kelt found in a Peat Bog
about a quarter of a mile from Clochfaen, August. 1885.

CORRIGENDA AND ADDENDA.

VOL. I.

P. 111.—MADOC AB MAREDYDD. For “1129”, read “1130”.

VOL. II.

P. 159.—Three lines from top, for “Gwrgenen ab Madog ab Iorwerth ab Madog ab Rhirid Flaidd”, read “Gwrgeneu ab Madog ab Rhirid Flaidd”.

VOL. III.

P. 202.—TREVOR OF TREFALUN. According to the Trefalun Pedigree and to the *Peerages* of Collins and Burke, Ruth Hampden, the wife of Sir John Trevor, the Secretary of State, was one of the daughters of John Hampden. The fourth Lord Trevor of Trefalun, who was created Viscount Hampden in 1775, succeeded to the Hampden estate, under the will of the last John Hampden, and his son, the third Viscount Hampden, who died in 1824, devised his estate to his distant cousins of the Dynevor and the Dacre families.

P. 205.—Grace Trevor Charlotte Boscawen died in 1871, not 1781; and for “Bayrigg” read “Rayrigg”.

Pp. 211, 212.—For “Bruer” read “Bruen”.

VOL. IV.

P. 45.—Five lines from bottom, for “1133”, read “1130”.

P. 47.—For “Howerth ab Gwrgeneu”, read “Iorwerth ab Madog”.

P. 166.—LLOYD OF PLAS LLANGWYVAN. Edward Lloyd of Plas Llangwyvan had only four daughters, viz., Janet, Catharine, Jane, and Elizabeth. Grace, who was the second daughter of Thomas Lloyd of Plas Llangwyvan, died in 1647. She married Thomas Hughes of Tregastell in Diserth (brother of William Hughes of Llewellyd in Diserth, High Collector of the County of Flint), and fifth and youngest son of Hugh ab Piers of Llewellyd ab William ab Ithel Vychan of Llancurgain. *Argent*, a chev. inter three boar's heads coupé *sable*.

P. 196.—For “Sir William Prendergast, Bart.”, read “Sir William Pendarvis, Knt., who *ob. s. p.* 1726, aged 39.”

P. 289.—For “Bache Hall”, read “The Lâche”.

INDEX.—Omitted, Kinmael, p. 344 ; Madryn, p. 383.

VOL. V.

P. iv.—TABLE OF CONTENTS (Meirionydd). For “Gwyor of Llanidloes”, read “Gwyn of Llanidloes”.

P. vi.—For “YR HOB”, “YR HÔB”.

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