

COLLECTIONS
HISTORICAL & ARCHÆOLOGICAL

RELATING TO

MONTGOMERYSHIRE,

AND ITS BORDERS.

ISSUED BY THE POWYS-LAND CLUB FOR THE USE OF ITS MEMBERS.

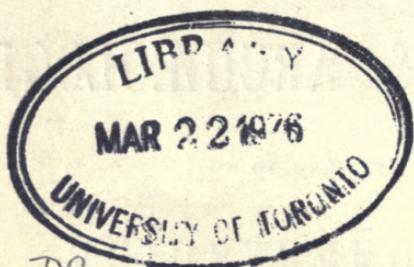


VOL. XI.

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1878.



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"A Ruddy Lion Ramping in Gold."

The Seal of SIR EDWARD DE CHERLETON, LORD OF POWYS, appended to a charter dated 6th July, 7 Henry V (1418), is adopted as the Seal of the Powys-land Club. This remarkable Seal is not quite perfect, the edge having been splintered away, and the figure in the place of the crest having lost its head, which the engraver has supplied. It appears to have been a round seal, surrounded by an inscription, probably *Sigillum Edwardi de Cherleton, Domini Powisie*, of which only the "g" in the word *Sigillum*, and "wi" in the word *Powisie*, now remain. The shield in the centre is charged with the red lion of Powys—a lion rampant—and is probably held up by another lion rampant standing on its hind legs behind the shield, which is clasped by his fore paws. The side supporters, or rather ornamental figures (for it is said that supporters, in the present heraldic sense of the word, were unknown at that period), are wild men sitting astride of lions couchant.—*Mont. Coll.*, vol. vi, p. 293.

MONTGOMERYSHIRE COLLECTIONS.

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LIST OF THE MEMBERS
OF THE
POWYS - LAND CLUB.

September 30, 1878.

*Those marked * have contributed papers to the "Montgomeryshire Collections".
Those marked † are Donors of Objects to the Powys-land Museum and Library.
Those marked ‡ have exhibited articles of interest at the Annual Meeting.*

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 †‡ Wynn, Charles Watkin Williams, Esq., M.P., Coed-y-Maen, Welsh-
 pool
 Wynne, Mrs. Brownlow, Garthewin, near Abergele

NEW MEMBERS (*from October 1st, 1878*).

- Robinson, George E., Esq., Post Office Chambers, Cardiff.
 † Swettenham, William Norman, Esq., M.I.C.E., County Surveyor,
 Newtown, Mont.
 Tracy, The Hon. Frederick Hanbury, M.P., Gregynog, Newtown,
 Mont.
-

THE ELEVENTH ANNUAL MEETING.

THE Eleventh Annual Meeting of the Powys-land Club was held at the Powys-land Museum Library, Welshpool, on Thursday, October 3rd, 1878, when there was a large attendance of gentlemen and ladies. Amongst those present were the Earl of Powis, the President; Major Corbett; Captain Mytton; R. E. Jones, Esq., and Mrs. Jones; A. C. Humphreys Owen, Esq.; W. Fisher, Esq.; A. Howell, Esq., and the Misses Howell; S. Powell, Esq.; Commander John Jones, R.N.; Rev. D. P. Lewis and Mrs. Lewis; Rev. J. E. Hill; Rev. Canon Williams; Rev. Jos. Matthews; Rev. D. R. Thomas and Mrs. Thomas; D. P. Owen, Esq.; W. T. Parker, Esq.; Richard Williams, Esq.; Elijah Price, Esq.; T. Morgan Owen, Esq.; S. Miller, Esq.; Benjamin Price, Esq., and Mrs. Price; T. Rutter, Esq.; A. Ikin, Esq., LL.D.; Mrs. Morris C. Jones; M. P. Jones, Esq.; T. S. Jones, Esq.; C. W. Jones, Esq.; J. Davenport, Esq.; Mrs. Butcher; Miss Platt; P. A. Beck, Esq. (*Hon. Treasurer*); and Morris C. Jones, Esq., F.S.A. (*Hon. Secretary*).

The EARL OF POWIS, the President, took the chair, and called upon the Secretary to read the following Report.

The REPORT of the General Committee to the Eleventh Annual Meeting of the Club.

THE POWYS-LAND CLUB can be reported, on the completion of the eleventh year of its existence, as advancing favourably, without much fluctuation or alteration.

As in the two previous years, two members have been removed by death, viz., the Venerable Archdeacon Morgan, Vicar of Rhyl, and Mr. Joseph Humphreys, of Shrewsbury. Ten new members have joined the Club. The number of members has, therefore, slightly increased.

The Treasurer's financial statement is satisfactory, and shows a balance of £105 18s. 7d., after defraying the expenses of the year, and also clearing off the expense of rebuilding the wall in front of the museum, and the small balance due to the bankers on the building fund, as authorised by the last annual meeting.

*The Powys-Land Club in account with Peter Arthur Beck, Esq.,
and ending*

To Cash paid as follows:—

„ Mr. Richards for Printing Report of Meeting, and Supplementary Part	£18 6 3
„ Ditto for Printing Part XXII	50 3 3
„ Ditto for Printing Part XXIII	53 15 6
„ Paid for Drawing and Lithographing Illustrations, Printing Circulars and Covers, and exceptional pay- ment for Literary Labour to T. W. H. ...	11 10 9
„ Paid for Carriage of Parcels from Mr. Richards of Reports and Parts XXII and XXIII and Postage of same to Members; also of back Parts to New Members; Postage of Circulars, collecting Sub- scriptions, and remitting same	10 16 1
„ Paid Balance due on the Building Account of Powys-land Museum	85 13 2
„ Balance carried down	105 18 7

£336 3 7

*Hon. Treasurer, for the year commencing 1st October 1877,
30th September 1878.*

By Balance in hand	...	...	...	...	£128 16 1
,, Cash received from Subscriptions as follows :—					
12 Subscriptions from Original Members at 10s. 6d. each	...	...	...	...	6 6 0
154 Subscriptions from Ordinary Members at £1 1s. each	...	...	...	...	161 14 0
1 New Member, 5½ years' subscriptions	...	...	...	...	5 15 6
Special :—					
1 Earl of Powis	...	...	...	...	5 5 0
1 J. Y. W. Lloyd, Esq.	...	...	...	...	5 5 0
Arrears received	...	...	...	...	7 17 6
Subscriptions of next year received in advance from Old Members					
...	...	...	...	...	8 8 0
8 Members who last year, or previously, paid this year's Subscription in advance.					
18 Continuing and Deceased Members, in arrear, amounting to £23 3s. 0d.					
<hr/>					
195 Number on List of Members.					
2 Of whom 2 are deceased.					
<hr/>					
193					
3 Members joined since the 1st October 1877.					
<hr/>					
196 Members now on the roll, November 1877.					
Cash received for Books sold	...	...	...	...	6 16 6
					<hr/>
					£336 3 7
					<hr/> <hr/>
1878, October. By Balance in hand brought down	...	...	...	...	£105 18 7

It was mentioned in the circular calling the meeting that a communication had been received from the Secretary of the Cambrian Archæological Association, announcing that the next annual meeting of that Society would be held in Welshpool in the month of August next, and inviting the co-operation of the Powys-land Club. It is recommended that a committee be appointed by the Powys-land Club, for making arrangements, in conjunction with any other persons interested, for giving the Cambrian Archæological Association a suitable reception. This, it is conceived, is a duty the Powys-land Club owes to its parent society.

The committee are glad to report that instalments of three parochial histories are in hand, and will appear in the next part of the *Montgomeryshire Collections*, viz., Trefeglwys, Llanymynech, and Pennant Melangel. Further instalments of the parochial histories of Llanidloes, Welshpool, and Kerry, will also, it is hoped, be shortly ready for publication.

These six parochial histories, when completed, with the ten already completed, viz.:

Llangurig,	|	Llanrhaidr-yn-Mochnant,
Llangadfan,	|	Llanfechain,
Llanfyllin,	|	Garthbeibio,
Darowen,	|	Llanwyddyn, and
Llansantffraid-yn-Mechain,	|	Meifod,

will make a total of sixteen, fully one-third of the number of the ancient parishes in the county of Montgomery.

The Powys-land Club may, doubtless, be congratulated that so much has been done in this branch of its prescribed work, which, by many, is regarded as the most important of its operations.

The fact, however, that *two-thirds* of the parishes, so far as parochial histories are concerned, are still almost untouched, requires to be kept in mind, and is mentioned in this report, in the hope that the members and supporters of the club may be induced to enter into this interesting branch of the club's work, and supply, wholly or in part, histories of the remaining parishes.

The Committee trust this will be done without interfering with the production of other articles on antiquarian subjects, such as those which have already appeared in the *Montgomeryshire Collections*.

The TREASURER then read an abstract of his financial statement.

(See pages xii and xiii.)

The EARL OF POWIS (the president) moved: "That the reports now read be printed and circulated amongst the members", and in doing so said the principal event to be looked forward to next year was the proposed visit of the Cambrian Archæological Association, who were about to return after the lapse of twenty-two years. How quickly the time had passed. He hoped they would have better weather, and not be confined to the town by rain, as they had been the last time. At all events, in the Museum the Powys-land Club

would be able to offer some new features of interest. As antiquaries they could not pass over without notice the erection of Cleopatra's Needle on the Thames Embankment, through the liberality of an individual, Dr. Erasmus Wilson. It had been offered to the nation many years ago in memory of our Egyptian campaign under Sir Ralph Abercromby, but had been suffered to lie neglected on the shore. The putting it up and bringing it over the sea was a credit to our engineers, though we must not forget that both Imperial and Papal Rome have transported several such monuments to the Eternal City, with mechanical and marine appliances of a far inferior quality. He thought we might easily carry too far the appropriation of monuments from other countries. The stripping the walls of the Parthenon of their friezes was scarcely defensible, though the Elgin Marbles were a great treasure of Art. At the period, 1815, when the question arose whether the French should be compelled to restore the pictures and statues they had wrested from other countries, Lord Castlereagh said if they retained them they would consider them as the title deeds of the kingdoms from which they had been taken. He hoped the most jealous Frenchman would not imagine that in at length setting up the Cleopatra's Needle we were hankering after either the flesh-pots of Egypt or its canals. At all events, the antiquary and traveller, as he gazed upon it with admiration, would no longer view it dejected and prostrate on the shore, recalling the lament of Virgil over the steersman of Æneas—

Nudus in ignotâ, Palinure, jacebis arenâ.

Captain MYTTON seconded the resolution, which, upon being put to the meeting, was unanimously carried.

Mr. R. E. JONES, with a few appropriate remarks, moved "That a committee be appointed to make arrangements, in conjunction with any other persons interested, for giving the Cambrian Archæological Association a suitable reception, and that such committee do consist of all persons members of both the Powys-land Club and the Cambrian Archæological Association, and such other persons as shall signify their wish to act upon such Committee."

The Rev. D. P. LEWIS, in seconding the resolutions, alluded to the last meeting which the Cambrian Archæological Association held at Welshpool in 1856, when they were particularly unfortunate in having wet weather, and expressed the hope that they would be more fortunate at the ensuing meeting. When the Cambrian Archæological Association meets in any town, it is advisable to appoint a committee to make all the necessary arrangements for the meeting, to lay out plans for the expeditions, to engage the necessary conveyances, to arrange with an hotel keeper as to providing the usual public dinner, and to take charge of the articles of curiosity and archæological interest which friends in the neighbourhood may kindly send to the museum, which is the necessary accompaniment of these gatherings. In 1856, on the occasion of the Cambrian Archæological Association's last visit to Welshpool, an influential committee was formed, consisting of many of the most prominent gentlemen residing in the

town and neighbourhood. A large part of the labour of that committee will be rendered far less onerous to its successors by the establishment of the Powys-land Museum—a Museum which has gathered to itself many of the most interesting articles, in an archaeological point of view, to be met with in Montgomeryshire. Still there are many others of the greatest value, which the owners may kindly lend for the week of the Society's meeting. This was done most generously in 1856, and he trusted a like spirit of liberality would prevail in 1879. During the last twenty-two years some of our most ready supporters have passed away, but their places are worthily supplied by other zealous archæologists. So effective were the papers read and the discussions that followed, that many of the inhabitants of this town assured him if their character had been more generally known many more persons would have become members for the week, and would have attended the evening meetings. May the meeting in 1879 prove increasingly successful.

The motion was put to the meeting and carried unanimously.

Major COBBETT then moved "That the best thanks of the meeting be given to the Chairman for presiding."

The Rev. D. R. THOMAS, in seconding the motion, said he supposed that it was as Secretary of the Cambrian Archæological Association he had been asked to speak, and therefore he would confine himself to the subject of their next June meeting at Welshpool. The Association having been in existence for more than thirty-two years, and migrating according to its fashion every year from one part of the country to another, they had held meetings in all the counties of Wales, in some of them several times; a few of its chief towns had been twice visited, so that, as the Chairman had truly remarked, there was an occasional difficulty as to where it would be best to meet next time. It was twenty-two years since their previous meeting at Welshpool, and a strong feeling was expressed at Lampeter that another meeting ought to be held here. For not only had there been many changes in the list of members during the interval, but those who had attended on that occasion would remember very well that the weather had been most unfavourable, so that the places visited fell far short of those sketched out in the programme of the meeting. Practically, therefore, it would be to a large proportion of the members a new meeting place. But it would be by no means unworked ground. The Powys-land Club had in the interval done a great work in elucidating the local history and illustrating its antiquities, and of this store the Cambrian Archæological Association hoped to reap the benefit. Of one thing they would be sure, that with this admirable museum, whatever the weather would prove to be, there would be no lack of occupation. Indeed the Association had adopted a new line in this respect. Feeling that after long excursions and hard days, sufficient attention had not been given to the contents of the local museum, they had resolved to give more time and prominence to this part of their programme, and to invite those best acquainted with their contents to draw the members'

attention to and describe the principal objects of interest. Here they would be most fortunate in having collected together from all parts of the district of Powys-land specimens of its various objects of archæology, and there was one present who was most competent and would be conferring a great favour on the Association by acting that part in this museum, which had grown so remarkably under his care. For the kindly response made by the Powys-land Club to the appeal for co-operation he felt grateful, and the secretary had placed in his hands a list of members who had already consented to act on the committee. The names were—Lord Sudely, Archdeacon Ffoulkes, Mr. Stanley Leighton, M.P., Capt. D. H. Mytton, the Hon. Frederick Hanbury Tracy, M.P., Mr. R. E. Jones, Major Corbett, Mr. A. C. Humphreys Owen, Mr. Morris C. Jones, F.S.A., Mr. Abraham Howell, Mr. Stuart Rendel, the Rev. J. E. Hill, Rev. D. P. Lewis, and Mr. David Howell. To those he hoped other names would soon be added, as a circular would be shortly issued asking each member of the Club, and all the influential residents of the district to join the committee. It was the work of the Association to enlist as much help as possible, and to give a fresh impetus to the study of local remains. In doing so they hoped, and indeed felt assured, that their meeting here would not only be a pleasant and successful one, but that it would add in no small degree to the further success and prosperity of the Powys-land Club. He would only add, in seconding the vote of thanks, that it was a great boon to the Club to have as its president one who not only took an active personal interest in its well-being, but also allowed others, as he himself was happy to testify, to share the benefits of the excellent library which he possessed at Powis Castle.

The PRESIDENT briefly returned thanks, and the meeting separated.

CLASSIFIED LIST OF ARTICLES

PRESENTED BETWEEN

November 1877, and November 1878,

TO THE POWYS-LAND MUSEUM AND LIBRARY, WITH THE
NAMES OF THE DONORS.*

(Continued from Mont. Coll., Vol. x, p. li.)

BRONZE :—

Presented by (31) BENJAMIN PRICE (1878).

8. Small Bronze Taper Stand, found in a peat-moss on Llandinam Hill as cutting peat for fuel.

IRON :—

Presented by (299) T. PARRY JONES (1878).

1. Four ancient Horse-shoes. (See *Mont. Coll.*, vol. xi, p. 165.)

Presented by (118) SAMUEL POWELL (1878).

22. A Scold's Bridle formerly in use in the House of Industry, Forden.

Presented by (5) Rev. D. P. LEWIS, M.A. (1878).

3. Ancient Key of Guilsfield Church.

Presented by (215) D. P. OWEN (1878).

5. A relic of the first Railway in Montgomeryshire.

Railway Chair used in Railway from Stone-yard Rock, Welshpool, to the Canal. Found near the Armoury, Welshpool, two feet below the present surface of the road-way. The spike was leaded into a stone block or sleeper.

STONE :—

Presented by (299) T. PARRY JONES (1878).

2. Stone Celt found near Park House, Newtown. (See *Mont. Coll.*, vol. xi, p. 165.)

3. Flint Flake found near same place.

Presented by (31) BENJAMIN PRICE (1878).

9. Upper Stone of Quern found at Bitfal Farm, near Llanidloes.

Presented by (300) Anonymous (1878).

1. Nether Stone of Quern.

ANCIENT TILES AND POTTERY :—

Presented by (5) Rev. D. P. LEWIS, M.A. (1878).

4. A Fragment of ancient tile (red) with three chevrons upon it, found in Guilsfield Church during the restoration.

* Each donor's name has a large number prefixed, and each of his donations is numbered consecutively with a small number. This is done for the future identification of the donations.

Presented by (79) REV. F. W. PARKER, M.A. (1878).

3. Two large and five small ancient tiles found in Montgomery Church during the restoration.

MISCELLANEOUS :—

Presented by (301) R. J. EDMUNDS (1878).

1. Royal Arms, formerly in Forden Church, and presented thereto by Richard Edmunds, Esq.

Presented by (5) REV. D. P. LEWIS, M.A. (1878).

5. Copies of two wall inscriptions discovered in Guilsfield Church during the restoration.

Presented by (302) THOMAS PRYCE, Batavia (1878).

THREE CASES—

No. 1. Containing a large collection of shells, principally collected in the Moluccas.

No. 2. Containing Stone implements, ancient pottery, bronze bell, various weapons and other antiquities, and curiosities collected in Batavia.

No. 3. Containing two cases of models of native weapons, carpenters' and other tools, musical instruments, and various other articles in use in Batavia.

FOREIGN CURIOSITIES :—

Presented by (262) JOHN C. CLARKE (1878).

4. A Spanish knife.

5. A Mexican pistol.

Presented by (303) MRS. DAWKINS (1878).

1. Three beads from the Mount of Olives near Jerusalem.

2. String of small beads from India, worn as a charm by the Hindoos.

3. Two specimens of cloth from Otaheite, made by the natives from bark.

4. Bark of "Wellingtonia Gigantea".

NATURAL HISTORY :—

Presented by (1) MORRIS C. JONES (1878).

244. "Ichthyosaurus." A slab of lias, nearly 3 feet square, in which is embedded the fossil remains of an Ichthyosaurus; the length of the jaw is about 10 inches; the vertebræ, shoulder bones, and ribs are much crushed up, but well defined; there are remains of two anterior paddles and other parts. This specimen was taken by its former owner from the same quarry at Glastonbury from which Professor Hawkins obtained the well-known Ichthyosaurus now in the British Museum.

Presented by (173) H. J. SHERATON (1878).

2. Fossil tooth. (Found in same cave as the bones of a bear previously presented by him, see *Mont. Coll.*, vol. viii, p. xxxix.)

Presented by (18) RICHARD WILLIAMS (1878).

9. Sundry fossils and some Roman remains formerly in Mynyddog's possession.

MSS. AND PRINTED DOCUMENTS :—

Presented by (248) JOHN SAYCE (1878).

3. Fac simile of *Shrewsbury Chronicle*, 23rd November, 1772.
4. Form of Prayer used on General Fast-day, 24th March, 1847.
5. (Lithographed) Letter, dated 22nd March, 1844, from the Right Hon. C. W. W. Wynn, on resigning the command of the Montgomeryshire Yeomanry Cavalry, after 40 years' service.
6. The like, dated 27th June, 1877, from Sir W. W. Wynn, Bart., after upwards of 30 years' service.
7. The like, dated 1878, from Charles W. W. Wynn, M.P., after many years' service, first as Cornet, and ultimately as Lieut.-Colonel.

Presented by (112) A. W. BLACK (1878).

An autograph Letter of President Lincoln, when he was a young man and beginning his public life.

" Springfield, February 14th, 1843. "

" Friend Richard,

" It is almost certain that your county and ours will be placed in the same Congressional District. Now, if you should hear any one say that Lincoln don't want to go to Congress, I wish you as a personal friend of mine would tell him you have reason to believe he is mistaken. The truth is I would like to go very much, still circumstances may happen which will prevent my being a candidate. If there are any who would be my friends in such an enterprize, what I now want is, that they shall not throw me away just yet. In addressing this letter to you I do not assume that you would be such a friend, I only assume, what I know to be true, that you are my personal friend.

" Nothing new here worth telling.

(Addressed)

" R. S. THOMAS, Esq.,
" Virginia, Coss Co., Illinois."

" Yours as ever,

" A. LINCOLN."

ENGRAVED PORTRAITS :—

Presented by (18) RICHARD WILLIAMS (1878).

10. Engraved Portrait of Robert, Lord Clive.
11. " " Dr. Peter Heylyn.
12. " " Dr. Abraham Rees, the Cyclopedist.

BOOKS by Montgomeryshire Authors :—

Presented by (304) OWEN DAVIES TUDOR (1878).

His Works :—

1. A Selection of the Leading Cases in Equity, with Notes. 5th Edition, 1877. 2 vols., 8vo.
2. A Treatise on the Law of Partnership by Pothier, with Notes referring to the Decision of English Courts. 1874.

BOOKS, General :—

Presented by (18) RICHARD WILLIAMS (1878).

13. Whitaker's History of Manchester, 1773, 2 vols.

Presented by (305) W. A. ABRAM, the Author (1878).

1. A History of Blackburn, Town and Parish. 1877.

Presented by (75) CRAUFORD TAIT RAMAGE, LL.D. (1878).

13. "Dura Den", a Monograph of the Yellow Sandstone and its remarkable Fossil Remains, by John Anderson, D.D. 1859.
14. Lecture on the History of Linen and of Linen Manufacture, by Alexander Laing. 1872.

Presented by (97) ASKEW ROBERTS (1878).

8. Border County Worthies, by E. G. Salisbury.

Presented by (306) GEORGE GRAZEBROOK, F.S.A. (1878).

1. Genealogical Memoranda relating to the Family of Grazebrook. Privately printed, London, 1878.

Presented by (307) Mrs. NATHANIEL CAINE (1878).

1. Illustrations of the Recent Conchology of Great Britain and Ireland, with the Descriptions and Localities of all the Species. 2nd Edition. By Capt. Thomas Brown. 4to. 1844.

2. Illustrations of Fossil Conchology of Great Britain and Ireland; with Descriptions and Localities of all the Species, by Capt. Thomas Brown. 4to. 1849.

3. Rudimentary Treatise on Recent and Fossils Shells, by Woodward. 1856.

Presented by (92) Miss ELIZABETH HUGHES (1878).

8. Old Bible.

9. Latin Prayer Book.

Presented by (38) Rev. JOHN DAVIES, M.A. (1878).

12. Cotgreave's French and English Dictionary.

13. Vergleichender Wörterbuch der Indo.

14. Germanishen Spachen, by Fick. 2nd Edition.

15. Thomæ Johnsoni Mercurius Botanicus...et pars altera sive Itineris in Cambria descriptio.

16. Essay on the Influence of Welsh Tradition, etc., by Schultz.

17. The Celts of the 19th Century, by J. Davenport Mason.

18. New Testament in Syriac, by Guthi.

19. The Boke of Curtasye, by Audeley (of Shropshire).

20. Gaelic Dictionary, by McAlpine.

21. Cambridge Calendar, 1870.

Presented by (308) FRANCIS DAVIES (1878).

1. An old Prayer-Book and Bible with ancient binding, impressed on both sides with the Royal Arms, surrounded by the Garter "Honi soit," etc., and with the Monogram "A" in each corner.

Prayer book, title-page gone. Prayer for "King Charles". Second Prayer for "Queen Mary, Frederick the Prince Elector Palatine, the Lady Elizabeth, his wife, with their princely issue". The Genealogies in Holy Scripture, by G.S. The Bible printed in London, 1631, and containing Apocrypha. The New Testament, 1630. The Book of Psalms, 1631. At the end of the New Testament there are the following M.S. entries:—

"Richard Haseles was borned the 9th February, 1659. Anno domini, 1659."

"Anne Haseles was borne the 28 September, 1666. Anno domini, 1666."

At beginning of New Testament.

"Onesiphorus Dowding his book, March 24, 1782, the gift of Mary "Cornes."

"Joseph Corn his Book, July 26, 1821, the gift of Onesiphorus "Dowding."

Presented by **(309)** Shropshire Archæological Society in exchange (1878).
Transactions. Vol. I, Parts i, ii, and iii.

Presented by **(289)** Royal Institution of Cornwall in exchange (1878).
Journal of Society. No. XIX, Parts i and ii. Nov. 1877 and July 1878.
60th Annual Report, 1878.

Presented by **(259)** Society of Cymmrodorion in exchange (1878).
Vol. I, Part iii. December 1877.
Salesbury's Dictionary, Part III, 1877.

Presented by **(223)** Royal Historical and Archæological Association of Ireland in exchange (1878).
The Journal. Vol. IV, 4th Series, Nos. 30, 31, and 32.

Presented by the **(224)** Royal Archæological Institute in exchange (1878).
The Archæological Journal. Vol. xxxiv, Nos. 133, 136, and 137, 1877.

Presented by the **(298)** Leicester Literary and Philosophical Society in exchange (1878).
A Sketch of the Geology of Leicestershire and Rutland, by W. G. Robinson, F.G.S. (illustrated by 12 large photographs).
Transactions of Society. Part iv, June 1845 to 1850.
Report of Council at Annual Meeting on June 17th, 1878.
Sixth Report of Museum Committee.

Presented by **(45)** British Archæological Association in exchange (1878).
Vol. xxxiii, Part iv, 1877.
Vol. xxxiv, Parts i, ii, and iii, 1878.

Presented by the **(294)** Historic Society of Lancashire and Cheshire in exchange (1878).
Transactions. Vol. xxix (Vol. v, Third Series) 1877.

Presented by the **(310)** Somersetshire Archæological and Natural History Society in exchange (1878).
Proceedings of the years 1876 and 1877, Vols. xxi and xxii.

Presented by the **(288)** Essex Archæological Society in exchange (1878).
Transactions. Vol. i, Part iv, New Series, 1878.

Presented by the **(286)** Literary and Philosophical Society of Liverpool in exchange (1878).
Transactions. Vol. xxxi, 1876-7.

Presented by **(73)** the Society of Antiquaries of Scotland in exchange (1878).
Proceedings. Vol. xii, Part i.

Presented by **(72)** Yorkshire Archæological and Topographical Society in exchange (1878).

Journal. Parts xvii and xviii.

Report of the 12th Annual Excursion, August 1878.

Presented by **(295)** Sussex Archæological Society in exchange (1878).

Sussex Archæological Collections. Vol. xxviii, 1878.

Presented by **(46)** The Surrey Archæological Society in exchange (1878).

Collections of the Society. Vol. vii, p. i, 1878.

Presented by **(293)** The Cambridge Archæological Society in exchange (1878).

Report presented 19th May, 1873, and Communications made to Society. No. xvii (Vol. 3, No iii), 1878.

No. xv. An annotated List of Books, printed on Vellum, to be found in the University of Cambridge, and College Libraries, Cambridge, by Samuel Sandars. 1878.

No. xix. Report, May 28th, 1877, and Communications to Society. (Vol. iv, No. i.)

Presented by **(25)** The Society of Antiquaries of London.

Proceedings. Vol. vii, No. iv.

List of Fellows. 1878.

Presented by **(133)** J. J. HOWARD, LL.D., in exchange (1878).

Miscellanea Genealogica et Heraldica. Sept. 1877 to Sept. 1878.

Presented by **(311)** R. E. DAVIES, Kingsland, Salop (1878).

Part 24, Oct., 1860, of Archæologia Camb., to complete Volume.

Presented by **(312)** J. RUSSELL SMITH (1878).

Archæologia Cambrensis. Vols. i and ii, 1st series.

Presented by **(1)** MORRIS C. JONES (1878).

Archæologia Cambrensis. Vols. iii and iv, 1st series.

Presented by **(222)** Cambrian Archæological Association (1878).

Archæologia Cambrensis. Vol. 1875-6-7.

Presented by **(160)** COMMANDER JOHN JONES, R.N., F.R.G.S. (1878).

Proceedings of Royal Geographical Society. Vol. xxii, No. 1, January, 1878.

Presented by **(97)** ASKEW ROBERTS (1878).

“Bygoner.” 1876 and 1877.

Presented by **(282)** WILLIAM HUGHES (1878).

Salopian Shreds and Patches. Vol. ii, 1876 and 1877.

ALPHABETICAL LIST OF ADDITIONAL DONORS OF ARTICLES AND
BOOKS TO THE POWYS-LAND MUSEUM AND LIBRARY.

From 1st October, 1877, to 1st October, 1878.

Abram, W. A., 305.	Jones, T. Parry, 299.
Anonymous, 300.	Pryce, Thomas, 302.
Caine, Mrs. Nathaniel, 307.	Shropshire Archæological and Natural History Society, 309.
Davies, Francis, 308.	Somersetshire Archæological and Natural History Society, 310.
Davies, R. E., 311.	Smith, J. Russell, 312.
Dawkins, Mrs., 303.	Tudor, O. D., 304.
Edmunds, R. J., 311.	
Grazebrook, George, 306.	
Jones, John, Staff Commander, R.N., 160.	

REPORT OF THE POWYS-LAND MUSEUM AND LIBRARY COMMITTEE.

The number of Visitors who have entered their names in the Visitor's Book during the year ending 1st October, 1878, is 523. But a larger number has actually visited the Museum, as the salutary rule that all who enter the Museum, whether members or strangers, should record their names, is not strictly observed.

Of the Visitors, 121 paid the admission fee of 3d. ...	£1	10	3
The balance in hand at the beginning of the year was	2	9	0
	<hr/>		
	£3	19	3
The Expenditure—Cleaning, 12s. ; Coal, 14s. ; In- come tax, 9s. 3d. ; Pens and Ink, 1s. ...	...	1	16
	<hr/>		
Balance in hand ...	£2	3	0

The donations are enumerated in the foregoing list. The accretions to the Library are very gratifying. The Library now contains upwards of 400 volumes of a rare class of literature; about 100 volumes require binding, which will cost about £10, an expenditure which the Committee hope they may venture to incur.

The Committee would earnestly ask for the presentation of antiquities found in the locality, for which the Museum is the natural receptacle. They regret that it has not yet become the fashion, invariably, so to regard it. The gift of books, particularly of an anti-quarian and scientific character, would be particularly welcome.

The POWYS-LAND CLUB exchange publications with the following Literary Societies, viz.:—

The Society of Antiquaries of Scotland, Royal Institution, Edinburgh.

The British Archæological Association, 32, Sackville Street, Piccadilly.

The Royal Archæological Institute of Great Britain and Ireland, 16, New Burlington Street.

The Cambrian Archæological Association, 37, Great Queen Street.

The Royal Historical and Archæological Association of Ireland. (Rev. J. Graves, Inisnag, Stoneyford, Kilkenny, Hon. Sec.)

The Historic Society of Lancashire and Cheshire, Royal Institution, Liverpool.

The London and Middlesex Archæological Society, University College, Gower Street, London.

The Surrey Archæological Society, 8 Danes' Inn, Strand, London.

The Yorkshire Archæological and Topographical Society (G. H. Tomlinson, Esq., 24, Queen Street, Huddersfield).

The Birmingham and Midland Institute (Edwin Smith, Esq., Secretary, Birmingham).

The Berwickshire Naturalist Club (James Hardy, Esq., Old Cambus, Cocksburnspath).

The Cymmrodorion Society of London (Rev. Robert Jones, B.A., All Saints' Vicarage, Rotherhithe).

The Cambridge Antiquarian Society (Rev. S. S. Lewis, Corpus Christi College, Secretary).

The Chester Archæological Society (T. Hughes, Esq., F.S.A., Secretary).

The Literary and Philosophical Society of Liverpool (Royal Institution, Liverpool).

The Essex Archæological Society (H. W. King, Esq., Leigh Hill, Leigh, Essex, Secretary).

The Royal Institution of Cornwall (J. H. Collins, Esq., Truro).

The Sussex Archæological Society (Henry Campkin, Reform Club, Pall Mall, London, Secretary).

The Suffolk Institute of Archæology and Natural History (Edward Deering, Esq., Bury St. Edmunds).

The Worcester Diocesan Architectural and Archæological Society (J. H. Hooper, Esq., College Green, Worcester, Secretary).

The Wiltshire Archæological Society (Rev. H. A. Olivier, Museum, Devizes).

The Shropshire Archæological and Natural History Society (W. H. Adnitt, Esq., The Square, Salop, Secretary).

The Leicester Literary and Philosophical Society, Leicester.

The Somersetshire Archæological and Natural History Society (The Castle, Taunton).

OBITUARY OF MEMBERS OF THE POWYS-LAND CLUB.

- 1869.
- Jan. 29. CHARLES THOMAS WOOSNAM, Esq., Newtown.
- May 23. EDWARD WILLIAMS, Esq., Lloran House, Oswestry.
1870. } Major-General CHARLES THOMAS EDWARD HINDE, late of
 May 15. } Plas Madoc, Denbighshire.
- Oct. 30. Rev. JOHN EDWARDS, M.A., Rector of Newtown; *Member of the Council.*
- Nov. 16. Rev. HARRY LONGUEVILLE JONES, M.A., Editor of *Archæologia Cambrensis*. He contributed an article to our third volume on "The Antiquities of Montgomeryshire."
- 1871.
- Feb. 26. Sir BALDWIN LEIGHTON, Bart., Loton Park, Salop.
- Mar. 3. EDWARD EVANS, Esq., Thorneloe House, Worcester.
- Mar. 24. PRYCE BUCKLEY WILLIAMES, Esq., Pennant; *Member of the Council.*
- April 24. GEORGE WOOSNAM, Esq., Newtown.
- June 21. WILLIAM PRYCE YEARSLEY, Esq., Welshpool.
- July 23. ARTHUR JAMES JOHNES, Esq., Garthmyl.
- Dec. 5. JOHN PRYCE DREW, Esq., Milford House, Newtown; *Member of the Council.*
- Dec. 12. Rev. JOSEPH JONES, R.C. Church, Welshpool.
- 1872.
- April 28. ROBERT MAURICE BONNOR MAURICE, Esq., Bodynfol.
- 1873.
- Sept. 4. Rev. ROBERT JOHN HARRISON, M.A., Caerhowel.
- Nov. 13. JOHN GOUGH NICHOLS, Esq., F.S.A., Holmwood Park, Dorking.
- 1874.
- April 10. ROBERT DEVEREUX HARRISON, Esq., Fronllwyd, Welshpool.
- Nov. 25. R. H. STURKEY, Esq., Meifod.
- 1875.
- Aug. 11. EDWARD WILLIAMS, Esq., of Neuadd feben, Talgarth.
- Nov. 4. THOMAS BOWEN, Esq., Welshpool, *Honorary Treasurer of the Club* since its commencement in 1867.
- 1876.
- Jan. 5. Mrs. ANN WARBURTON OWEN, Glansevern.
- Feb. 10. JOSEPH OWEN JONES, Esq., Fron-y-gog.
- May 26. THOMAS TAYLOR GRIFFITH, Esq., Wrexham.
- June 15. JOHN RALPH, first LORD HARLECH, Brogyntyn, Oswestry.
- June 18. Rev. JOHN JUDGE, Leighton Vicarage, Welshpool.
- 1877.
- Rev. CANON JENKINS, Llangyniew Rectory, Welshpool.
- April 28. SUDELEY, LORD SUDELEY (*Vice-President.*)
1878. } The Ven. ARCHDEACON MORGAN, M.A., Canon of St.
 June 8. } Asaph, and Vicar of Rhyl.
- Aug. 5. JOSEPH HUMPHREYS, Esq., The Court, Dogpole, Shrewsbury.

MONTGOMERYSHIRE WORTHIES.

BY RICHARD WILLIAMS.

(Continued from Vol. x, p. 206.)

DAVIES, RICHARD, better known by his bardic name *Mynyddog*, was born on the 14th January 1833, at a farmhouse called Dol-lydan, in the parish of Llanbrynmair. While he was yet young, his father, Mr. Daniel Davies, removed to Fron, a larger farm in the same parish, where Mynyddog lived up to within four or five years of his death. He began early to show signs of considerable poetic talent, contributing frequently to the "Cronicl" and other Welsh magazines, and winning prizes for compositions at most of the local literary meetings. Some of these compositions are among his best. It was, I believe, at an Eisteddfod held at Dinas Mawddwy in August 1855, that he first assumed his *nom de plume* of "Mynyddog", by which he became afterwards so well known. Having received no better education than that of an ordinary Welsh farmer's son, he, while assisting his parents in farming pursuits, devoted his leisure time to mental improvement and the cultivation of music and poetry. His fame rapidly spread, until he became in the course of a few years one of the most popular of Welsh song writers, and his name became a household word among his countrymen in all parts of the world. He also acquired the reputation of being an excellent critic and conductor at literary meetings and Eisteddfodau. For the last ten years of his life, indeed, his services were eagerly sought, and considered almost indispensable at every meeting of the kind among his countrymen. In

this capacity he was unrivalled, displaying, as he usually did, so much geniality and good humour, combined with much ability and such rare tact, as to ensure the perfect and complete success of all meetings presided over by him. He possessed a commanding stature, a powerful voice, a pleasing countenance, a cool brain, and a ready tongue, and he moved and spoke on the platform as one having authority. His wit was electric, and it knew no bitterness, and scorned the aid of coarseness. Mynyddog was also well known to his countrymen as a constant correspondent and writer for many years in the Welsh newspaper and periodical press upon topics of the day, under the signature of "Y dyn a'r baich drain" (The man with the load of thorns), "Rhywun" (Somebody), etc.; his contributions being invariably distinguished for point, ability, and a genial kind of humour peculiar to himself.

The last Eisteddfod at which Mynyddog acted as conductor was that held at Wrexham in the autumn of 1876. It became evident to his friends at this time that his health was beginning to fail. Immediately after this Eisteddfod, he, accompanied by his wife, proceeded to America, at the urgent invitation of his countrymen there, and in the hope also that the voyage and a thorough change would tend to restore his health. The contrary, however, proved to be the case. The excitement and fatigue of the voyage greatly aggravated the disease from which he was suffering (induration of the stomach), and he was compelled to bring his tour hastily to a close, and return home. The best advice was obtained, and all that medical skill and knowledge could devise or suggest was tried, but in vain. After a lingering illness, he died at his own residence, Bronygân, Cemmes, on the 14th July 1877, in the forty-fifth year of his age. His death called forth many manifestations of sorrow on the part of his countrymen, and hundreds of them (many being from distant parts of Wales and from English towns) followed his remains to the grave. He was buried on the

19th of July, at the burial place attached to the old Independent Chapel, Llanbryn-mair. Mynyddog was married on the 25th September 1871, to Ann Elizabeth, daughter of the Rev. Aaron Francis, of Rhyl, who survives him, but he left no issue.

To reciprocate in some degree the kindness and affectionate appreciation always shown towards him by the Welsh people, and also to show his desire to encourage and assist his less fortunate and poorer fellow-countrymen in gaining a better knowledge of Welsh, English, and music, Mynyddog, by his will bequeathed £300, free of legacy-duty, to be invested after his wife's death "for providing a Scholarship at the University College of Wales, tenable for three years (if the successful candidate should so long remain at the college), to be awarded to the most successful candidate upon an examination in the English and Welsh languages and in music, preference being given to natives of Montgomeryshire, and the scholarship to be limited to natives of Wales".

A highly influential committee has lately been formed, under the presidency of Sir W. W. Wynn, Bart., M.P., (Capt. Crewe-Read, R.N., treasurer; Mr. J. Ceiriog Hughes, secretary), for the purpose of raising funds to found an exhibition in the University College of Wales, open to the Principality, to encourage and develop musical talent, and to place a Memorial in the College to commemorate Mynyddog's generous bequest. Above £130 has been collected in the course of a few weeks, and it is hoped that eventually a goodly sum will be raised, so that the Memorial may be made worthy of one of the most talented and generous of modern Montgomeryshire worthies.

The published works of Mynyddog consist of three small volumes of poetry, namely, "Caneuon" (Songs), Wrexham, 1866; "Ail Gynyg" (Second Attempt), Wrexham, 1870; and "Trydydd Cynyg" (Third Attempt), Utica, 1877, and Wrexham, 1877. It is intended by his representatives, I believe, to publish

another volume, consisting of some of his earlier writings, which have not hitherto appeared in a collected form, and of compositions by him during his last illness. His works are distinguished, as he himself was, by geniality, humour combined with frequent touches of deep pathos, sterling common sense rather than a lofty imagination, and homeliness of expression rather than polished language. In these respects he greatly resembled Burns, while, unlike the Scottish poet, he was ever careful to refrain from indulging in any thought or expression that might be considered coarse, rude or immoral. The memory of Mynyddog as an unrivalled Eisteddfod conductor will soon die; many of his songs and lyrics will share the same fate; but he has left behind him a few charming songs which will probably continue to "flourish in immortal bloom", and live as long as the Welsh language itself.

EINION AB CADWGAN, a prince of part of Powis, who distinguished himself in the wars against Henry I. In 1113 he, in conjunction with others, seized the territories in Merionethshire of his cousin or Welsh uncle, Uchtryd ab Edwin of Llys (Northope), and demolished his castle at Cymer. He died in 1121, and left his possessions to Maredydd, his brother.—*Myv. Arch.* 620; Williams's *Eminent Welshmen*.

EINION AB MEURIG (SIR), lord of Aston and Marrington, a descendant of Elystan Glodrudd. He bore for arms, *azure* a lion rampant double queued *argent*.—*J. Morris's MSS.*

EINION DDISTAIN, a descendant of Aleth, king of Dyfed, was Steward of Powys, or, as some say, of Arwystli only, and derived his appellation of *Distain* (Steward) from that office.—*Ibid.*

EINION AB SEISYLLT, lord of Meirionydd, a descendant of Gwyddno Garanhir. He lived in the twelfth century, at Mathafarn, in the parish of Llanwrin, and was the ancestor of Dafydd Llwyd ab Llewelyn, the eminent poet, who resided at the same place in the fifteenth century. Owain Brogyntyn married for his

second wife Maria, daughter of Einion ab Seisyllt. His arms were *argent*, a lion rampant *sable*, between three fleurs-de-lys *gules*.—*Ibid.*

EINION URDD, or YRTH, the son of Cunedda Wledig, assisted his brethren in expelling the Irish from Wales, and had for his share the district called after him, Caereinion. He succeeded his father as king of North Wales in 389, and reigned until his death in 443.—Williams's *Eminent Welshmen*.

ERFYL (Saint), or Erful, Eurful or Urful, as she is variously called, a daughter of St. Padarn, who flourished about the middle of the sixth century. Her father's diocese of Llanbadarn comprised a large portion of Montgomeryshire, and she probably founded the church of Llanerfyl, it being in the immediate neighbourhood of Llangadfan, a church founded by her uncle, St. Cadfan. Moreover, tradition states that she was buried there, and this is to some extent borne out by a curious inscription found upon an ancient tombstone in the churchyard some years ago, which runs as follows :—“HIC IN TVM.-LO IACIT R. ST E CE FILIA PATERNINI AN IXIII IN PA. This is supposed to be Erfyl's tombstone. Her feast-day is the Sunday next following the 6th of July. Her memory was for many years held in great veneration. Lewys Glyn Cothi speaks of

“*Urvul ddoeth a Gwervul dda*”—
(Urvul the wise and Gwervul the good.)

—Rees's *Welsh Saints*; *Camb. Reg.* ii, p. 371-2; *Brython*, iv, p. 317.

EVANS, DAVID, of Llanfair Caereinion, a poet, who flourished about the middle of the last century. He was a descendant of Wmffra Dafydd ab Ifan, a celebrated poet of the seventeenth century; but beyond this little is known of him. His brother, Rowland Evans, of Coed bychain, was also a poet.—Gwallter Mechain's *Works*, i, p. 460.

EVANS, REV. DAVID, D.D., was born at Llangynyw. He had the rectory of Llanerfyl in 1737, and was

vicar-choral of St. Asaph. In 1767 he exchanged Llanerfyl for Llanymynech, where he spent the remainder of his life, and died about 1788. He was also buried at Llanymynech, and a marble monument was erected there to his memory. He was an excellent scholar, and a good Welsh critic. He assisted Dr. Burney in writing his *History of Music*, and Mr. Edward Jones in making his compilation of Welsh melodies.—Brown Willis's *St. Asaph*; Lewis's *Top. Dict.*; *Brython*, v, p. 154.

EVANS, REV. DAVID, a Wesleyan minister, was born at Aberhosan, near Machynlleth, June 2, 1814. He began early to preach, and in 1836 entered the Academy at Hoxton to prepare for the ministry. After passing the usual examination, he was appointed to the Cardigan circuit, where he laboured with great zeal and acceptance. Here he wrote an able treatise in Welsh to confute the Arian and Socinian heresies, entitled, "The personal divinity of our Lord Jesus Christ." In 1838 he removed to Mold, and the same year married Miss Elizabeth Williams, Aberystwyth. In 1839 he was stationed at Manchester, but after remaining there about two years was obliged, in consequence of ill-health, to retire to Aberystwyth for some time. In 1844 he resumed his ministerial duties at Llanidloes, and was superintendent of the Wesleyan Bookroom there. In 1845 he was appointed editor of the *Eurgrawn Wesleyaidd* (Wesleyan Magazine), which office he held for a little over twelve months, when his health utterly broke down under his heavy labours. He bore a long and severe illness with great patience and Christian fortitude, and died September 12, 1847, at the early age of 33.—*Enwogion Cymru*.

EVANS, REV. EVAN, the missionary, was a native of the neighbourhood of Llanidloes. He was married there in September 1816, and the following day (Tuesday) left Llanidloes with his wife for London, arriving there on Friday. The following Monday night a meeting was held at Surrey Chapel (the Rev.

Rowland Hill's), when Mr. Evans and eight others were set apart for the missionary work in connection with the London Missionary Society. He had been previously ordained to the full work of the ministry at the Calvinistic Methodist Association at Bala, on the 21st August 1816. He left London October 14th, and Gravesend on the 19th, on board the *Alacrity*, Capt. Findlay, which, however, came into collision in the Channel with another vessel, and was compelled to turn into Torbay for repairs. After a tedious voyage, he arrived in Cape Colony, and entered upon the scene of his labours in the interior of South Africa, several hundred miles from Cape Town. At Lattakoo, Bethelsdorp, and other places, he laboured with great zeal and success for some years, when he was compelled by ill-health to return to his native country. He died on the 29th January 1828, at Llanidloes, where also he was buried.

EVANS, JOHN, of Llwynygroes, Llanymynech, prepared the large Map of North Wales, engraved by his neighbour, Mr. Robert Baugh, of Llandysilio, and published in 1795. He died in the same year.—*Brython*, iii, p. 146.

EVANS, RICHARD, was born at Llanbrynmair in 1792, but removed at an early age to London. He carried on business for some years at Queen Street, Cheapside, and in the neighbourhood of his warehouse he gathered together quite a colony of his compatriots, comprising about twenty families, to whom he gave medicine and surgical advice at his own cost, and once a-week delivered a lecture in Welsh for their instruction in manufactures, mechanics, and kindred topics. He took a great interest in all matters relating to Wales, and afforded valuable aid to many a young Welshman on his first arrival in London. At the time of his death he was president of the Cymreigyddion Society and curator of Welsh MSS. to the Royal Cambrian Society. He had a powerful and active mind, which overbalanced the energies of a weakly body, predisposed to consumption. He died at Old Ford,

London, on the 7th of January 1832, at the early age of 39 years, leaving a widow to survive him. The village school at Llanbrynmair possesses a valuable stove presented by him—one of many similar gifts to his native parish.—*Cam. Quar. Mag.*, iv, p. 286; *Enwogion Cymru*, p. 344.

EVANS, ROBERT, parish clerk of Meifod in the first half of last century, was a good poet. He was the author of “*Cerdd y Winllan*” (Call to the Vineyard), which, with two other compositions of his, are published in the “*Blodeugerdd*”. He never debased his muse by writing on profane subjects. He taught his vicar, Dr. Salisbury Pryce, to read Welsh, and is said to have died in the Almshouse about 1750.—Gwallter Mechain’s *Works*, vol. iii, p. 132; *Mont. Coll.* ix, p. 331.

EVANS, THOMAS, was born at Welshpool in 1762, where he became the heir to a small property. He, with his wife (formerly Grace Sugden) and six others, were the founders of Independency, or Congregationalism, at Welshpool, having, on the 19th December 1794, formed themselves “into a church on the Independent plan”. He was a man of very exemplary piety, and a friend and correspondent of the Rev. Mr. De Courcy, Sir Richard Hill, Huntingdon, and others of the Evangelical Clergy and laity of those days. His latter years were spent at Oswestry, where he died, but he was buried at Welshpool. A handsome marble tablet, with the following inscription, was, in 1862, placed in the Congregational Chapel, Welshpool, to his memory and that of his first wife:—

“In memory of *Grace Sugden*, wife of Thomas Evans, of this town, who died February 19th, 1796, aged 35 years, leaving six children to lament their loss. Also of *Thomas Evans*, born in the year 1762, died at Oswestry, February 21st, 1829, aged 66 years, his remains being deposited in the churchyard of this parish, in the grave that had for thirty-three years held those of his beloved wife. This tablet is erected by the surviving sons and daughters of the departed as an enduring record of filial affection, and is placed here to perpetuate the

name of one of the honoured founders of Congregationalism in Welshpool.”

His descendants are very numerous, and widely spread throughout England and the Colonies. Six of them are members of the Powys-land Club, four (including one of the Hon. Secretaries) being grandsons and two others being great-grandsons.

EVANS, THOMAS, was the son of Mr. Hugh Evans, of Llanidloes, where he was born in 1773. He studied for the medical profession, and entered the service of the East India Company as surgeon. In this capacity he distinguished himself by his skill and ability, and gained the post of superintendent-surgeon of the Madras establishment. After residing for many years in India, where he realized a handsome fortune, he retired to Llanidloes, and built for himself a pretty residence close to the town, which he called Maenol. He also purchased several farms in the neighbourhood, became a justice of the peace, and in 1840 served the office of sheriff for his native county. He died February 11th, 1845, aged 72, leaving his property (subject to a few legacies) to his grand-niece, Margaret Eleanor Hayward, now the wife of the Rev. S. O. Phillips, vicar of Aberystwyth.—*Mont. Coll.* viii, p. 215.

FOULKES, REV. WILLIAM, M.A., was rector of Llanfyllin from 1661 to 1690. A canonry of St. Asaph was also bestowed upon him in 1662, and the rectory of Llanfihangel in 1680. He was a good scholar, and edited Bishop Griffith's "Sermons (in Welsh) on the Lord's Prayer", and wrote the Preface to them in 1684, and in 1688 published a translation of Bishop Ken's "Exposition of the Catechism". He died and was buried at Llanfyllin in January 1690, but his tombstone is not now to be found. The following is a copy of the entry¹ of his burial in the parochial register:—"Reverendus, pius, et doctus Gulielmus Ffoulkes, Magister Dignissimus Artium, sepult. fuit 9^o die Januarii Anno Domini 1690."

GOLDSBRO', THOMAS WILLIAM JOHN, was the son of the Rev. Thomas Goldsbro', curate of Trelystan, who

¹ *Ex inf.* Rev. Canon Williams, M.A., Llanfyllin.

also kept a private school at Welshpool, and was born at the latter place about the year 1819. He entered the surgery of Dr. Serph, who had been a French prisoner-of-war at Welshpool, and who during his sojourn established a rather extensive practice, and remained there when peace was declared. Mr. Goldsbro' went up to London in due course, and became an M. D. of Aberdeen. At the time of his death, which took place on the 29th of January 1877, at No. 40 West Square, London, he held a high place in the medical profession, having for many years been demonstrator of anatomy at Charing Cross Hospital. Dr. Goldsbro' was an ardent Freemason, and consecrated fourteen lodges.—*Oswestry Advertiser*, etc.

GOODWIN, JOHN, the son of John and Elizabeth Goodwin, was born at Newtown on the 14th December 1813. He had but very few advantages of education, but by his own untiring exertions he acquired a very fair knowledge of books. At the tender age of ten he was apprenticed to the trade of a hand-loom weaver, which he followed through life. He became a local preacher, first with the Wesleyan Methodists, and then with the Independents. He contributed to the *Odd-Fellows' Chronicle* and other periodicals various poetical productions, some of which possessed strong marks of poetic genius. For the last two years of his life he was a great sufferer. He died April 28, 1846, in the thirty-third year of his age, and was buried at the Wesleyan burial-ground, Newtown. A small volume of his *Literary Remains* was in the press at the time of his death, and was shortly afterwards published, dedicated by permission to Dr. Bowring.—*Goodwin's Literary Remains*.

GRIFFITH, WALTER, a distinguished naval officer, "was the second surviving son of Walter Griffith, Esq., of Brongain,¹ in the County of Montgomery, a family

¹ In Williams's *Eminent Welshmen* he is stated to have been born at Caerhun, in Carnarvonshire, but this is an error. The Griffiths of Caerhun were, however, the same family.

distinguished for the antiquity of its origin and the respectability and integrity of its successive inheritors. He was born on the 15th May 1727, and was educated at the Oswestry Grammar School. At the age of sixteen he went to sea under the auspices of his relation and friend Commodore Trevor, who then commanded the *Duke*, of 90 guns. He was, however, soon deprived of his patron, but continued to serve in the *Duke* till 1746, when through the interest of his friend Mr. Pusey Brooke, and his own good conduct, he was removed to the *Hector*, 40 guns, commanded by Captain Stanhope. In this ship he remained till the general peace in 1748, during which time he distinguished himself in that memorable engagement on the 14th October 1747, when Sir Edward Hawke fell in with a fleet of three hundred sail of merchantmen, convoyed by eight French line of battle-ships, six of which struck after a most bloody engagement; the rest, favoured by the night, escaped. Mr. Griffith was stationed by the Captain on the forecastle during this action, and by his coolness and regular observance of signals, he gained the applause of his captain and brother officers. On the return of peace, he was made midshipman in the *Ferigeux*, 64 guns, Sir Edward Hawke's flag ship, to whom he so highly recommended himself by his assiduity, regularity, and propriety of conduct, that he placed him under the protection of Commodore Townsend, who was then going in the *Gloucester* frigate, 50 guns, with a squadron under his command, to the West Indies; and in a letter which Commodore Townsend wrote to a friend on the occasion, he observed, "If merit had any weight in promotion in Jamaica, Mr. Griffith would not be long unprovided for". He had not been long on the Jamaica station before he was appointed by the Commodore acting lieutenant of the *Renown* frigate, 36 guns, Captain Shirley, where he remained till the year 1750, when he was prevailed upon by his friends Captain Faulkner and Mr. Manning to accompany them in the *Fox* frigate to the Havannah,

and when on their return, near Fort Royal harbour, they were cast away in a dreadful hurricane, but the crew were saved. After this event, he returned to the *Gloucester* frigate as the acting lieutenant, and continued on the West India station till the return of that ship to England in 1752, when he was paid off. Mr. Griffith passed the two remaining years of peace with his friends in the country. In the early part of 1753, when the question of war or peace between the two great rival nations was drawing to a crisis, Mr. Griffith was promoted by Lord Anson to be third lieutenant on board the *Eagle*, 60 guns, Captain (afterwards Sir) H. Palliser, when he again signalised himself in a desperate engagement with the *Duc d'Aquitaine* ship, which had 50 guns mounted, but was taken, though Mr. Griffith was knocked down by the splinters of an eighteen pounder, and was supposed to have been killed. Captain Palliser publicly thanked him for his conduct, and wished exceedingly to give him a post in the *Ripon* man-of-war, to which he had just been preferred, but Captain Hobbes, who succeeded Captain Palliser in the command of the *Eagle*, objected, declaring "that if he had a brother wanting promotion he would not use his interest for him if he were thereby to be deprived of the services of Lieutenant Griffith". However, in a short time his singular merit gained him the appointment of fifth lieutenant of the *Royal George*, Lord Anson's flagship, where he served under his lordship's immediate eye, and laid the foundation for those merited rewards which soon followed. On the 4th of June 1759, he received his commission as captain of the *Postillion*, and during the repairs that were necessary to equip her, he was requested, at the special instance of Lord Anson, to take the command of the *Argo* during the indisposition of Captain Tinker, during which interval he made several cruises to the coast of France, and having been ordered by the Commodore to watch the motions of Thurot, who was then in Dunkirk harbour, he performed this piece of service so well as to

obtain the thanks of Commodore Boys, who commanded on that station. About this time, Sir Piercy Brett having been appointed to take the command in the West Indies, requested Lord Anson to make Captain Griffith, *Post*, that he might take him there as his captain in his flagship, the *Cambridge*, but Lord Anson wishing to give him something better, refused, and also recalled Captain Griffith's former appointment to the *Postillion*, giving him the command of the *Gibraltar*, in which, on the 17th November 1759, he fell in with the grand fleet of France under the command of Mons. Conflans. He joined, and accompanied them till the 19th in the evening, repeated all their signals, imitated all their manœuvres, bore down within gunshot of Conflans' own ship, and upon discovering that he was suspected by them he bore away to Quiberon Bay, to alarm the British squadron stationed there, and dispatched his lieutenant in a Dutch vessel to Plymouth to Sir Edward Hawke. He then set sail to the Mediterranean to communicate the information to Admiral Broderick, and though he was not present when the signal victory was gained over the French fleet, the success was attributed to *his* enterprising and officer-like conduct, for which he was raised to Post Captain of the *Gibraltar*. In the early part of the following year, 1760, the ill-fated expedition under Thurot menaced the coasts of Ireland, and it fell to the lot of Captain Griffith to bring the first intelligence of their supposed destination to Commodore Elliott, who was then lying with three frigates in Kinsale Bay, and thus enabled him to capture the enemy's whole squadron. Soon after this he was ordered to the Straits of Gibraltar, and continued cruising in the Mediterranean during the remainder of the war, where he acquired the friendship of Admiral Saunders and the Honourable Leveson Gower, and had also an opportunity of renewing his former intimacy with Admiral Sawyer, Viscount Newark and Lord Hotham.

“In the year 1762, Spain having declared war against

Portugal, the Mediterranean became the scene of maritime exertion, and in the month of April Captain Griffith, after a long and unsuccessful cruise, fell in with *L'Etoile*, a French privateer of 10 nine-pounders and 2 eighteen-pounders and 137 men. They maintained a gallant resistance, nor did they strike till half her crew were killed or wounded and herself a wreck. The *Gibraltar* had five men killed and twenty-two wounded, amongst them Lieutenant Horton. During the heat of the action, as Captain Griffith was leaning on the binnacle, watching the motions of the enemy through the spying-glass, and in the act of turning to give orders to his lieutenant, a chain shot tore off that part of the binnacle on which he had just been leaning and severed the lieutenant in two pieces, but he escaped. Captain Griffith, still cruising in the Mediterranean, protecting the trade of his country, having heard from a neutral vessel that the French fleet was in the Channel of Malta, instantly left the station, and with that promptitude and decision which ever marked his character he ran through the Straits of Messina without a pilot, passed the French squadron, proceeded to the Levant, prevented the sailing of the Turkish traders, landed expresses all along the coast, and then proceeded to Cyprus, having heard that there were two frigates lying in the harbour which he succeeded in blocking up for some time, but through stock of water failing and the Nile being out, he was compelled to quit before he could enter into an engagement. Peace being now concluded, Captain Griffith, after a period of twenty years (passed almost unremittingly at sea) retired to enjoy the society of his relatives and friends, and took a house near Warrington, Cheshire, where he remained in the enjoyment of social and domestic comforts for the space of six years, when a dispute about the Falkland Islands with the Court of Spain again called him into action, and he was appointed captain of the *Namur*, 90 guns, by Sir Edward Hawke. He afterwards returned into the country, and married a Miss Nicholls

of Chester, who, however, lived but a few years, and died without issue. Not long after this event a dispute arose with the American colonies, and his services being warmly solicited he undertook the command of the *Nonsuch*, and sailed to America, where he was appointed by Lord Howe to bring up the rear of that vast armament which sailed at this most critical period of the war from New York to the Chesapeake. Not a ship of the convoy being lost in consequence of Captain Griffith's exertions, Lord Howe honoured him with a distinguishing blue pendant as third in command on the occasion. In the same year he, with a detachment of Admiral Byron's fleet, in co-operation with Major-General Pigot, attacked the rebels near Newport in Providence, destroyed their whole naval force, and did them irreparable damage. He was then ordered to the West Indies to join Admiral Barrington in the reduction of St. Lucia. His ship was one of the seven which, after the capture of that island, resisted ten repeated attacks of the French fleet of thirteen sail of heavy ships of the line. In consequence of this brilliant event Captain Griffith was preferred to the command of the *Conqueror*, 94 guns, the *Nonsuch* being no longer fit for service. . . . A signal being now given for a fleet between Martinico and St. Lucia, the ships were all ordered to slip their cables and chase, when Captain Griffith in the *Conqueror* took the lead, and soon succeeded in cutting off the *Hannibal*, 74 guns, notwithstanding the unceasing batteries which he had to defend himself from on shore, and the shouts which resounded that the pilot had quitted his post. He had just declared his intention of laying the French admiral on board that very tack, when a fatal bullet from the shore glanced on an iron rod situated under the main shrouds (which altered its direction) and instantly severed his head from his body. Thus terminated the existence of this gallant and much lamented officer.

“Sir Hyde Parker, in his published despatch to

Government on the melancholy occasion, said, 'The service cannot lose a better *man*, or a better *officer*'—and, when enclosing his will to his friends, expressed himself thus complimentarily, 'Give my compliments to his nephew Walter (to whom he left the bulk of his fortune), and tell him that in my opinion the example of his uncle's life and death is by much the noblest part of his legacy.'

“His remains were interred at St. Lucia, where a small pedestal denotes the spot where his relics were deposited. The highest panegyric on his memory is to be found in the simple narration of his public and private life, which was spent in one continued course of active exertion, and the practice of every social virtue. He possessed a greater number of excellencies and fewer faults than are the common portion of humanity. His attachment to religion was sincere and devout, founded on a knowledge of its principles and a thorough conviction of its truth. It was dignified and unaffected, without moroseness in one extreme, or puritanical enthusiasm on the other. It formed a disposition which never forsook him, either in his closet, his social conversation, in the noise of the tempest, or the roar of battle; and gave him an habitual presence of mind which exalted his character, both as an officer and a man, and gave birth to several interesting anecdotes, of which the following is one:—When a young midshipman on board the *Duke* man-of-war, soon after he first went to sea, perceiving a sailor going into the powder magazine with a lighted candle in his hand, and being instantly aware that if he alarmed the man too suddenly it might be attended with the most perilous consequences to the ship and crew, he beckoned to him good humouredly as if he wished to speak to him, and approaching him, he seized the lighted end of the candle with one hand, extinguishing it, and the man by the other, whom he immediately took to Commodore Trevor, who ordered the sailor to be punished, and handsomely rewarded the young midshipman for his dexterity.

“ When, in 1750, he was cast away on the coast of Jamaica in the *Fox* frigate, during the confusion incident to such a situation, and in the most critical period of their danger, an officer of their ship, whom Mr. Griffith had vainly attempted to convince of the existence of a God, ran up to him, and falling on his knees, exclaimed in an agony of terror, ‘ Oh, Griffith, Griffith ! what can I do to be saved ? ’ the other, with that dignified composure which always characterized him, instantly replied :—

‘ If you bethink yourself of any crime
Unreconciled as yet to Heaven and grace,
Solicit for it straight.’—Shakespeare’s *Othello*.

Captain Griffith was also conspicuous for his high and rigid notions of honour and justice, for when it was proposed that a representation of his gallant conduct during his engagement with the *Duc d’ Aquitaine* should be made to Lord Anson, he rejected it with warmth, saying that he had only done his duty, and that his brother officers had all done theirs, and as such a representation could not be made without reflecting distantly on their conduct, he would not accept promotion on such terms.

“ To the regard which was felt for him by an officer is the rescue of the whole ship’s crew on one occasion attributed ; for when Captain Smelt heard that the *Fox* had been seen off Port Royal in great distress, during a violent hurricane, he engaged a small vessel, and with little prospect of success, sailed along the coast in search of his friend, and, after a long and laborious search, he discovered them on an isolated sandbank, where they must all have perished, and brought them back to Port Royal, to the inexpressible joy of both parties.

“ Captain Griffith never allowed an oath to pass without a reprimand, and it was generally remarked that his men were less addicted to the practice than those of the other ships. His courage was of the brightest kind, and evinced itself in every action of his profes-

sional life. When placed between the decks during his engagement with the *Duc d'Aquitaine*, he would not allow the ports to be lowered when the guns were drawn in, saying that his men must have air and light enough, on which he received three hearty cheers, and as soon as he recovered from being knocked down and stunned by the splinters of an 18-pounder, which killed and maimed four others close to him, he cried out, 'A miss is as good as a mile, my lads', and, wiping away the blood and brains of his poor comrades, with which he had been besmeared, set instantly to work again."—*MS. Biographical Memoirs of Capt. Griffith, R.N.*, by the Rev. Hugh Davies Griffith, M.A., Rector of Llanbedr and vicar of Caer Rhun, Carnarvonshire ;¹ *Lives of Illustrious Seamen*, etc.

GRIFFITHS, ANN, the eminent Welsh hymn-writer, was born at Dolwar Fechan, in the parish of Llanfihangel yn Ngwynfa, in the early part of the year 1776. She was the youngest daughter, and one of five children, of Mr. John Thomas, a respectable farmer, by Jane his wife. She was baptised at the parish church of Llanfihangel on the 21st of April 1776. She received no better education than was to be obtained in those days at a country village school, namely, reading, writing, a little arithmetic, and a smattering of English. She was naturally of a lively disposition, fond of dancing and other innocent amusements, but about the twentieth year of her age she was brought under deep religious impressions and joined the Calvinistic Methodist society. Thenceforth her life was distinguished for its sanctity, devotional character, and religious zeal. With several of her neighbours she would frequently

¹ A sketch of Captain Griffith's life was drawn up at the request of his brother officers and friends by his nephew, the Rev. H. Davies Griffith ; but, in consequence of his death, never published. What became of the MS., or whether it is still in existence, is not known. Some extracts from it were lent by his niece many years ago to Chas. Morgan, Esq., of Great Baddow, Chelmsford, who copied them. The above interesting sketch is almost a *verbatim* copy of them, and is published with Mr. Morgan's kind permission.

go on "Sacrament" Sundays to Bala—a distance of more than twenty miles of rough and hilly road—to receive the Lord's Supper from the hands of the Rev. Thomas Charles. Her father, who appears to have been somewhat gifted with poetic talent, died in 1803. In October 1804, she was married to Mr. Thomas Griffiths of Cefn-du, Guilsfield, who came to live with her at Dolwar. This union, however, was unhappily but of short duration. In July 1805 she gave birth to a child who lived but a fortnight, and whom she only survived a fortnight more. She died early in August, in the thirtieth year of her age, and on the 12th of the same month was buried at the parish church of Llan-fihangel.

Thus living and dying in the seclusion and obscurity of a lonely mountain farmhouse, Ann Griffiths composed some of the sweetest and most precious hymns in the Welsh language, if not, indeed, in any language. They are not numerous—all that have been preserved being only about seventy-five verses—and they are too often marred by faults of composition and the transgression of the simplest rules of prosody, yet many of them are so rich in poetic fancy, sublime imagery, holy sentiment, and seraphic fervour, that they can never be forgotten so long as hymns are sung in the Welsh language. Her husband (who only survived his gifted and saintly wife two years and a half) also composed a few hymns, which are still popular.

Mrs. Griffiths, it appears, had no idea when she composed her hymns that they would ever appear in print. Her natural modesty and extreme diffidence would not permit her indeed to commit many of them to writing, and it is to the late Mrs. Ruth Hughes of Pontrobert that Wales is indebted for the preservation of nearly all that are extant. Mrs. Hughes had been for some years in service, and on terms of intimate friendship with Mrs. Griffiths before and after her marriage, and the hymns that have been published were nearly all treasured in her memory and taken down from her

repetition some time after Mrs. Griffiths' death. They were first published, with a preface by the Rev. Thomas Charles, at Bala, in 1806; another edition appeared in 1808; and in 1809, another at Carmarthen. From that time to the present no collection of Welsh hymns has been considered complete without including several of them. Other collected editions were published at Llanfyllin in 1817 and 1847, the latter containing a short memoir of the authoress; and another at Aberystwyth in 1854. In 1865 a more complete edition was published at Denbigh, with notes and a memoir by the late Mr. Morris Davies of Bangor, and containing some of her letters, and the few hymns written by her husband.

In 1864, a handsome obelisk of polished red Aberdeen granite was placed, by subscription, upon her grave, with the following simple inscription in Welsh: "In Memory of Ann Griffiths of Dolwar Fechan. Born 1776; Died 1805. This column was erected in the year 1864."—*Cofiant Ann Griffiths*, Denbigh 1865; *Traethodydd*, etc.

GRUFFYDD FORDYN, or FFORDDYN, was a descendant of William D'Elbœuf, who was sister's son to William the Conqueror. He married Maud, a daughter of Sir Ralph Stafford, Lord of Caurse, and was by him made steward of the manors of Upper and Nether Gorther. —*J. Morris's MSS.*

GRUFFYDD HAFREN, a poet who flourished about the beginning of the seventeenth century. He wrote an Elegy on Sion Phylip, who died in 1620, extracts from which are given in the *Brython*, vol. iv, p. 142.

GWALCHMAI, REV. HUMPHREY, was born at Dolgar, in the parish of Llanwyddelan, on the 14th January 1788. He began to preach with the Calvinistic Methodists when he was about seventeen years of age, and in 1819 was ordained to the full work of the ministry. He was one of the earliest and most ardent apostles of the temperance and total abstinence reform in Wales, and a zealous promoter of Sunday schools. With the

view chiefly of promoting these movements, he, in 1836, started at Llanidloes a monthly periodical called *Yr Athraw* (The Teacher), which he ably conducted for several years. It did not, however, prove a financial success. Mr. Gwalchmai also published several sermons and small tracts in Welsh. He was a man of considerable intelligence and ability, a popular preacher, and "zealous of good works". For some years prior to his death he resided at Oswestry, where he died on the 29th of March 1847, at the age of fifty-nine. He was buried at Adfa, Llanwyddelan, on the 2nd of April 1847.

GWENDDWYN, one of the daughters of Cyndrwyn, prince of Powys, towards the close of the fifth century, and the sister of Cynddylan :—

"Beloved were the daughters of Cyndrwyn,
Heledd, Gwladus, and Gwenddwyn."

—Llywarch Hen's *Elegy on Cynddylan*.

GWENWYNWYN, was the son of Owen Cyfeiliog, prince of Powys, by Gwenllian, daughter of Owen Gwynedd. On the death of his father, in 1197, he succeeded to the principality of Upper Powys, which henceforth was called Powys Wenwynwyn. From this time forth we find him constantly engaged in warfare. In 1198 he attacked the English in the open plain near Pain's Castle, but was defeated with great loss. In 1199 he took oaths of allegiance to King John, and received from him a grant or confirmation of all the lands he had taken or should take from the king's enemies in North Wales. In 1202 he submitted to Llewelyn ab Iorwerth, prince of Wales, and took the same oaths of allegiance to him as he had before done to the king of England, from which last he had been discharged by a dispensation from Rome. In 1204, however, we find him again at peace with the English, but in 1207 he was taken prisoner at Shrewsbury, and forced to become vassal to the king of England. During his captivity, Llewelyn invaded and devastated his territories. In 1211 Gwenwynwyn joined King

John in the invasion of Wales, but in the following year threw off his forced allegiance, was reconciled to Llewelyn, and recovered the castle of Mathrafal, which had been raised and garrisoned for the English king. In 1215 he assisted Llewelyn and other Welsh princes in recovering their ancient possessions, and in the taking of Shrewsbury. Changing sides again in 1216, he was hunted from his dominions and driven into the county of Chester by Llewelyn, who seized upon his whole territory. He died soon after without recovering his inheritance. His son Griffith (by Margaret, daughter of Robert Corbet,¹ lord of Caus) succeeded him. Gwenwynwyn was undoubtedly brave and skilful in the field, and he was a liberal patron of religion; but whilst his versatility in changing sides so frequently cannot be altogether justified, it may be accounted for in some degree by the necessity he was probably under, from the situation of his territory, of temporising with the dominant party for the time being. His arms were *or*, a lion rampant *gules*; some say *gules*, a lion rampant, and border indented *or*, but those were his wife's arms.—*Mont. Coll.* i, p. 12-21; Yorke's *Royal Tribes*, 70-74; Powell's *Hist. of Cambria*; Jos. Morris's *MSS.*, etc.

GWENWYS, of Powys, the chief of one of the five plebeian tribes of Wales. The others were Blaidd Rhudd, Adda Vawr, Heilyn, and Alo.

GWERFUL HAEL, or "The Bountiful", was born in the early part of the fifteenth century at Blodwell, in the parish of Llanyblodwell, Shropshire. She was the daughter of Madog ab Mareddydd ab Llewelyn Ddu, of the line of Tudur Trevor. Her charity and bountifulness were so great as to obtain for her the title of "bountiful". She was married first to Rhys ab Dafydd ab Hywel of Rhug, by whom she had two sons, Hywel and Gruffydd; secondly, to Gruffydd ab Ieuan Vychan, of Abertanat, by whom she had an only son,

¹ The Welsh genealogists erroneously call her the daughter of the Lord Rhys of South Wales.

David, heir to the Tanat estates. The families of Abertanat and of Brogyntyn trace their descent from Gwerfyl Hael, as also do the Salisburys of Rhug and Llewenni; Pugh of Mathafarn; Pryse, Gogerddan; Sir W. W. Wynn; and the Godolphin family by intermarriage with the Tanats. She was buried in the chancel at Llanfihangel, in Blodwell, now called Llanyblodwell. Guto'r Glyn, an eminent contemporary poet, wrote an Elegy upon her death, setting forth her many excellencies.

GWERFYL MECHAIN, or MARY VAUGHAN or FYCHAN, was the daughter of Hywel Vaughan, or Fychan, of Caer Gai, and flourished between 1460 and 1490. She was one of the best and most celebrated poets of that age. Several of her compositions are still extant, and possess very considerable merit. Guto'r Glyn, another eminent poet, wrote an elegy upon her death. She was buried at Llanfihangel yn Ngwynfa.—*Enwogion Cymru*.

GWIAWN,¹ the son of Cyndrwyn, prince of Powys, was one of the three sentinels of the battle of Bangor Orchard, A.D. 607. A saying of his is preserved in *Chwedlau y Doethion* (The Sayings of the Wise):—

“A glywaist ti chwedl Gwiawn,
Dremynwr golwg uniawn?
Duw cadarn a farn pob iawn.”

“Hast thou heard the saying of Gwiawn,
The observer, of accurate sight?
The mighty God will determine every right.”

—*Myv. Arch.*; Iolo MSS., 256, 658.

GWIAWN BACH, a poet who flourished about 470, and was a native of Llanfair Caereinion. A saying of his is preserved in the “Sayings of the Wise”:—

“A glywaist ti chwedl Gwiawn
Bach yn dangos deddf gyfiawn?
Iawn pob iawn lle bo iawn.”

“Hast thou heard the saying of Gwiawn
Bach, teaching a just law?
Every claim is right where there is justice.”

¹ There is a farm in Llanbrynmair called Maes-Gwion.

We find also the following reference to him in the so-called *History of Taliesin*:—"A Gwion bach mab gwreang o Lanfair yng Nghaer Einion ym Mowys a roes hi i amodi y pair." (And she [Ceridwen] put Gwion Bach, the son of a yeoman of Llanfair, in Caereinion, in Powys, to stir the cauldron.) None of his poetical compositions are now extant.—*Iolo MSS.*, 259, 663; *Myv. Arch.*, 22; *Mabinogion*, iii, 322, 357.

GWRHAI, one of the sons of Caw, a saint of the college of Deiniol, who flourished in the sixth century. He founded the church of Penstrowed, or, as some say, was buried there.—*Myv. Arch.*, "Bonedd y Saint"; *Cam. Brit.*, iii, p. 267.

GWRNERTH, the son of Llewelyn ab Tegonwy ab Teon of Trallwng, or Welshpool, a saint who lived about the close of the sixth century, or, says Lhwyl, about 610. The "Red Book of Hergest" contains a dialogue in verse between him and his father Llewelyn, attributed to St. Tysilio. It is preceded by a head-note to the following effect:—"Llewelyn and Gwrnerth were two penitent saints at Trallwng, in Powys, and it was their custom to meet together during the last three hours of the night and the first three hours of the day to say their matins, and the hours of the day besides. And once on a time Llewelyn, seeing the cell of Gwrnerth shut, and not knowing why it was so, composed an Englyn."—*Ibid.*; *Four Anc. Books of Wales*, i, p. 590, and ii, p. 237; *Myv. Arch.*, p. 123.

GWYDDFARCH, a saint and anchorite of the sixth century, who is variously described as follows:—

1. Gwyddfarch ab Llywelyn or Trallwng, Sant ef Bangor Cybi, Môn. (Gwyddfarch, the son of Llywelyn of Trallwng. A saint of the college of Cybi, in Anglesey [Holyhead].)—*Iolo MSS.*, 104, 501.
2. Gwyddfarch ap Alarwt Tywyssawc y Pwyl. Eglwys ef, Meifod, Powys. (Gwyddfarch, the son of Alarwt, Prince of [the] Pwyl. His church, Meifod, Powys.)—*Ibid.*
3. Guyduarch, m. amalarus tywyssauc y puyl.—*Myv. Arch.*, 2nd ed., 416.

4. Gwyddfarch Erienot ap Amalarys tywyssauc o'r Pwyl.—
Ibid., 426.
5. Gwyddvarch ym Meivot ap Malarys tywyssawc y pwyl.—
Ibid.
6. Gwydduarch e Meiuot, m. Amalarus tywyssauc or Pwyl.—
Ibid.

Some translators have rather hastily interpreted the "tywyssawc y Pwyl" to mean "king of Poland", while others have ingeniously surmised that "the Pwyl" refers to the district of Pwyl, otherwise *Pool*, now called *Welshpool*. This latter view is, indeed, to some extent supported by the first of the above descriptions, where Gwyddfarch is stated to be the son of Llywelyn of Trallwng; but then the questions arise, Were Amalarus and Llywelyn the same? or Were there not two saints of the name of Gwyddfarch—one a son of Llewelyn, the other of Amalarus? These are matters upon which antiquaries are by no means yet agreed. It may be pointed out that *Maelrhys*, *Maelerw*, or *Meilyr* (which, probably, are but other forms of the word Amalarus), is a name which occurs repeatedly in the annals of Emyr Llydaw, to whose family many of the Armorican missionaries who came over to Wales in the sixth century belonged. Gwyddfarch founded the most ancient church at Meifod, where he ended his ascetic life. His deathbed, on the rock still bearing his name, was pointed out to E. Lhuyd about the close of the seventeenth century. The site of Gwyddfarch's church is fixed by tradition at the western gate of the churchyard, near a house called "the Jail", in Bridge Street. An old parish register speaks of "The corner of Gwyddfarch churchyard, *vidt.*, in the place where one Jonet's house stood". Gwyddfarch is sometimes styled "cyfarwydd", that is, "well informed".—*Myv. Arch.*, 416, 426; *Iolo MSS.* 501; Gwallter Mechain's *Works*, iii, 97, 128; *Cam. Quar. Mag.* i, 321, 442; *Mont. Coll.*, x, 155; Jos. Morris's *MSS.*

HAFREN, GRUFFYDD, a poet who wrote from about 1560 to 1600. Some of his works are preserved in manuscript.—Williams's *Eminent Welshmen*.

HAWYS GADARN, or "the hardy", was the daughter of Owen ap Griffith ap Gwenwynwyn (sometimes called Owen de la Pole). She was born in July 1291. Upon the death of her brother Griffin (or Griffith) in 1309, she became heiress of Powys while she was yet a minor, and a ward of the king of England. The king (Edward II) gave her in marriage shortly afterwards to Sir John de Cherlton, a gentleman of his bedchamber, who, in August 1309, obtained possession of her estates, and was summoned by writ to Parliament, in the 7th Edw. II, as Lord of Powys, whence a barony in fee was created, descendable to his heirs-general. Hawys was a liberal benefactor (some say the founder) of the dissolved house of the Grey Friars at Shrewsbury, "where she lyith buried under a flate marble, by Chorleton's tumb". She died before 1353.—*Mont. Coll.*, i, 58; *Yorke's Royal Tribes*, 78; *History of Shrewsbury*, ii, 460

HEILYN, GRONO AP, of Pentre heilyn, in the parish of Llandysilio. The Heilyns were hereditary cup-bearers to the princes of Powys, hence their name. It seems they were also purse-bearers, and, as such, they have been charged by an old proverb with extravagance of the public money: "Hael Heilyn o gôd y wlâd" (Heilyn is generous out of the public purse). Grono ap Heilyn was one of the two commissioners chosen by Prince Llewelyn ap Gryffydd to treat with those of King Edward I in 1277, for the concluding of a final peace, which was brought about, and for a while observed.—*Powel's History of Cambria*, 336; *Gw. Mechain's Works*, iii, 19; *Cam. Reg.*, i, 278.

HEILYN, ROWLAND, another representative of the ancient family of Pentre heilyn, settled in London, and eventually attained to the honours and dignities of an alderman and a sheriff of the city of London. He was a man of singular goodness, and his name will long continue to be deservedly honoured among his countrymen, for he caused the Welsh Bible (which up to that time was only accessible to them in the shape of a large

and expensive folio) to be printed at his own charge, or nearly so, in a portable octavo volume for their benefit. This was in 1630. He also published the *Practice of Piety* in Welsh, and a Welsh Dictionary for the benefit of his countrymen. He died in 1634 (or, according to Vernon, Dr. Heylyn's biographer, in 1637) without male issue. One of his daughters marrying a Congreve, the estate of Pentre heilyn passed into that family. Dr. Heylyn designed to repurchase it, "and (his biographer adds) had infallibly effected it, had not death prevented the execution of his purpose." It now belongs to the Rev. John James Turner, a member of the Powysland Club, whose grandfather purchased it.—Williams's *Eminent Welshmen*; Gw. Mechain's *Works*, iii, p. 19; Vernon's *Life of Dr. Peter Heylyn*.

HEYLYN,¹ DR. PETER, the historian, although not born in Montgomeryshire, is yet deemed worthy of notice here as an illustrious member of an ancient Montgomeryshire family. He was born on the 29th of November 1599, at Burford, in the county of Oxford, and was the second son of Mr. Henry Heylyn, a cousin-german to the above Rowland Heylyn. His mother was Elizabeth Clampard, daughter of Mr. Francis Clampard, of Wrotham, Kent; and, through her, he was descended from Peter Dodge, of Stopworth, Cheshire, to whom King Edward I gave the lordship of Padenhugh, in Scotland, for his valour and distinguished services at the sieges of Berwick and Dunbar. He was educated, first at Burford School, where he displayed much precocity, and then at Oxford, where he was placed under private tuition, in December 1613. He afterwards entered Magdalen College, where he obtained his B.A. degree in 1617. After this he read every long vacation, until he obtained his Master's degree (in 1620), cosmography lectures in the common refectory of the college, which created a profound admiration of the learning and abilities of so young a man, and obtained his admission

¹ The name is thus spelt by Dr. Heylyn's biographer, Vernon, and others, but it is sometimes also written *Heilyn* and *Heylin*.

to a fellowship in 1619. His father died in 1622, and was buried at Lechlade, in Gloucestershire, leaving him some property. The following year he took orders, being ordained both deacon and priest in the same year. He paid a short visit to France in 1625, and some time afterwards, as chaplain to the Earl of Danby, to Guernsey and Jersey, his observations during which he published thirty years afterwards. In 1627 he was married to Lætitia, third daughter of Thomas Heygate, Esq., a justice of the peace for Middlesex, and formerly provost-marshal-general of the Earl of Essex's army before Calais. The £1000 portion promised to him with this lady was, however, never paid. At this period the young divine greatly recommended himself to Laud and the court party by his learned and vigorous exposition of their High Church views and doctrines, and it was not long before he was rewarded. He had the honour of being appointed chaplain-in-ordinary to the king (Charles I), who also, as an additional mark of his favour, presented him to the rectory of Hemingford, Huntingdonshire. The Bishop of Lincoln, however, for some technical reason refused to admit him, upon learning which the king, within a week afterwards, gave him a prebendship of Westminster, which had just fallen vacant by the death of Dr. Darrel. At the king's request, he made a careful analysis of Prynne's *Histriomastix*, and collected together "all such passages as were scandalous or dangerous to the king", and at the same time wrote a small tract touching "the punishments due by law and in point of practice unto such offenders as Mr. Prynne". For these and other services his Majesty bestowed upon him the valuable living of Houghton, in the diocese of Durham, which, however, at the king's suggestion, he immediately afterwards exchanged for that of Alresford, in Hampshire, so as to be nearer to the Court. In July 1630 he took his degree of Bachelor, and in 1633 that of Doctor of Divinity, at the then unusually early age of thirty-three. From this time forth Dr. Heylyn

took a leading and most active part on the royalist and anti-puritanical side in the bitter controversies of those days, the details of which it would be too tedious to narrate here ; suffice it to say, that few of his opponents could match him for either readiness of speech or profundity of learning. He was also a very rapid writer, and hurled treatise after treatise at his antagonists in quick succession. In 1638 he obtained the living of South Warnborough in addition to that of Alresford. In 1639 he was placed on the commission of the peace for Hampshire, and elected clerk of the Convocation at Westminster. On the breaking out of the Civil War, he joined the king at Oxford, and at his Majesty's command wrote "the weekly occurrences which befel his Majesty's government and armies", under the title of *Mercurius Aulicus*, as well as several tracts in support of the royalist cause. For this Parliament ordered the sequestration of his estates, which reduced him and his large family to great straits. He compounded, however, for his estates after a time ; but his valuable library was irrecoverably lost to him. In the beginning of 1645 he left Oxford, and, as old Anthony Wood relates, "shifted from place to place like the old travels of the patriarchs, and, in pity to his necessity, some of his friends of the loyal party entertained him". The same year he for a time, with his family, settled at Winchester ; thence he removed, in 1648, to Minster-Lovel, in Oxfordshire, and thence again, in 1653, to Lacy's Court, Abingdon, so as to be near the Bodleian Library. Upon the Restoration, he exerted himself to procure a revision of the Common Prayer-Book, and a restoration of Convocation, as well as the enlargement of some of the privileges of the clergy, in which he was partly successful. However, like those of many other staunch Royalists, his eminent services were forgotten, or passed over in silence, and the neglect and ingratitude of his friends were a greater trial to him than the opposition and persecution of his enemies. He had, notwithstanding his great losses, found means

to contribute considerable amounts in money and plate towards the late king's necessities, and had been the means of getting many others to do the same. Some who knew of his great sacrifices protested, indeed, not their wonder only, but their grief that so great a friend and sufferer for the royal family and church "should, like the wounded man in the gospel, be passed by, both by priest and Levite, and have no recompense for his past services, besides the pleasure of reflecting on them." He had nothing given him but what neither law nor justice could detain from him, namely, his former preferments in the church, from the profits and possession of which he had been kept above seventeen years. But a greater misfortune than all these unkindnesses and neglects had latterly befallen Dr. Heylyn, namely, the loss of his eyesight, which happened about 1654, and appears to have been occasioned by intense and constant study. All these trials he bore with much patience and Christian fortitude. After a short illness of seven days, he died at Westminster, of a fever, on Ascension day, May 1662, in the 63rd year of his age; his last words being, "I am ascending to the Church triumphant; I go to my God and Saviour, into joys celestial and to hallelujahs eternal." He was buried under his seat in the abbey, and a monument was afterwards erected to his memory on the north side of the abbey, over against the sub-dean's seat, with the following Latin inscription, written by Dr. Earl, then Dean of Westminster, afterwards Bishop of Salisbury:—

"Depositum mortale PETRI HEYLYN, S. TH. D. hujus Ecclesiæ Prebendarii et Sub-decani, viri planè memorabilis, egregiis dotibus instructissimi, ingenio acri et fœcundo, judicio subacto, memoriâ ad prodigium tenaci; cui adjunxit incredibilem in studiis patientiam; quæ, cessantibus oculis, non cessarunt. Scripsit varia et plurima, quæ jam manibus teruntur; et argumentis non vulgaribus stylo non vulgari suffecit. Constans ubique Ecclesiæ, et Majestatis Regiæ assertor; nec florentis magis utriusque quam afflictæ: idemque perduellium et schismaticæ factionis impugnator acerrimus. Contemptor invidiæ et animo infracto. Plura ejusmodi meditati mors indixit silen-

tium ; ut sileatur efficere non potest. Obiit anno ætat 63. Posuit hoc illi mæstissima conjux."

Which may be thus translated :—

"The mortal remains of Peter Heylyn, Doctor of Sacred Theology, Prebendary and Sub-dean of this church, a man altogether worthy of memory, most amply endowed with the rarest gifts, of a genius acute and fertile, of cultivated judgment, and a memory marvellously retentive ; to which he added incredible patience in studies that were not relinquished even when his eyes failed him. He wrote varied and numerous works, which now are in great request, and which he did not disfigure with vulgar arguments or a vulgar style. Everywhere a firm supporter of the Church, and defender of the King's majesty ; not more so when both were flourishing than when they were afflicted : he was also a formidable opponent of the rebels and of the schismatic faction. A despiser of envy and a person of unbroken spirit. Meditating many things of the same sort, death imposed silence upon him ; [but] to silence him [is a task that death] cannot accomplish. He died in the 63rd year of his age. His sorrowing wife erected this to his memory."

An engraved portrait of Dr. Heylyn has been presented to the Powys-land Museum by the writer of this paper. It is stated by his biographer Vernon, that "the whole frame of his body was uniform, comely, and upright ; his stature of a middle size and proportion ; his eye naturally (before his blindness) strong, sparkling, and vivacious". He had eleven children, two, at least, of whom gained high positions in the church, Dr. Henry Heylyn and Dr. Richard Heylyn, the latter dying a canon of Christ Church, Oxford. A daughter of his also married the Rev. Dr. John Barnard, who, to rectify certain errors in Vernon's first Life of his father-in-law, wrote another.

Wood (with whom Dr. Heylyn evidently was not a very special favourite) hints that "the temper of the person" may have had something to do with the neglect shewn towards him by King Charles II ; and adds that "in his younger years he was accounted an excellent poet, but very conceited and pragmatistical ; in his elder,

a better historian, a noted preacher, and a ready, or extemporaneous, speaker. He had a tenacious memory to a miracle, whereunto he added an incredible patience in study. He was a bold and undaunted man among his friends and foes (though of very mean port and presence), and therefore by some of them he was accounted too high and proud for the function he professed. He wrote history pleasant enough, but in some things he was too much a party man to be an historian, and equally an enemy to Popery and Puritanism." All, even his bitter enemies, agree that his moral character throughout life was blameless and unsullied.

The following is a list of Dr. Heylyn's works :—

"Spurius", a tragedy, MS.; written 1616.

"Theomachia", a comedy, MS. 1619.

"Geography", twice printed at Oxford, in quarto, 1621 and 1624, and four times in London; afterwards, in 1654, enlarged into a folio under the title of "Cosmography".

"Augustus", an essay, 1631; since inserted in the "Cosmography".

"The History of St. George." London, 1631; reprinted 1633.

"The History of the Sabbath." 1635; reprinted 1636.

"An Answer to the Bishop of Lincoln's Letter to the Vicar of Grantham." 1636; twice reprinted.

"An Answer to Mr. Burton's two Seditious Sermons." 1637.

"A short Treatise concerning a Form of Prayer to be used according to what is enjoined in the 55th Canon." MS.

"Antidotum Lincolnense; or, an Answer to the Bishop of Lincoln's Book entituled 'Holy Table, Name, and Thing.'" 1637; reprinted 1638.

"An Uniform Book of Articles, fitted for Bishops and Archdeacons in their Visitations." 1640.

"De jure paritatis Episcoporum; or, Concerning the Peerage of the Bishops." Printed 1681.

"A Reply to Dr. Hackwell concerning the Sacrifice of the Eucharist." MS. 1641.

✓ "A Help to English History, containing a Succession of all the Kings, Dukes, Marquesses, Earls, Bishops, etc., of England and Wales." Written 1641 under the name of Robert Hall, but afterwards enlarged under the name of Dr. Heylyn.

“The History of Episcopacy.” London, 1641; reprinted 1681.

“The History of Liturgies.” 1642; reprinted 1681.

“A Relation of the Lord Hopton’s Victory at Bodmin.” Oxford, 1644.

“A View of the Proceedings in the West for a Pacification.” Oxford, 1644.

“A Letter to a Gentleman in Leicestershire about the Treaty.” Oxford, 1644.

“A Relation of the Proceedings of Sir John Gell.” Oxford, 1644.

“A Relation of the Queen’s Return from Holland, and the Siege of Newark.” Oxford, 1644.

“The ; or, Black Cross, showing that the Londoners were the Cause of the Rebellion.” Oxford, 1644.

“The Rebels’ Catechism.” Oxford, 1644.

“An Answer to the Papists’ groundless Clamour, who nickname the Religion of the Church of England by the Name of a Parliamentary Religion.” 1644; reprinted 1681.

“A Relation of the Death and Sufferings of William Laud, Archbishop of Canterbury.” 1644.

“The Stumbling-block of Disobedience removed.” 1658; reprinted 1681.

“An Exposition of the Creed.” London, 1654.

“A Survey of France; with an Account of the Isles of Guernsey and Jersey.” 1656.

“Examen Historicum; or, A Discovery and Examination of the Mistakes, Falsities, and Defects in some Modern Histories.” 1659.

“Certamen Epistolare; or, The Letter Combat managed with Mr. Baxter, Dr. Bernard, Mr. Hickman, and J. H., Esq.” London, 1658.

“Historia Quinque Articularis.” London, 1660; reprinted 1681.

“Respondet Petrus; or, an Answer of Peter Heylyn, D.D., to Dr. Bernard’s Book entitled ‘The Judgment of the late Primate’, etc.” London, 1658.

“Observations on Mr. Ham. L’Strange’s History of the Life of King Charles I.” London, 1658.

“Extraneus Vapulans; or, A Defence of those Observations.” London, 1658.

“A Short History of King Charles I, from his Cradle to his Grave.” 1658.

“Thirteen Sermons: some of which are an Exposition of the Parable of the Tares.” London, 1659; reprinted 1661.

“The History of the Reformation.” London, 1661.

“Cyprianus Anglicus; or, The History of the Life and Death of Archbishop Laud.” London, 1668.

“Aërius Redivivus; or, The History of the Presbyterians from the year 1636 to the year 1647.” Oxford, 1670.

Several other works are attributed to him. His miscellaneous works were published in a collected form in 1681.—Vernon’s *Life of Dr. Heylyn*; Wood’s *Athenæ Oxon.*, ii, p. 275-286.

HELEDD, a daughter of Cyndrwyn. One of her sayings is preserved in *Englynion y Clywed*:—

“Hast thou heard what Heledd sang, the daughter of Cyndrwyn of extensive wealth? It is not conferring a benefit that causes poverty.”

In the *Sayings of the Wise* another saying is attributed to her;—

“Hast thou heard the saying of Heledd, daughter of Cyndrwyn, of great wealth? ‘Prosperity cannot come of pride.’” Possibly also, she may be alluded to in the following verses of Llywarch Hen’s “Elegy on Cynddylan”:—

“The hawk of Heledd calls unto me,
‘Oh God! why is it that to thee have been given
The horses of my country and their land?’

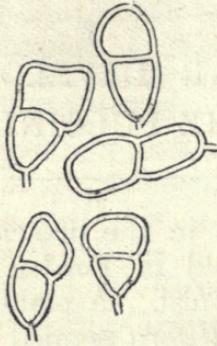
“The hawk of Heledd will greet me,
‘Oh God! why is it that to thee are given the dark-
coloured harness
Of Cynddylan and his forty horses?’”

—*Myv. Arch.*, 128; *Iolo MS.*, 254; *Four Anc. Books of Wales*, i, 458, and ii, 288; *Llyw. Hen’s Works*, 94.

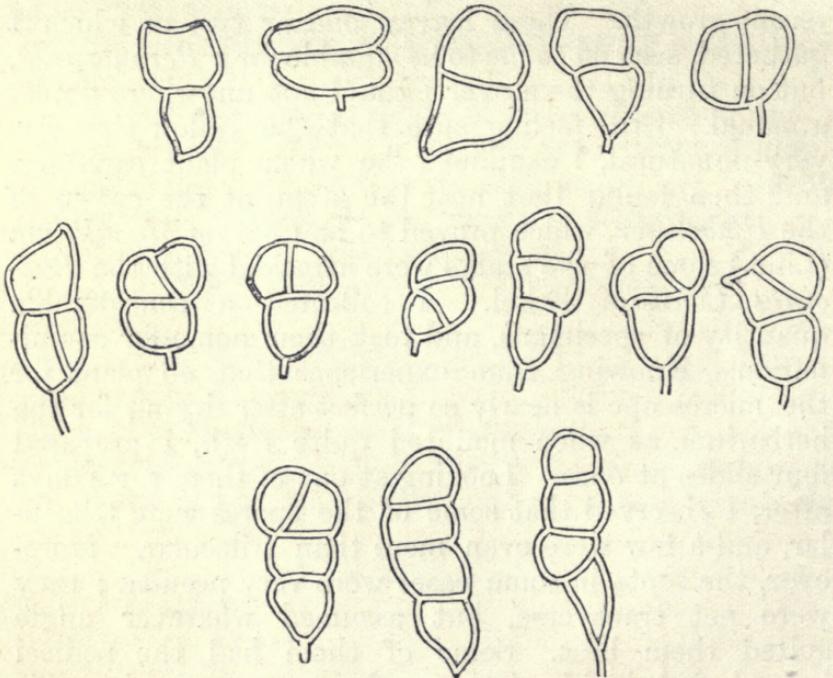
(To be continued.)

ON A SINGULAR DEVELOPMENT OF THE
SPORES OF THE PUCCINIA CONII.—ECKL.

ON the 6th March in the present year (1877) I was passing along a field in Forden edged by a sloping bank, facing westward. A plant which evidently belonged to the *Umbellifera* seemed very sickly indeed as to its leaves, which were of a yellow tint, instead of having the greenness of Spring, and yet they were of recent growth. These leaves, one or two of which I gathered, seemed to me to be suitable for a *Peronospora*, but on turning them over I could not anywhere detect a mould. Still feeling sure that the yellow tint was very unnatural, I examined the whole plant carefully, and then found that near the stems at the crown of the *Umbellifer*, which proved to be *Conium Maculatum* (Linn.) some of the stalks were attacked with the *Puccinia Conii* of Eckel. I collected a considerable quantity of specimens, and took them home for examination. Knowing from experience that no plant for the microscope is nearly so perfect after drying for the herbarium, as when mounted quite fresh, I prepared four slides at once. Looking at one of them some days after, I observed that some of the spores were trilocular, and a few were even more than trilocular. Moreover, the septa in some cases were very peculiar; they were not transverse, but assumed whatever angle suited them best. Some of them had the pedicel irregularly placed. The wood-cut accompanying this paper will best show their singularities; they are all taken from the four slides, and the four slides all came from the same pustule. I hoped that every pustule on every portion of the Hemlock was the same as to development, and was not aware that such was not the case for many weeks after. A friend of mine in Manchester believed, against fact, that I promised him a



A



B

× 500 dia.

A represents the ordinary shape of spore.

B represents the eccentric spores.

Puccinia Conil. Eckl. var.

specimen, and rather than that he should be disappointed, I searched for a pustule containing these multiseptate spores for two hours one evening and one and a-half hour the next morning, before I could find one. At last I succeeded, and sent the example off by post at once. Hence these polymorphic spores must be very unusual, and I consider myself fortunate to have hit upon a plant which bore them. Besides, this success singularly confirms in my mind the figures given at plate 75 by Dr. Greville in his Scottish Cryptogamic Flora of *Puccinia Variabilis*. He draws the spores as being in some instances more than uniseptate. May he not by good fortune have hit upon examples in which the spores of the *Leontodon Taraxacum* were eccentric, just as I did on the spores at the stems of *Conium Maculatum*?

On the 21st of April, I visited the spot where the *Puccinia* had so singularly grown, but all the originally infested stalks, etc., were gone utterly. The *Conium* looked very healthy, but not one *Puccinia* could be found; nevertheless, the *Trichobasis*, which is an *Uredo* form of the plant, was very abundantly scattered over the leaves.

My next journey to the place was a few days after the field had been mown for hay, and the *Conium* was cut down. However, on the 29th May, I found the plant elsewhere in my parish, when it had but very few *Trichobasis* spores; they were much more of the true *Uredo* type.

At the end of July 1876, I was staying at Aberystwith, and found plants of *Conium* bearing the *Puccinia* and the *Uredo*, the former on the stems and stalks, the latter on the leaves.

Here, then, we have a part of the life-history of the *Puccinia Conii* from the beginning of March to the end of July. In March the *Puccinia* was in perfection. So vigorous was it, that it utterly sapped the life out of its host. Fresh leaves of the hemlock grew; these produced the *Trichobasis* at the end of April. On the 29th of May the *Uredo* prevailed, whilst in July there

was the *Puccinia*. But there is in some respects a vast difference in the *Puccinia* of July and that of March. The July form grows in round, oval, or elongated patches, and when elongated grows up the stem. It is small, and covered with epidermis of the *Hemlock* for a considerable time, and *at length* bursts through it with difficulty, a process which makes the spores themselves rather smaller than in the early spring plant. It does not distort the stem materially, if at all. The colour of the epidermis has perhaps a little more blue than in the other case.

Now see the March form. The patches are not round; they seem to assume any shape except that of regularity. They are large, very large, and do not appear to have the slightest difficulty in getting through the epidermis of the *Hemlock*. They blister the stem fearfully, making large bullate patches; they twist the stem into all sorts of shapes except straight, and very soon kill the *Hemlock*.

Probably our German friends would make two species of these plants, but, with all deference to them, I cannot help thinking that our English mycologists would keep them just as they are. If an explanation be asked for the exceeding richness of the spores of the March plant, for the spores so easily bursting through the cuticle, for their polymorphic shapes, for their injuring their host as they do,—I venture to suggest that in March the *Conium* itself is growing, and therefore the *Puccinia* finds an easier nidus on which to increase as to its mycelium; it can better get its nourishment; and, above all, it can meet with little opposition in bursting through its host, because the cuticle thereof is tender, soft, and young; whereas, later on in the year it is much harder, much more like straw. This fact has enabled me indirectly to confirm Dr. Greville's figures of *Puccinia Variabilis* as to their veracity, to show that *Puccinia Variabilis* is not a true species, but a variety, and to write about a singular development of the spores of the *Puccinia Conii*.

J. E. VIZE.

Fordeu Vicarage, 22 Sept. 1877.

JOHN HERBERT, ESQ., SHERIFF OF MONTGOMERYSHIRE FOR 1559 AND 1575.

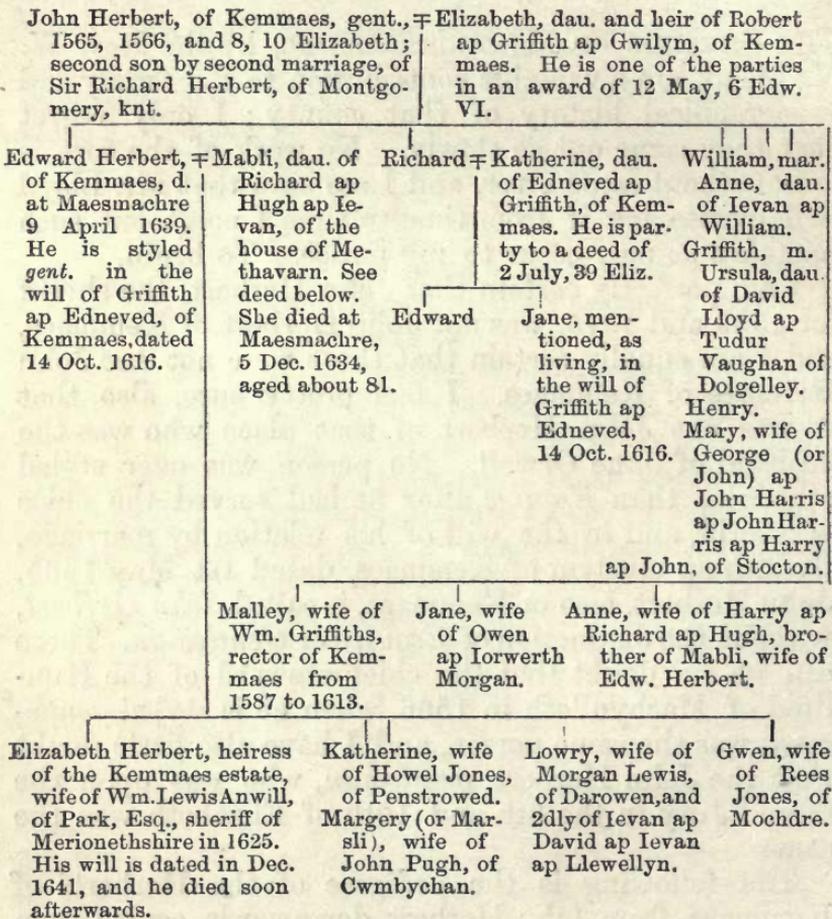
THE SHERIFFS OF MONTGOMERYSHIRE, by the Rev. W. V. Lloyd, are a valuable contribution to the family and topographical history of that county; I only regret that they come out so slowly. No work of the sort is ever without some error, and I am sure that Mr. Lloyd will excuse me if from time to time I point out such mistakes as may occur to my notice. To begin,

I am perfectly certain that John Herbert, the sheriff for 1559 and 1575, was not John Herbert of Kemmaes, and I am equally certain that there were not *two* John Herberts of Kemmaes. I feel pretty sure, also, that it was not John Herbert of that place who was the husband of Jane Orwell. No person was ever styled otherwise than *Esquire* after he had served the office of sheriff, and in the will of his relation by marriage, Griffith ap Gwilym of Kemmaes, dated 1st May 1565, John Herbert, also of Kemmaes, is called *John Herbert*, without the distinction of *Esquire* or *Gentleman*. There can be no doubt that the chief steward of the Hundred of Machynlleth in 1566, when he is styled *gentleman*, was the same person, and I have also little doubt that the John Herbert, *gentleman*, who was upon the Grand Jury in the 8th and 10th of Elizabeth was the same.

The following is the pedigree of the Herberts of Kemmaes, from John Herbert downwards, copied from a pedigree in the autograph of the antiquary of Hengwrt, Robert Vaughan, who died in 1667, in *Hengwrt MS.*, 96, and another in *Harl. MS.*, 173, in the British

Museum, with dates from family muniments, and other contemporary and authentic sources.

The wife of John Herbert of Kemmaes was Elizabeth, dau. and heir of *Robert* ap Griffith ap Gwilym. It was her *great-grandmother* who was Ellen (or Elizabeth), dau. of David Lloyd ap Einion, of Newtown. Her mother appears to have been Mabli, dau. of Morris ap Owen.



Nov. 13, 1877.

“Noverint universi per presentes nos Edward Herbert de

Montgomery Armigerum Mauricium ap Owen¹ John ap hughe ap Jeuan² Richardum ap Hughe ap Jeuan³ Howel ap Gruffith ap David ap Madok de Keveiliok in comitatu predicto generosos teneri & firmiter obligari Howell ap thomas ap llewelyn ap Jeuan ap gyttyn de tavolok in Comoto de Keveiliok in Comitatu predicto yeoman in centum libris bone et legalis monete anglie Solvendis eidem howell ap Thomas aut suo certo attornato heredibus vel executoribus suis ad quam quidem solucionem bene & fideliter faciendam obligamus nos & quemlibet nostrorum per se & pro toto & in solido heredes & executores nostros per presentes Sigillis nostris sigillatos datum vicessimo sexto die Julii annis Regnorum philippi & marie dei gratia Regis & Regine Anglie Hispaniarum francie vtriusque cicillie Jerusalem & hibernie fidei defencorum Archducum Austrie ducum mediolanie burgundie & brabantie Comitum Hapsburgie Flandrie & tirolis quinto & Sexto.

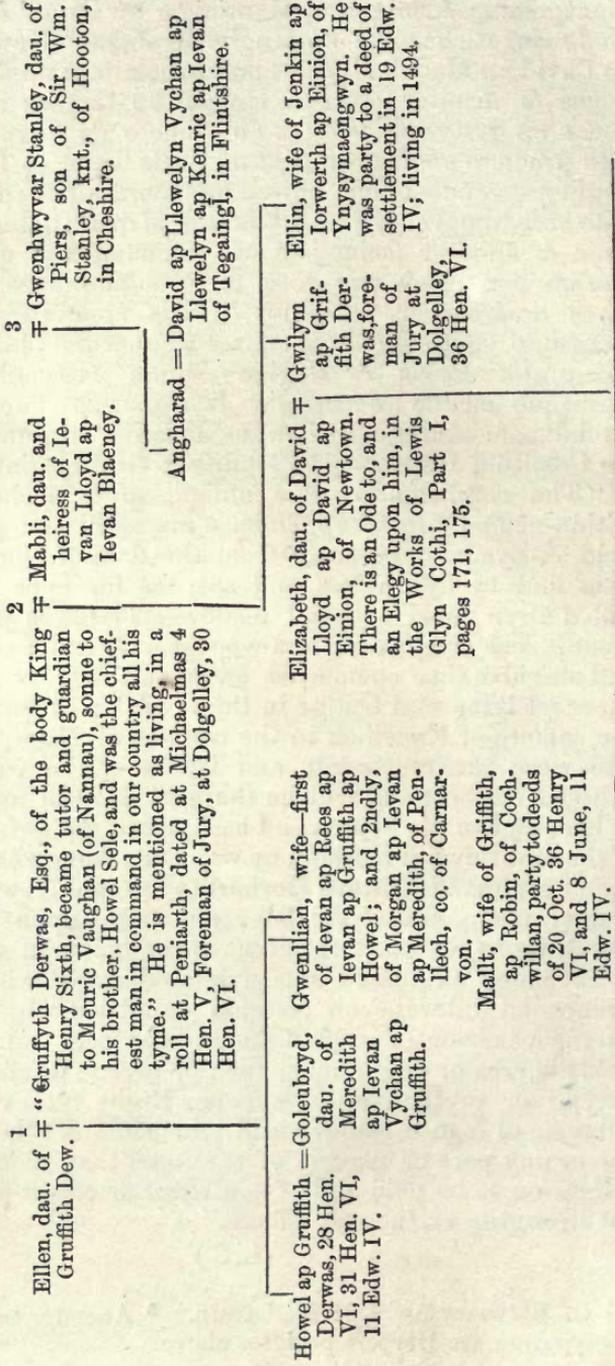
“The condicion of this obligacion is suche that if the within-named Howell ap Thomas may well and peacably have hold enjoye and possesse from the date of these presents to hym and to hys heires and assynes for euer one tenement called bryn moel with all medowes leasowes pastures mores mountaynes comyns watters woodes and vnderwoodes with all and singular ther comodities easements Rights and appertinances set lying and beinge in the township of gwern-y bulch in the comote of Keveiliok in the countie of Montgomery, which late were the tenements and landes of the within bounden Edward Herbert and whiche the said Howell ap Thomas had to hym and to his heyres and assignes of the gefte and graunte of the said Edward Herbert by way of exchange as by a sertayne dede by the same Edward Herbert to the said Howell ap Thomas thereof made sealed & delyvered more opyn doth appeare according to the purport intent & condicion in the said dede of exchange expressed specyfyed & declared without any difference let intervpeyon eieccion expulsion impleadynge molestyng vexacion or grefe either by the said Edward Herbert or his heyres or any other person or person whatsoever they be havyng or pretending any maner Right tittle vse clayme or interests of & in the above said tenements & other the premises or any part or parcell of the same that then this present obligacion to be paid and of non effect or eles it to stand in his full strengthe vertue and effecte.”

(L.S.)

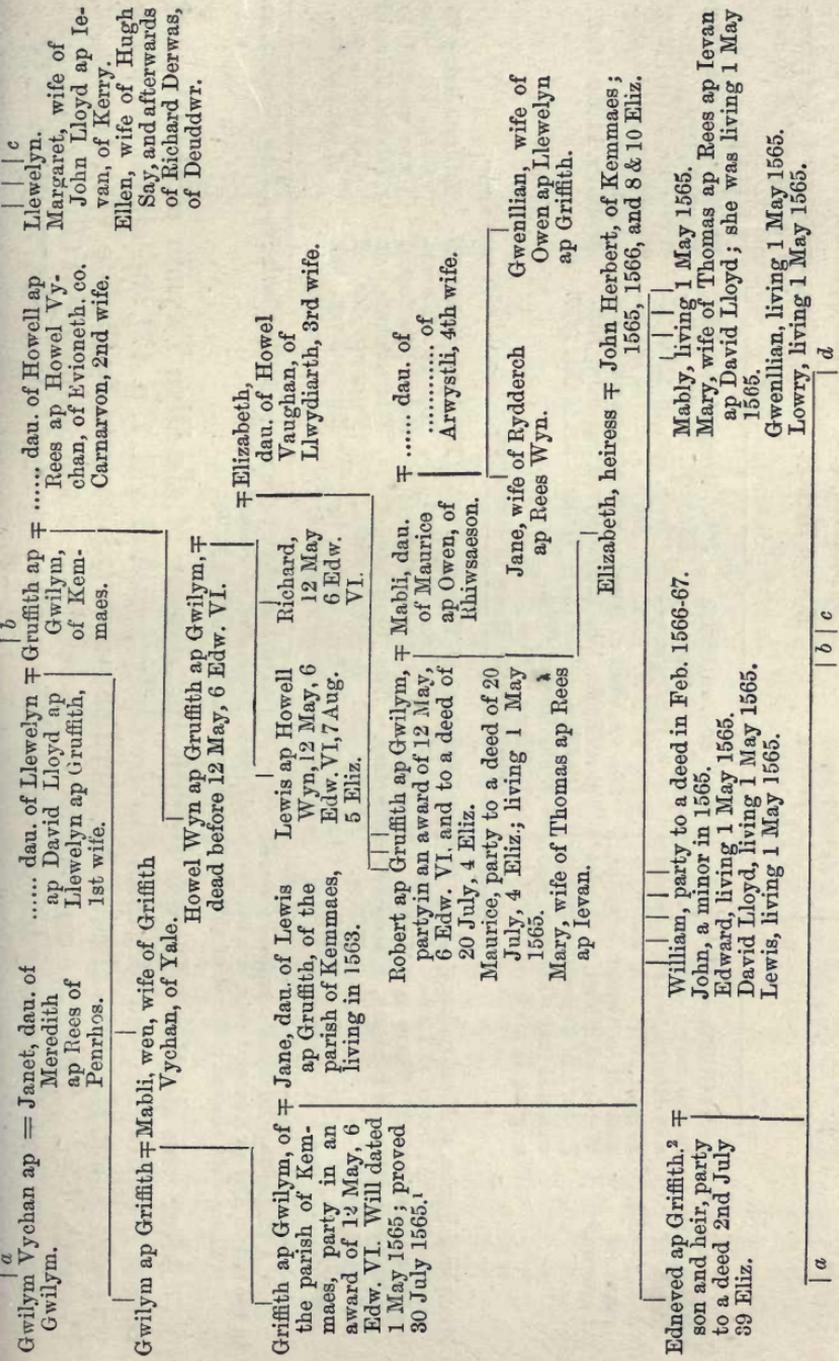
¹ Of Rhiwsaeson. ² Of Mathavarn. ³ Ancestor to the Pughes of Rhosygarreg, see Herbert pedigree above.

PEDIGREE OF THE FAMILY OF GRIFFITH OF GLYNTWYMIN,
COUNTY OF MONTGOMERY.

Showing the connection of that family with the Herberts of Kemmaes, from a pedigree in the autograph of Robert Vaughan, the Merionethshire antiquary, the family mummings, etc., etc. Arms, *or*, a lion rampant, *azure*.



| a | b | c |



¹ *Annest verch* (dau. of) *Gwilym*, and *Morgan ap Gwilym*, are also named in the will.
² Amongst the muniments at Peniarth is a deed dated 20 July, 4 Eliz., by which lands in the parish of Kemmaes are settled upon Griffith ap Gwilym for life, with remainder to his son Edneved, and his legitimate heirs by Katharine verch Rees.

Griffith ap Edneved; will¹ dated 14 Oct. 1616, proved 7 Jan. 1617. (Covenantants prior to his marriage dated 16 Sept. 1580.)²

Richard ap Edneved; will¹ dated 14 Oct. 1616, proved 7 Jan. 1617. (Covenantants prior to his marriage dated 16 Sept. 1580.)²

Richard; will dated 7 April 1625, proved 4 Aug. 1626.

Jane, dan. of Derwas Griffith, of Glyntwymyn, in the parish of Kemmaes; will dated 5 Apr. 1669, proved 16 Apr. 1670. He was foreman of a Grand Jury at Welshpool, 5 May, 10 Charles I. Of this Derwas Griffith it was said that "his word was as good as his bond".

Mary, dan. of Griffith Kyffin, of Caecoch, co. of Denbigh, living 30 Nov. 1674. She was aunt to Margaret Kyffin, heiress of Glascoed, wife of the Right Hon. Sir Wm. Williams, Bart., Speaker of the House of Commons.

Humphrey Puge, of Aberffrydian, married in 1661; buried at Llanwryn 10 Jan. 1668-9. There is an Elegy upon him, at Peniarth, by "John Owens".

Howel Vaughan, of Vaner, co. of Merioneth, eldest son of Robert Vaughan, the Merionethshire antiquary. The Vaughans of Nannan and Hengwrt, Barts., were descended from them. He was buried at Dolgellay in 1675.

Elizabeth, living 22 Chas. II. She was married to Daniel Whittingham, of Varchwell, co. of Montgomery, before 5 Apr. 1669.

¹ A Richard ap Edneved witnesses the will in the will of Gr. ap Edneved there is a bequest to his niece, Anne, dan. of John Meredith.

² There were several children of this first marriage, but they all died young.

After the death of Derwas Griffith, the descent of the Glyn Twymyn estate followed that of Aberffrydian (see *Montgomeryshire Collections*, Vol. viii, 1, p. 47), and almost the whole was sold, about the same time as Aberffrydian, to various persons, by the late Wm. Wynne, of Peniarth, Esq. There are no remains of the residence of the old family at Glyntwymyn; all that is seen from the railway being a very indifferent-looking farm house. -1877. W.W.E.W.

PAROCHIAL HISTORY OF LLANIDLOES.

By EDWARD HAMER.

(Continued from Vol. x, p. 312.)

CHAPTER XII.—TOPOGRAPHICAL GLOSSARY.

IN the Topographical chapter of the "Parochial Account of Llangurig", the roots and derivations of the names, together with their suggested meanings, are rather fully discussed; and as this list contains so many names common to both parishes, the writer has deemed it inexpedient to add little more to a statement of the results obtained, except in the case of fresh names.

CONTRACTIONS EMPLOYED.

t., tenement; *f.*, *fs.*, farm, farms; *to.*, township.

* prefixed to a name shows that it is no longer in existence, or uninhabited on account of its dilapidated state.

ABER TRI NANT, the confluence (*aber*) of the three (*tri*) ravines or brooks (*nant*); a small f. partly situated in the to. of Manledd.

ABER DEU NANT, the confluence of the two ravines or brooks; name of two fs. in the to. of Ystradynod.

ALLT GOCH-COTTAGE (now better known as *Dyfnant*), the cottage of the red cliff, ascent, or hill side.

BEDW (or Y FEDW), birches; a f. of 65ac., to. of Hengynwydd fach.

*BEDW HIRION, long birches, near Pen y bank.

BERTH LLWYD (OR BERTH-LLOYD). This name is generally derived from *perth*, a bush or brake; if this conjecture be correct, the name would signify either Lloyd's bush, or brake, or the grey (*llwyd*) bush or brake. As it was for centuries the

residence of the Lloyd family, the second part of the name most probably commemorated their connection with the place. Another suggestion is that the first part of the name is the old Welsh word *berth*, fair, pleasant, ornamented, etc., and that the term would signify the fair or pleasant place of the Lloyds, cp. *Berth du*, *Perth eirin*. For a further account of this old residence, see chap. vi. of present account.

BIT FAL, pin fold, or encampment (*bid wal*); a f. in Brithdir to.

BLACK-MAN'S-HALL, a small t. in Glyn Hafren to.

BLAEN HAFREN, source of the Hafren (Severn), a mountain f. of 1,022ac., seventeen of which are meadow land, nearly three arable, the rest being pasture and sheep walk. Proprietor, Col. Farmer.

BONT NEWYDD, most probably a corruption of *Pant newydd*, new hollow; name of two fs., the one in Morfordion to., the other in Hengynwydd.

BRADNANT, the ravine of treachery; a f. of 80ac., in the to. of Hengynwydd.

BRITH DIR, variegated, or mottled land; the name of one of the townships of the parish, also the name of a f. in the to. of Glyn Hafren.

BRON Y GEIFR, knoll of the goats, a f. of 40ac., Brithdir to.

BRON 'R HEULWEN, the knoll of sunshine; a f. of 85ac. in Glyn Hafren to. Two of the fields on this f. are known as *Cae delyn* (harp field), and *Lluest y gywen* (chicken's encampment).

BROOM-CLIFF (*ALLT Y BANADL*), a gentleman's seat on the left bank of the Hafren, a short distance west of the town. (See chap. vi.)

BRYN COCH, red hill, and BRYN COCH UCHAF, names of two fs. in Cilmachallt to. Proprietor, Mr. Morris.

BRYN EITHIN, the fuzzy hill, a small t. in Glyn Hafren to.

BRYN HYFRYD, Mount Pleasant, a private residence near Dol llys.

BRYN MAWR, the large hill; a small t. in Ystradynod to.

BRYN TAIL, probably a corruption of *Bryn dail*, the leafy hill, or if *tail* be correct it means the hill of soil, or marl; the name of a high hill, and a large farm at its skirts, situated partly in Brithdir and partly in Manledd to.

BRYN POSTIG, most probably a corruption of *Bryn y postoteg*, hill of the white or fair post, probably in allusion to the finger post placed on it. The hill gives its name to a f. partly situated within the limits of the parish.

BWLCH Y GLE; various suggestions have been made regarding

the meaning of this name; the Ordnance map spells it *Bwlch y claf*, pass of the sick; then we have *Bwlch y clai*, the clay pass; *Bwlch y goleu*, the pass of light, and *Bwlch dau oleu*, the pass of two lights. The name is probably a corruption of *Bwlch dau ole*, the pass of two ravines or dingles (through which the Clywedog and Ceryst flow, and between which the pass is situated). It is the name of a f. situated in the tos. of Brithdir and Manledd.

BWLCH Y LLYN, pass of the pool (Llyn Ebyr); a f. partly within the limits of the parish, Treflyn to.

BWLCH Y VAN, pass of the Van, a f. partly within the limits of the parish.

CAE CRIGWYN, a corruption of *Cae craig wen* (field of the fair or white rock), or *Cae craig fryn* (field of the rocky hill); name of a well known field near the railway station.

CAE CRWN, round field; Ystradynod to.

CAE GARW, rough field; a f. of 63ac. in Manledd to. Owner, Marquess of Londonderry.

CAE GLAS, green field, a small town in Manledd to. Owner, Marquess of Londonderry.

CIAGO, corruption of *Cae Iago* (James' field), a f. of 138ac. in Manledd to. Owner, the Marquess of Londonderry.

CIAGO FACH, the lesser Ciago.

CEFN, literally means the back, but in topographical names it is applied to a ridge of land.

CEFN BACH, the little ridge, a f. of 46ac. in Cefn croes llwybr to. Owner, Col. Farmer. This farm was formerly known as

CEFN CROES LLWYBR, ridge of the cross path, or according to another interpretation, the word *croes* "does not signify the cross, but *across*, over, or on the other side, to be understood in reference to the situation of the place connected in the above partition."¹ Name of one of the tos. of the parish.

CEFN CYMERE, the Ordnance map has *Cwm eryr*, the eagle's hollow, evidently a mistake, for the latter part of the word is simply a corruption of *Cymmerau*, confluences or junction of streams; a small f., Glyn Hafren to.

CEFN DRYN, a corruption of *Cefn drum*, summit of the ridge, name of one of the heights in Ystradynod to.

CEFN GLEIGOED, ridge of the gleigoed (*goleu-coed*), a f. of 143ac. Owner, Miss Mytton.

CEFN GWILGY, ridge of the torrent; name of two fs. in Cil-machallt to.—the greater (*fawr*) is 144ac., and the lesser (*fach*) contains 64ac.

¹ *Welsh Names of Places*, by Iago Emlyn, p. 118.

CEFN HAFOD, ridge of the summer dwelling place; a f. of 47ac. in Hengynwydd to.

*CEFN MAWR, the larger Cefn, a f. of 69ac., Cefn croes-llwybr to.

CEFN PENARTH (*pen y garth*), ridge of the end of the promontory, name of two fs. in Glyn Hafren to.—the upper (*uchaf*) contains 299ac. (a large proportion being sheep walk), and the lower (*issaf*) contains 289ac.

CERYST, the swift torrent, a term, however, only applicable to that part of the stream within the limits of the parish.

*CIGNANT, the ravine of flesh (?) or *cid nant*, the union of two ravines; Glyn Hafren to.

CILMACHALLT, *Cilfach allt*, the angle or recess of the cliff, or ascent; name of one of the tos. of the parish.

CLOD HALL, a house on the road-side near the Bitfal; was originally built of turf on the common land.

CLOIS Y GEINIOG, the penny close, so called from a charge of a penny being formerly made for horses turned into it on a fair-day. It was also known as the *Hosiers' Close* from its being frequented by those who sold stockings. It was converted into a garden and timber yard by the late Mr. Jno. Brown.

*CLWT Y GYNEN, the close of contention, or strife; Manledd to.

CLYFYNE, a corruption of *Olyd fannau*, sheltered places, a f. of 13ac., situated in Morfordion and Hengynwydd tos. Owner, Mr. Morris.

CLYWEDOG, sonorous, sounding, a tributary of the Severn. (See chap. i).

*COECE, a corruption of *Coed cau*, brushwood, or wood used for hedging purposes; Manledd to.

*COED HIR, long wood; near Bron'r heulwen.

COED MAWR, large wood, a f. of 110ac. in Treflyn to. The property of Mrs. Phillips, Aberystwith.

COED Y BRAIN, crow's wood, a small f. near Cefn penarth.

COT, diminutive of cottage; on Trefeglwys road.

CRIBYNE (*cribynau*), plural form of *cribyn*, a ridge crest, or summit; name of an elevation in Brithdir to.

CRINGOED, dry or withered wood; a small f. in Glyn Hafren to., part of the Green estate.

CROES, cross; name of two mountain fs. (upper and lower), in Ystradynod to.

CROESLYN, cross of the pool, or perhaps across or beyond the pool; a f. of 119ac. in Cefn croes llwybr to. Proprietor, Col. Farmer.

CROWLWM, probably derived from *craw*, a hut, cot, or hovel, and *llwm*, bare, or exposed; cp. *Crowdillion*, a Cornish name, meaning the owl's hovel. Another suggestion is, that the name is a corruption of *craig*, rock (shortened into *crai*) and *llwm*; name of a f. of 206ac., Ystradynod to. Proprietor, Miss Mytton.

CWM. In the latest edition of Dr. O. Pughe's Dictionary the following definition of this word is given:—"A rounding together, a hollow; a dale, a valley, a piece of ground between two hills when the sides come together in a concave form, whereas the sides of a glyn approach in a convex form." Mr. Silvan Evans states that a "*glyn* has its sides or slopes running parallel, or nearly so, while a *cwm* has more of the resemblance of a milk pan." It is the name of two fs. in the parish, one situated in Hengynwydd to., and the other in Glyn Hafren to. The term also appears to be used in the sense of district, locality, or neighbourhood, e. g., *Cwm glyn Hafren*, and *Cwm glyn Brochan*.

CWM BENJAMIN, Benjamin's hollow; Cilmachallt to.

CWM BUGA, the hollow of the *Buga*, a mountain f. on the left bank of the Buga (or Biga), partly within the limits of the parish in Ystradynod to. It formerly belonged to Abbey Cwmhir, and now forms part of the Green estate.

CWM CEUNANT, the hollow of the shut, or enclosed, ravine.

CWM CYFING, the narrow hollow; Glyn Hafren to.

CWM DYLLUAN, the owl's hollow; a f. of 264ac. in Manledd to. Proprietor, the Marquess of Londonderry.

CWM GLYN HAFREN, the hollow of the glen of the Severn.

CWM STWRDY, probably a corruption of *Cwm*, *'ystwr*¹ (noise), *ty* (house), or *Cwm y dwr du*, hollow of the dark water, from its situation near the Ceryst, which however since the working of the mines on its banks has been converted into *dwr llwyd* (grey water). Name of a small f. in Brithdir to.

***CWM PREN MAWR**, hollow of the large tree; Glyn Hafren to.

CYMERE (*cymmerau*), the plural form of *cymmer*, a conflux or confluence of waters, cp. *Maes y cymmer* and *Cefn coed cymmer* in South Wales. The Ordnance map has *Cwm eryr*, eagle's hollow. A f. of 40ac., Glyn Hafren to.

CYMERE BACH, the lesser Cymere (*cymmerau*), a small f. in Glyn Hafren to. forming part of the Green estate.

CYNON COTTAGE. Cynon is a name which frequently occurs in Welsh history; we have Cynon one of the heroes who escaped from the fatal battle of Catteraeth, and the saint who

¹ The term *Stwr* or *Ystwr*, looks like the common English river name Stour. See *Words and Places* (ed. 1865), pp. 201-2.

was the friend of Cadfan, to whom the churches of *Tregynon* in our own county, and *Capel Cynon* in Cardiganshire, are dedicated. He was probably the saint alluded to in the following extracts from Williams' *History of Radnorshire*, in his account of the parish of Llanbister:—"Two miles north-east of the village of Llanbister is an antique family mansion called Croes Cynon. This name frequently occurs in places not at present distinguished by stone crosses. Cynon or Cynan was a Welsh saint who flourished in the sixth century. His cross or oratory, was erected at Croes Cynon, his hermitage scooped in the rock named Craig Cynon, and his beverage was composed of the water of Nant Cynon; all these three are in this parish, and commemorate, if not the personal residence of this saint, at least the profound esteem in which he was holden by its ancient inhabitants." There are two streams named *Cynon* in Cardiganshire, one which flows into the Vyrnwy in the parish of Llanwddyn, and another in Glamorganshire, which receives the Dar at Aberdare. From the above it may be seen that this cottage may have taken its name from a Cynon who built or occupied it, or from the streamlet which flows close by.

CYFYLLWD, the Rev. R. H. Jones (*Quellyn*), thinks that this name is a corruption of *cippill*, the stump of a tree; and *llwyd*, grey; the Ordnance map has *Cwm pwll llwyd*, hollow of the grey pool; another suggestion is that the name is derived from *ceubull llwyd*, Lloyd's dell or the grey dell. A f. of 72ac., Ystradynod to.

DEILDRE, the leafy abode, or homestead; name of two mountain fs. in Ystradynod to. *Deildre fawr* (the greater) has an area of 317ac., chiefly sheep walk; the lesser *Deildre* has an area of 29ac.

DINAS,¹ fortified hill. Only a small portion of this hill is in the parish of Llanidloes, the principal part being situated in the parish of Trefeglwys.

DINGLE, a small t.; Hengynwydd to.

DOLENOG, ringed, or looped; so called from the meandering of the Severn in this neighbourhood. It is the name of a residence in Glyn Hafren to. (See chap. vi.)

DOL GWENITH, wheat mead; a f. of 153ac., in Treflyn to., the property of Mr. Bowen. (See chap. vi.)

DOL GWYDDEL, mead of the Gael. Three fields on the Upper

¹ "*Dinas* means a stronghold, either natural or artificial, and in combination; anciently, every fortress was built on the top of a mountain, or on some high vantage ground. The name is now confined to a city."—*Welsh Names of Places*, p. 10.

Green, on the right bank of the Severn, are so named in the Tithe Commutation Survey Book, but are generally known in the neighbourhood as *Dol gwilym* (William's Mead). In the term *gwyddel*, the present Bishop of St. David's has in his interesting little book, the *Vestiges of the Gael in Gwynedd*, seen traces of the occupation of North Wales by the Irish before the advent of the Welsh, but another school of antiquaries derive the word from the root *gwydd*, trees or shrubs, and give its meaning as "of or belonging to woods, woody, and like the corresponding Silvester or Silvaticus, in a figurative sense, wild or savage."

DOL HAFREN, Severn meadow; general name for a number of fields on the left bank of the Severn, below the Long Bridge.

DOL LLYS, mead of the hall or court; or, according to another explanation, it means the mead of winberries (*llys*). It is the name of a residence (chap. vi), cottage, and two fs. in Croesllwybr to.

DOL WEN, fair mead, a f. partly situated in Hengynwydd to.

DRAIN BYRION, short thorns, a f. in Glyn Hafren to.

***DYFNANT**, the deep ravine, the name by which *Allt goch* cottage is generally known; but the old Dyfnant was taken down several years ago; Cilmachall to.

DULAS COTTAGE, takes its name from the *Dulas* (dark blue), on the right bank of which it is situated.

EBLID, this name is probably a corruption of *ebach clyd*; the former denoting a bay, nook, or corner, and the latter, shelter. The f., partly in Brithdir township, is situated on the left bank of the Clywedog between two projecting hills, so that the name "sheltered nook" is descriptive of the situation.

ESGAIR (generally pronounced *Esstyr*), literally a shank, a leg, but applied topographically to a long ridge of high ground or mountain land corresponding to the Cumberland scaw, and the Lancashire scar.¹

ESGAIR BRYN HYLLOG, ridge of the wild or exposed hill, a name given to a portion of the Gorn hill.

¹ Mr. Joyce, in his *Irish Names of Places* (p. 388, ed. 1871), has the following remarks:—"Eiscir (Esker) means a ridge of high land, but it is generally applied to a sandy ridge, or line of low sand hills. It enters pretty extensively into local names, but it is more frequently met with across the middle of Ireland than either in the north or south. It usually takes the form of Esker, which by itself is the name of thirty townlands, and combines to form the names of many others."

FAENOR, or VAENOR PARK, the park of the manor, a residence, near the town. (See chap. vi.)

FAENOR COTTAGE, a small f.; Hengynwydd to.

FEDW. See Bedw.

FOEL (*Voel*), a bare, or bald hill.¹

*FOEL GOCH, the red bald hill; near Crowlwm.

FOEL LWYD, the grey bald hill; Glyn Hafren to.

FOEL UCHAF, the upper bald hill; a f. of 117ac., Ystradynod to. Proprietor, the Marquess of Londonderry.

FRANKWELL, a corruption of Frank-ville, free town (see chap. x in *Parochial Account of Llangurig*); that portion of the town situated at the northern end of the Long Bridge.

F FFRIDD FAWR, the large enclosed hill or sheep walk; a large hill on the left bank of the Severn, also the name of a f. 235ac. in Ystradynod to. Owners, the University of Oxford.

FAN² (Y FAN or VAN), from *ban*, a high mountain; name of a mountain (chap i), a celebrated lead mine (chap iii), and a f. Proprietor, the Marquess of Londonderry; Manledd to.

GAER, a mutation of *Caer*, a fort or fortified post; name of a small t. near Pen y gaer (chap. iv), from which most probably it received its name.

GARTH, a buttress, ridge, or promontory, formerly a residence (chap. vi), now a farmhouse; area of f. 264ac. Pro-

¹ In Ireland "Mael" (mwal or moyle), as an adjective, signifies bald, bare, or harmless; and it is often employed as a noun to denote anything having these shapes or qualities. It is, for instance, applied to a cow without horns. . . . It is also used synonymously with *giolla* to denote, in a religious sense, a person having the head shorn or tonsured. . . . It is applied to a church or building of any kind that is unfinished or dilapidated. . . . *Mael* is applied to hills and promontories, and in this sense it is very often employed to form local names. Moyle, one of its usual forms, and the plural Moyles give names to several places. . . . In Scotland the word *Mael* is often used, as, for instance, in the Mull of Galloway and the Mull of Cantire; in both instances the word Mull signifying a bare headland."—*Irish Names of Places*, pp. 382-3.

² "Ban is also a general term for mountains, and is a prefix and suffix to many, as *Ban uch deni Tal y Fan*, etc. We have its plural in those magnificent eminences called *Banau Brycheiniog*."—*Welsh Names of Places*, p. 10. "*Beann* (Ban), genitive and plural *beanna* (banna), signifies a horn, a gable, a peak, or pointed hill, cognate with the Latin *pinna*. . . . *Beann* is not applied to great mountains so much in Ireland as in Scotland, where they have Ben Lomond, Ben Nevis, Ben Ledi, etc.; but as applied to middle and smaller eminences it is used very extensively."—*Irish Names of Places*, p. 369.

prietor, the Marquess of Londonderry; situated partly in Brithdir, and partly in Manledd to.

GEUFRON, corruption of *Gau fron*, the enclosed hill, a f. of 257ac. (chiefly sheep walk); Glyn Hafren to.

GELLY HIR, the long grove, a t. in Treflyn to.

GELLY LLEFRAETH, commonly interpreted as sweet milk grove, but most probably a corruption of *Gelly lled frith*, the somewhat variegated grove, or *Gelly ael y ffridd*, grove of the brow of the sheep walk; a f. of 89ac., Croesllwybr to.

GLAN BARRED, the bank of the Barred. Probably the old name of the stream now known as the *Wigdwr* brook, and which drains *Llyn Ebyr* into the Severn, is preserved in this name; a small t., Hengynwydd to.

GLAN CLYWEDOG, bank of the Clywedog; a name given to a group of buildings on the left bank of the Clywedog, consisting of factories, mills, and residences, which are situated a short distance to the north west of the town.

GLAN DWR, the bank of the water; name of a residence at the south west end of Great Oak Street (chap vi).

GLAN DULAS, bank of the Dulas; names of two fs. (upper and lower), partly situated within the limits of the parish.

*GLAN DULAS GANOL, middle Glan Dulas, an old residence formerly the abode of the Clunn family (chap vi), was situated about midway between upper and lower Glan Dulas.

GLAN GWDEN, bank of the Gwden; a large f. situated partly within the limits of the parish.

GLAS GOED,¹ green wood, or trees; a f. of 34ac., Treflyn to.

GLEI-GOED, most probably a corruption of *goleu* (light), and *coed* (wood); but it is not easily determined what this light refers to, whether it means a break or open space "cleared" out of what once was a large wood, or whether it had reference to a light caused by a fire, the result of burning wood for making charcoal; a f. in Brithdir to.

GLYN, more fully *Glyn Clywedog*, the glen of the Clywedog, a f. of 456ac. in Brithdir to. Owner, Miss Mytton. The present farm-house was formerly the residence of the Glyn or Glynn family (chap vi).

GLYN HAFREN, glen of the Hafren or Severn; a f. of 164ac. (formerly part of the Trewythan estate), and also the name of the to. in which the f. is situated.

¹ "*Glasgow* is a corruption of it; and this view is strengthened by the fact that the city is in that part of Scotland where the first tide of Celtic immigrants arrived, and eventually settled."—*Welsh Names of Places*, p. 53.

GORN, that which projects, a peak or summit; name of a mountain, and of a f. situated on its southern slope, formerly part of the Berthloyd estate, now the property of Mr. Morris.

GREEN, name of a residence, and f. on the Upper Green (chap. vi). Another green, known as the Lower Green, is situated at the opposite side of the town, between the Long Bridge and the Old Turnpike.

GROES. See CROES.

GRONWEN, probably this name means the fair or white circle (*cron* and *wen*), or it may mean the white or fair heap, from *croni*, to heap; a mountain f. in Ystradynod to. The property of the Marquess of Londonderry.

GWDEN, that which is coiled or twisted, a with. This name was probably given to the stream, a tributary of the Ceryst, on account of its tortuous course.

GWERN Y FAN, the alder swamp of the Fan (*Van*), a small t. in Manledd to.

GWESTYN, a place of entertainment, a lodging; name of a f. and mine in Glyn Hafren to.

HAFREN,¹ summer flowing, the opposite being embodied in

¹ Another suggestion regarding the derivation is, that it comes from the root *hafr*, sluggish, slothful, a term thoroughly inappropriate when applied to the river. In the Hindoo Mythology "Varuna, the All-covering, was lord of the celestial sea and of the realm of light above it, that highest heaven in which the Fathers dwelt with their king, Yama. . . . May not this Varun be possibly the true root of the name Severn? Some say that it was anciently called Hafren (!) and that the term is identical with Severn, the latter being merely a corruption of the former. The Severn, indeed, yet retains the name of Hafren from its source to Llanidloes. Its principal upper tributary, which enters it a little below Welshpool, is called the Vyrnwy. May not this be the true Welsh root of the word? If such be the case, there is nothing improbable in the conjecture that Hafren is the Keltic corruption of the Sanscrit Varun, especially as the f and r are readily convertible." In a foot-note to this passage, the writer adds:—"Since the above was written, the Rev. G. W. Cox's *Mythology of the Aryan Nations* has been published. At page 78 of vol. ii, speaking of the youth of Paris, the seducer of Helen, he says: 'In his early life he has the love of Oinônê, the child of the river god Kebren, and thus being akin to the bright maidens who, like Athênê and Aphroditê, are born from the waters'. In a note he (Cox) adds, 'That this name Kebren is probably the same as Severn, the intermediate forms leave little room for doubting'."—Hardwick's *Folk-Lore*, p. 23.

the name *Haf hesp* (dry in summer), one of its tributaries; the ancient name of the Severn (see chap. i).

HENDY, old house; a f. in Treflyn to.

HENGYNWYDD, probably derived from *hen*, old, and *cynwydd*, primary wood; or, according to another explanation, it means land first ploughed (from *gwydd*, a plough); name of one of the tos. of the parish.

HEN NEUADD, Old hall; a f. of 117ac. in Glyn Hafren to., formerly part of the Ingram estate, now the property of the Rev. R. Brown (chap. vi).

HIGHGATE, a house with land attached near the Short Bridge.

HIRIETH, a corruption of *hir garth*, the long ridge, partly situated in Brithdir, and partly in Manledd to.; area 137ac. Owner, Miss Mytton.

LLECHWEDD GLYN, the steep or shelving hill of the glen, a local name for a hill near Nant Melin.

LLECHWEDD NANT YR HELMAU, slope or declivity of the ravine of the ricks, a to. near Nant Melin.

LLETTY COCH Y NANT, the red lodging or abode in the ravine, or *Coch y nant* may have been the name of the builder or occupier of the lletty, which no longer exists; name given to some fields and small woods between the railway station and the Gorn.

*LLEST GOCH, the red encampment, Ystradynod to.

LLUEST WEN, the fair encampment, a small f., Manledd to.

*LLUEST Y GOWEN, the chick's encampment, Glyn Hafren to.

LLWYBR MADYN, the path of the fox; a f. partly in Brithdir to.

LLWYN CRWN, the round grove; a f. in Manledd to.

LLWYN DYRYS, the intricate or entangled grove, the wood above Pen y green. Llwyn dyrys is the name of a seat in Cardiganshire; Dryslwyn is another form of the word; cp. also *Garn dyrys* in Monmouthshire.

LLWYN LLYS (?) grove of the hall, or of winberries, a f., Manledd to.

LLWYN TEW, thick grove; a f. of 133ac. in Glyn Hafren to.

LLYN CAM, the crooked pool, formerly a favourite bathing place in the Severn, near the town.

MANLEDD, probably a contraction of *Man y gwledd*, place of the banquet, a feast; another suggestion is that it is a corruption of *Man lleoedd*, small places. It is the name of a to. and of two fs., *Manledd ucha* (upper), and *Manledd issa* (lower). One

of the fields of the latter on the banks of the Ceryst is known as *Rhos dir y sarn* (moorland of the causeway), and a field on the upper farm is named *Twmpath*, probably from the existence of an artificial mound in bygone days. The great Van mine is in this township.

MAEN HINON, stone of the serene weather, a hill, Glyn Hafren to.

MAENOL, literally means stony, also the Welsh for manor ; a residence in Cilmachallt to. (chap. vi).

MAES Y LLAN, church field, partly occupied by Mr. Pryse's property near the railway station. The name appears to indicate that in former times this land was church property.

*MELIN, or FELIN FAWR, large mill, near Crowlwm.

MELIN GLYN HAFREN, mill of the glen of the Hafren, near the Old Hall or Hen Neuadd.

MELIN HENSAR, either mill of the old wright or carpenter (*hen saer*), or mill of the old causeway (*hen sarn*) ; a mill and f. in Treflyn to., near Llyn Ebyr. Owner, Col. Farmer.

MELIN Y WERN, mill of the alder swamp, Manledd to. ; cp. *Mell-ewarne*, Bannister's *Cornish Glossary*, p. 94.

MER LLYN, the stagnant pool, or perhaps a corruption of *Merchlyn*, the horse pond ; near Llwybr Madyn.

MORFODION, perhaps a corruption of *Morfeydd duon*, dark pastures ; name of a to. and f. of 233ac., formerly part of the Berthloyd estate, now the property of Mr. Morris.

MOUNT SEVERN, a residence near the town (chap. vi).

NANT, primarily denotes the ravine, or hollow, through which the stream flows ; secondly, and more commonly, the stream itself. One of the outlying parts of the town is called the Nant from its situation on the brook flowing from the Gorn into the Severn on the Lower Green. *Gwnney* is the name given to this brook in an old deed.

NANT ABERDEUNANT, the ravine or brook of Aberdeunant.

NANT MELIN, yellow ravine ; gave its name to a lead mine. (Chap. iii.)

NANT Y BRAS, fruitful ravine, near Mount Severn.

NANT Y BRYN DU, the ravine of Bryndu ; name given to a cluster of houses to the south-east of the town.

NANT Y SARN, the ravine of the causeway, Glyn Hafren to.

NANT Y WENALLT, the ravine of the fair cliff, ditto.

NANT YR HEBOG, the hawk's ravine, ditto.

NANT Y GOURDY,¹ generally explained as *Nant y Cawr dy*, ravine of the giant's house, Ystradynod to.

¹ "I shall produce some very ancient authorities for what I here

OAKLEY PARK, park of the oak pasture; a small hamlet, Treflyn to.

OLE'R GRAIG, the ravine of the rock, in Glyn Hafren to.

OLE'R HEN WRAIG, the old woman's ravine, ditto.

PANT Y FFYNON, hollow of the well, a small t., ditto.

PANT YR HONGIL, the angular hollow, a small f. in Brithdir to.

Pant y wisbren (dewisbren), hollow of the chosen, or selected tree, was, I believe, an old name for this farm.

PEN CERRIG, top of the stones, a hill in Glyn Hafren to.

PEN GREYNE, probably a corruption of *Pen rynnau*. *Rhyn* is applied topographically to a hill or a promontory, or *gryne* may be a corruption of *gryniau*, ridges; a f. in Ystradynodd to.

PEN ISSA MANLEDD, the lower end of Manledd (*i.e.* of the to. of Manledd), a f. the property of the Marquess of Londonderry.

PENTRE, head or end of the vill, or the chief (*pen*) abode (*tre*), a f. in Hengynwydd to.

PEN WAR GLYN, top of the nape of the glyn, a high hill near Penclun.

PEN Y BANK, top of the hill, name of three fs. in the parish. The one in Glyn Hafren to. is 239ac. (chiefly pasture), and forms part of the Green estate; that in Ystradynod to. is a mountain f. of 301ac., the property of the Marquess of Londonderry; the third is a small f. in Brithdir to.

*PEN Y BORFA, end of the pasture, on Maenhinon.

PEN Y CASTELL, top of the castle, probably so called from the fortified post on the land of the f. described in chap. iv of this account; name of two fs. near Llyn Ebyr. The field in which advance, that the primitive meaning of Cawr among the Celtæ was a prince, and was afterwards used for a man of great strength or a giant. There is an old British MS. in Hengwrt Library, which I have had the perusal of, which gives an account of the first founders of all the British Castra or Forts, the ruins of which are in abundance on the very summits of mountains in North Wales as that on Cadair Idris, Moel Orthwrwm, etc., which were erected by Idris gawr, Orthwrwm gawr, etc., who were princes in those parts in very ancient times, if not at the very first peopling of the country, as their first settlement seems to show. But nobody ever dreamt they were giants; and we that are acquainted with the writings of the Britons know that the epithet Cawr, or Hero, given to their most valiant princes in Cambria or Wales, was of the same sense with Pridawr in the dialect of Albania or Scotland, and with Gwledig in Lloegria or England; but that Gwledig had a more extensive signification, as the Lloegrian prince was always the supreme of the other two—the word being derived from Gwlad, a country," etc.—Letters from Lewis Morris, *Cymmrodor* i, p. 161.

the earthwork is situated is called the *Moats*, and two adjacent fields are known as *Moats canol* (middle) and *Moats nessa* (nearest), while another field is named *Werglodd y beddan*, mead of the graves. Another f. named *Pen y castell* formerly existed near the fortified post of the same name in Manledd to. (chap. iv).

PEN Y GAER, top of the fort, name of the fortified hill near Crowlwm (chap. iv).

PEN Y GRAIG, top of the rock ; name of that part of the town situated between the Short Bridge and Church Lane ; also the old name of Mount Severn.

PEN Y GREEN, end of the green (chap. vi).

PEN Y RHIW, top of the "steep", or ascent ; a f. in Glyn Hafren to.

PEN YR ALLT, top of the wooded hill. The hill was in former times known as *Allt goch*, and the old residence, now a farm, was frequently termed *Pen yr allt goch*, top of the red-wooded hill (chap. vi).

PONT BREN GWTTA, short wooden bridge near Cymere.

POTATO HALL, a small t. in Brithdir to.

PWLL EURIG. The latter part of the name is probably a corruption of *eurych*, a tinker ; tinker's pool would therefore be the English equivalent of the name.

PWLL HELY, a corruption of *Pwll helyg*, the willow pool, situated on the Gorn Hill.

PWLL Y PRIDD, pool of earth, or small animals' (*pryf*) pool ; a t. in Hengynwydd. A fulling mill known as *Pandy pwll pridd* formerly existed here.

PWLL YR EBOL, the colt's pool ; a small f. in Manledd to.

PLYNLIMMON, probably a corruption of *pum lumon*, five peaks or hills, so spelled by Gwalchmai, the great Welsh poet of the twelfth century, in his elegy on the death of Madogab Meredydd (1160). But Giraldus, who was a contemporary of the poet, does not appear to have been acquainted with the name, for he asserts that the "Severn takes its rise from the Ellenith mountains".¹ (See chap. i.)

¹ In his sketch of Bardism, given as an introduction to his translation of the works of Llywarch Hen, Mr. Wm. Owen gives the following as a proclamation of a *Gorsedd* of the Isle of Britain :—

"When it was the year of our Lord one thousand seven hundred and ninety-two, and the *Sun in the point of the vernal equinox*, a summons and invitation was given in the *hearing of the country and the prince*, under the period of a year and a day, with protection for all such as might seek for *privilege and graduation* appertaining to *science and Bardism* to repair to the top of PURLUMON in POWYS at the ex-

RALLT, a contraction for *Yr Allt*, the cliff, or ascent ; a f. in Hengynwydd to.

ROCK, a small t. in Manledd to.

RHOS FAWR, the large moor ; *rhos*, moor, or moorish land ; a f. in Treflyn to.

RHYD Y BENWCH. This name probably means the ford at the end of the ridge, in allusion to its situation in the defile between *Llechwedd y glyn* and the skirts of the towering hill known as the *Gias* or *Geuas*, through which the Severn has worn its sway. The latter part of the name seems to be derived from *diben*, and *dibenu* (to end), and in all probability the original form was *Rhyd dibenu* ; cp. *Pant dibenu*, in Llangurig parish. The ford gives its name to a mountain f. in Glyn Hafren to.

RHYD Y GWREIDDYN, ford of the roots (of trees), a f. partly in Glyn Hafren and partly in Brithdir to.

RHYD YE ONEN, Ash ford, a mountain f. in Glyn Hafren to. One of the fields on this f. is known by the name of *Iluest cwm bryn mawr*, the encampment of the hollow of the large hill.

SEVERN, a corruption of *Sabrina*, the Latinised form of the old Welsh name *Hafren*, the summer-flowing. Another derivation of the name is suggested in the following explanation of the name of one of the Pembrokeshire rivers by Mr. Fenton:—" *Syvynvy*, i.e., *Sy-fyrn-wy*, from *Sy*, that which is circling, *efwrn*, spreading, and *gwy*, water—the circling spreading river. From the same root, *sy* and *efwrn*, is derived the name of the river Severn and that of its tributary *Efwrnwy*, a river of similar size, until its junction, and which flows by Meifod, in Montgomeryshire."—*Arch. Camb.*, 1853, p. 89.

SEVERN-PORT, name given to that portion of the town situated between the town-end of the Long Bridge and the church.

*SILVER HALL, near Oakley Park.

SIMNAI or SIMDDE HIR, long chimney, Manledd to.

SOFL CEIRCH, oat stubble, a f. in Brithdir to.

TAN YR ALLT, under the cliff, or ascent ; a small f. in Brithdir

piration of the year and the day, in the hours of noon, *where there will not be a naked weapon against them* ; and then in the presence of *Iolo Morganwg*, Bard according to the privileges of the Bards of the Isle of Britain ; and with him *W. Mechain*, *Hywel Eryri* and *D. Dda Eryri*, and they being all graduated Bards under privilege and custom of the Bards of Britain, for the purpose of pronouncing the judgment of a *Gorsedd* in the eye of the sun and face of the light on all, with respect to *genius and moral conduct*, who may seek for *presidency and privilege*, according to the privilege and custom of the Bards of the Isle of Britain—THE TRUTH IN OPPOSITION TO THE WORLD."

to. The term *allt* in the neighbourhood is generally applied to a wooded hillside.

TREF DDU, black town; a term applied to a tract of turbery on Plinlimmon, near the source of the Severn. (See chap. i.)

TREF LYN (generally pronounced *Driflyn*), the ville or abode of the pool, so called from *Llyn Ebyr*, adjacent to which the to. is situated.

TROED YR RHIW, foot of the steep or ascent; Glyn Hafren to.

TY COCH, red house; name of two fs.—one situated near the town, in Cilmachallt, the other in Ystradynod to.

TYDDIN, a f., a t., partly in Treflyn to. (See chap. vi.)

TYDDIN Y FELIN DDU, tenement of the black mill.

TY LLWYD, grey house; a small t. in Brithdir to.

TY MAWR, large house; ditto ditto.

TY NEWYDD, new house; ditto ditto.

TY'N Y BITFAL, house in the pin-fold; a f. in Brithdir to. A pasture on this f. is known by the name of Sodom.

TY'N Y COED, house in the wood; a small f. in Glyn Hafren to.

TY'N Y DRAIN, house in the thorns; a small farm in Hengynwydd to.

TY'N Y FRON, house upon the knoll; two fs., Glyn Hafren to.

*TY'N Y PANT, house in the hollow, near Bwlch y gle.

*TY'N Y GRAIG, house on the rock, near ditto.

TY'N Y WAUN, house in the marsh; a small f. in Manledd to.

WTRA BRON Y BEDD, lane of the knoll of the grave, an old name for the lane now known as *Squbor Capel* lane. For the tradition connected with it see chap. i of this account. It is greatly to be regretted that transverse trenches have not yet been cut through the mound on the Gorn Hill at the top of this lane, in order to set the question at rest. The cost would be slight, and no opposition is anticipated from owner of the land.

WAUN GLEDARE, (?) the marsh of the heap, from *Cludair*, a heap. If this conjecture is correct, a cairn or a mound once existed on the waun. It may mean the sheltered (*clod, clud*) marsh. It is situated in Ystradynod to.

YSGUBOR CAPEL, chapel barn or granary, sometimes called Chapel Farm; a f. in Cilmachallt to.

YSTRADYNOD. Various suggested explanations of this name have been given, *e.g.*,

YSTRAD HYNOD, the remarkable valley.

YSTRAD DUNAWD, Dunawd's valley.

YSTRATA DUNODUS, Dunod or Dunawds Street. It is the name of a f. and to. in the parish.

(To be continued.)

PARISH OF MEIFOD :

SKETCH OF THE HISTORY OF NONCONFORMITY
THEREIN.

BY T. G. JONES (CYFFIN).

THE INDEPENDENTS.

MEIFOD PARISH and its environs have been from a very early period greatly privileged by the presence, from time to time, of great and good men, as eminent for their Christian usefulness and activity as for their independent thought and action.

The first name we meet with in the Ecclesiastical History of Meifod is that of *Gwyddfarch*, one of the Armorican missionaries that came over here early in the sixth century to preach the Gospel in its purity. To him is due the honour of first building a house for the worship of the Almighty God in Meifod, and which was afterwards known as *Gwyddfarch's Church*. We next meet with *Tysilio*, the son of Brochwel Ysgythrog, Prince of Powys, who, through his writings and the building of a second place for worship, proved himself to have been a burning light in the seventh century.

Nor must we forget *Cynddelw Brydydd Mawr*, whose sweet lines chant the praises of Tysilio and the church he founded "over the streams by the glassy waters", and whose verses, hurled with virtuous indignation against the profligate monks of Ystrad Marchell, and for thus boldly denouncing the *Ysgymun Fyneich* he was excommunicated, and a grave in the classical ground—the Poet's Corner of the sacred Ystrad Marchell—was consequently refused him in the twelfth century. Nor must we forget that in the fifteenth century that "moste valyaunt warryoure of Jesus Christ",

the worthy Lord Cobham, during four years of his troubled life found a home and a hiding-place at Pontyscowryd and Broniarth Hill. The abode of these and kindred spirits in this vale must have left an indelible impression on the inhabitants that would have been very interesting to trace. But at present we have only to do with the nonconforming section of the Church, and proceed to notice each branch as they enter this field of labour. Leaving the Lollards to other and more capable hands, we take up the Independents as being the next to establish a church in Meifod parish. We are first introduced to them in a dwelling-house, most probably a labourer's cottage on the Dolobran estate, and in the holding of Hugh David.

The exact date of the commencement of the work is not known. But in the extracts inserted by Dr. T. Rees, in his *History of Protestant Nonconformity in Wales*, page 40, from the Annual Account of his Province made by Archbishop Laud to the King, we have the following:—

“1640.—St. Asaph.—A conventicle of mean persons was laid hold on, and complaint was made to the Council of the Marches.”

This account we believe referred to the church meeting in Hugh David's house. However, in the year 1647, we are distinctly informed that an Independent church was already formed, and met for worship in Hugh David's house, which was on a part of the Dolobran estate, and, further, that Vavasor Powell, “who was a very zealous man in his day and time”, was its minister, and that “he took much pains and labour to gather a people into that persuasion, and that many were gathered in these parts to that way”.¹ Not the least prominent persons thus “gathered” were Charles Lloyd and Thomas Lloyd, Dolobran, and Richard Davies, afterwards of Cloddie Cochion. As early as the age of twelve or thirteen, the last-named followed the Independent ministers from one parish to another, and from

¹ R. Davies's *Travels*, etc., page 1.

one meeting to another, writing their sermons, and in time repeating them to the people; and thus Richard Davies, at a very early period of his life, became a lay preacher with these the first people of his choice.

To write one of these sermons was not a little task. Vavasor Powell's sermons were of extraordinary length. It is related of him that he once commenced preaching in a barn at Brynhynod, in the parish of Llangower in Merionethshire, when the sun was shining on one side of the barn and that he had not finished his sermon until the sun had set on the other side. This sermon must have taken at least five hours in its delivery.

These sermons must have greatly interested the hearers ere their attention could have been kept for so long a time; and that a youngster of twelve or thirteen should quietly sit and take notes of these discourses and again repeat them to the same people, proves the preacher and his sermons to have had an extraordinary power over the minds of these people.

During these early years the Independents of Montgomeryshire formed collectively but one church, meeting, however, for convenience sake in several dwelling-houses at some distance from each other. The services were conducted by one or other of the following ministers:—Walter Cradock, Ambrose Mostyn, David Roberts, Llandinam; Rees Jones, Bettws; Henry Parry, Cemmaes; Symon Swayne, Machynlleth; and James Quarrell, of West Felton; Vavasor Powell being considered the minister, or as Wood, in his *Athenæ Oxonienses*, sarcastically calls him, the "Metropolitan of the itinerants".

Their preaching was successful, and in a very short time we find the following becoming prominent workers in the church:—Morris Williams, cooper, Llanfyllin; John Evans, schoolmaster, Oswestry; John Griffith, a justice of the peace of Llanfyllin; and Richard Baxter, a servant with Mr. John Kynaston, Bryngwyn.

In the year 1657 the Montgomeryshire church was very much weakened by many of its members adopting

the Baptist principles, at which time Mr. Henry Jessy visited this county, propagating his views of baptism. The Meifod church also very soon began to feel the power of the Friends. Many received their doctrines; Richard Davies, afterwards of Cloddie Cochion, being the first to do so, and his minister, Vavasor Powell, the first to be immersed.

Tradition is our only help in finding the spot where Hugh David's house once stood. We are informed that on an angle formed by the road leading to Coedcowrid, and the brook which runs from the direction of Rhos-y-glasgoed, there was once a house called "Cae'r Pregethwr", that this house was so called from the fact that the preacher's horse was turned into one of the small fields attached to the house whilst its owner delivered a sermon to the people, and for this reason the small tenement was called "Cae'r Pregethwr", the Preacher's Field. We are thus led to believe that this was the house where Hugh David resided, and that this was the spot where the Independents first found a home and a welcome in this parish. We are the further confirmed in this by the fact that after Hugh David and others of this church had embraced the doctrines of Friends, the Friends' meeting-house at Dolobran was erected near to the place of their former meeting. Cae'r Pregethwr was standing in the memory of some of the oldest people of the locality, but nothing now remains to mark its site.

As early as the month of April 1660, before the king (Charles II) had actually arrived in London, the storm of persecution began to rage in all its fury.¹ The Nonconformists of Meifod and Montgomeryshire were about the first to feel its full force. The prison at Montgomery was so full by May and June, of "Independents, Baptists, and Quakers," that the jailer was obliged to "pack some of them in the upper garrets". Amongst the first to be thus confined in this dirty prison was Vavasor Powell. A company of soldiers entered his house on the 28th of April 1660, and

¹ Rees's *Hist. Noncon.*, 111.

dragged him to the prison, from which place he was removed to Shrewsbury. During the imprisonment of the minister, which continued with but little intermission to the close of his life, a period of ten years, the Montgomeryshire church had as ministers Hugh Owen, Bron-y-Cludwr, assisted by Henry Williams, Ysgafell, near Newtown; Reynold Wilson, Aberhafesb; John Evans, of Oswestry, and three lay, or assistant preachers, viz.: Daniel Phillips, a tailor from Llandyssil; Richard Baxter, farm labourer, Tregynon and Bryngwyn, Llanfechain; and Morris Williams, cooper, Llanfyllin. Hugh Owen appears to have been the minister till 1672, when Henry Williams was ordained, on the 28th of August in that year, as his assistant.

In 1669 the Independents of Meifod, notwithstanding the secessions from their ranks of the most influential members—the Lloyds of Dolobran, Richard Davies, William and Margaret Lewis of Cloddie Cochion, Hugh David of Cae'r Pregethwr, and many others,—to that of the Friends, and notwithstanding the severe persecutions heaped upon them by David Maurice of Penybont and others, were comparatively numerous, having a fair amount of influence on the neighbourhood. Meeting now no longer in Hugh David's house, they are received into the house of a "David Williams, gent."

When the Conventicle Act was revived in the year 1669, returns were made of the conventicles in every diocese in England and Wales. These returns are still preserved amongst the MSS. at Lambeth Palace. In the returns for the Diocese of St. Asaph we have the following:—

"Meifod.—At the house of Charles Lloyd, gent., a Quaker, and the other conventicle at the house of David Williams, gent. Independents number 50, 60, and sometimes 100. They meet sometimes by day and sometimes by night. The chiefs of the Quakers are Thomas Lloyd, William Evans, of the said parish, and Cadwalader Edwards. The Independent conven-

ticle is abetted by William Beddoe, Edward Meredith, Humphrey Meredith, Samuel Meredith, and Thomas Meredith, of the said parish.”¹

About this time, or soon after, a chapel or meeting-house was built in the township of Peniarth, on a part of the estate, and near to the residence of the “David Williams, gent.” before mentioned. In the *Mont. Coll.*, vol. vii, page 225, we have the following amongst the presentments of the grand jury made at the assizes in 1662 :—

“Item, they p’sent Charles Lloyd of Dolobran, gent., for monthely absenting himself from church, contrary to the statute in that case made and provided.

“William David, of Pennyarth, for the like.”

There can be no doubt but that this William David is the same person as the “David Williams” above referred to.

Visiting the spot where “Capel Peniarth”, or as it was derisively called, “Capel yr hir bryd” (The long meal chapel), once stood, we made the following notes at the time (1862). The spot where this chapel once stood, with the burying-ground attached, is in the township of Peniarth, near a road which leads from Bwlch y cibau to Meifod, and on the north side of a coppice of oak trees called “Coed y Capel”, or the “Chapel Wood”, just where a meadow comes up to the wood near to an old stone quarry. This meadow also bears the name of the chapel, for it is called “Gweirglodd y Capel”. Within the memory of some of the oldest inhabitants, the chapel had been converted into a dwelling-house, and had a very ancient appearance ; about two acres of land belonged to the house, which was known and called by the name of “Capel-yr-hir-bryd”. It appears that latterly this little tenement was a freehold property, separate and distinct from the farm called Peniarth, though the land of that farm surrounded it. The house and land was sold to William Owen, Esq., K.C., of Glansevern, by an old man of the

¹ Rees’ *Hist. Noncon.*, 201.

name of Thomas Owen, but more generally known by his alias of "Bold Owen", on account of his profligacy and open wickedness. The chapel came into the possession of Bold Owen about 1762, at which time services were discontinued in that meeting-house. The close of Thomas Owen's life was most miserable. He was poor, homeless, and friendless. Being engaged in timber-felling, a tree fell on his head and put an end to his wretched existence.

The field before alluded to as being part of Capel-yr-hîr-bryd property, was added to the larger field or meadow called Gweirglodd-y-Capel about 1811, for it was ploughed about that time by Mr. Edward Owens, the then tenant of Peniarth, when skulls and many human bones were brought to sight. It is said that at that time several gravestones with inscriptions were to be seen on the property, but at this time there is nothing to point out the situation of Capel-yr-hir-bryd. Tradition gives the following derivations to the name given to the chapel by the scoffers of that time. Because the sermons and the services were of long duration, consequently a *long meal*. That the people returning from Pantmawr to Llanfyllin would hold a service in the afternoon, many of them not having had a mid-day meal, consequently it was a *long fast*, or *ympryd*. Also, that the minister, Vavasor Powell being the one named, was obliged, for safety's sake, to preach from a sort of attic or ceiling, or from a room, an opening having been purposely left in the party-wall whereby the minister could speak to the people in the chapel. A similar contrivance may still be found in some of the old chapels in Wales, where a chapel-house is found connected with the place of worship. This contrivance was at first originated to protect the preacher from the prosecutor. In "Capel Peniarth" the minister had been so kept for a long time hid and without food, and thus he was subjected to a "long fast", and the chapel was afterwards called Capel-yr-hir-bryd, or the Long-fast-Chapel.

Whilst the services were thus held in the "Peniarth

Chapel", we find that services were also held by the same people at Pantmawr, a farmhouse not far from the village of Meifod, but in the parish of Guilsfield. How early services were thus held at Pantmawr we have no means of knowing, but most probably as early as the time of Vavasor Powell and Ambrose Mostyn, for we are told that these worthy and persecuted ministers preached in this place from time to time, and that the people came here from very great distances to worship. About thirty attended regularly from Llanfyllin, and amongst others John Griffithes, Morris Williams, and Richard Baxter.

This arrangement of holding services at Peniarth and Pant-mawr may have been occasioned possibly by the fact that they were outside the jurisdiction of the Welshpool and Llanfyllin magistrates.

In 1690, James Owen, of Swiney and Oswestry, regularly visited these churches, and at this time we are told that John Griffithes, of Llanfyllin, opened his house, which stood near where the Independent Chapel now stands, for the services which James Owen offered to hold in that town. The result was that Mr. Griffithes was subjected to rather rough usage; the windows of his house were broken, and the mob demanded that the minister should be given up to them, but Mr. Griffithes's firmness prevailed, and James Owen returned home unmolested.

In 1702 Mr. Rice Protheroe was ordained as pastor of Bragginton, in the parish of Alberbury. Of this ordination Mr. Matthew Henry says, "The 16th day of June 1702 was a day of fasting and prayer and imposition of hands, in a very great congregation at Warrington, where, I trust, God was with us of a truth. The ordained were Mr. Rice Prutheroe, of Bragginton, in Montgomeryshire", and seven others named. "The work of the day was done to general satisfaction".

Bragginton Hall is now the property of Sir B. Leighton, and is still an object of much interest. The Hall, or Manor House, but now a farmhouse, was built

in the year 1674. Its architecture is early for that date, and leads to the supposition that it took the place of an older one. Over the main entrance, a good example of the style, is an inscription :—

“THOMAS OWEN—GOD IS OUR HOUSE, 1674.”

There is some fine old carved oak in it, and a secret chamber under the roof called “The Priest’s Hole”, said by tradition to have been used after the revolution as a priest’s hiding-place, or for the concealment of persons suspected of disaffection to the government. It was licensed for public worship in 1690, to Eliza, or Elizabeth Owen.

We have already been traditionally informed that a hiding-place of similar construction was to be seen in “Capel Peniarth”. The hiding-place at Bragginton should have been properly called the “Preachers’ Hole”, as, from the account we have, we believe the family residing at Bragginton were members of the Independent Church.

Contrivances adopted to elude spies and informers, and more especially to screen their ministers from detection in the act of preaching, were common in the old meeting-houses. The meeting-house at Stepney, built in 1674, has an arrangement of this kind. The Baptists at Bristol, in 1670, endeavoured to elude the Conventicle Act by “breaking a wall up on high for a window, and putting the speaker in the next house to stand and preach, whereby”, they say, “we heard him as well as if in the room with us”.¹

Mr. Protheroe continued to take the pastoral care of the church at Pantmawr and Bragginton until his removal to be the minister of the church at Cardiff, South Wales, in 1712, about which time the Church was removed from Bragginton to that of Pantmawr.

In 1713, Pantmawr having for some years been separated from Llanfyllin and Peniarth, again united with those churches under the pastoral care of Mr. William

¹ *History of Independency*, by Joseph Fletcher, vol. 4, page 221.

Jervis. We have no means of knowing the numbers attending these services, as the Independents took but little interest in keeping a record of their work and its results; but in 1715, Dr. John Evans, the son of Mr. John Evans, schoolmaster, of Oswestry, collected, with remarkable care and industry, the statistics of the nonconforming congregations throughout England and Wales; and from these we find that the Independent churches at Llanfyllin and Pantmawr were under the care of "William Jervis, scholar; that the average attendance in the two places was 110, of whom ten were gentlemen, one freeholder, five votes for the county and nine for the borough".¹

Mr. Jervis laboured in the field until death put an end to his useful life, and he was buried on the south side of Llanfyllin parish church, in the year 1743. Mr. Jervis was succeeded in the ministry by a young man named Thomas Evans; how long he continued the minister of Llanfyllin, Peniarth, and Pantmawr, we do not know. His life came to a lamentable termination. On attempting to cross the Virniew,—that river being flooded at the time he sought to go from Llanfyllin to Pantmawr—he was drowned in the flood, and buried in Meifod burying-ground.

After this, for a period of about thirty years, the ministers called to Llanfyllin held Socinian views; and this had a most withering effect on the churches. Indeed, so far were these men unfitted for their important calling, that one of them, Jenkin Jenkins, D.D., afterwards Principal of Caermarthen College, was far from being possessed of that seriousness and piety which was so plainly exemplified in the every-day life of the old Nonconformists. The same injurious influence resulted from Dr. Jenkin Jenkins's connection with the Caermarthen College; for it is said that the young men in his time at that institution were remarkably irreligious.

During these years of gloom and decadence, Peniarth

¹ Rees' *Hist. Noncon.*, page 290.

Chapel was closed, and it was the heedless carelessness of the Socinian ministers that quietly allowed such a man as Thomas Owen to take possession of the chapel, burying-ground, and land, and ultimately, as we have seen, to have sold it. This is only accounted for by the apathy and stupor brought on the Llanfyllin church by these Socinian ministers. It is very probable that Thomas Owen held the house and the land attached to the chapel from the trustees of Pendre, Llanfyllin, and that his connection by marriage to some of the most influential members of that church (his wife being a Miss Price, of the Tanhouse), gave him the greater advantage in thus taking possession and disposing of the property.

The church meeting at Pantmawr during this unfortunate season appears to have been better cared for than the sister church at Peniarth, the proprietor of the farm being favourable to the Independents, and the pulpit being filled from time to time by men holding doctrinal views more in harmony with the old ministers than those at the same time ministering to the church at Llanfyllin. Therefore, at this time, ministers from other counties came to Pantmawr to preach. Amongst others, we are told that Edward Kenrick,¹ of Bronycludwr, Merionethshire, often visited the place and preached there. In the year 1770 Mr. Daniel Goronwy, of Bala, also paid monthly visits, preaching to the people on the Lord's-day.

On the 5th of July 1780, Mr. John Griffith, a student from Caermarthen College, was ordained a minister at Llanfyllin. His ministry continued but for two years, during which time he proved himself a worthy minister of Jesus Christ. He opened several new interests, and amongst others one at Sarney. At this time (1783), the tenant holding Pantmawr, John Wynn by name, was very much opposed to the Independents, and placed every obstacle he could to pre-

¹ This family of Kenrick is, it is believed, now settled in the neighbourhood of Wrexham, in Denbighshire.

vent the services being held in the house ; but one of the proprietors, a Mrs. Sale, had left a charge on the farm of five pounds per annum to be paid to the minister of Llanfyllin upon his preaching one sermon every month in the house at Pantmawr, which was to be opened for that purpose. During the tenancy of John Wynn the monthly sermon was all that he would allow, and even upon these occasions, when the minister had a right to enter and hold services, the household work was carried on with the greatest vigour. Whilst the minister conducted religious services in one room, the family would be busy churning, baking, and most commonly spinning with the wheel in the others. The result was that the ordinances of the church, as well as most of the services, were removed to Sarney, where the communion table which did service for so long a time was taken, and remains to this day. At the same time, and for the same reason—the annoyance caused by the family at Pantmawr—services were held at Llidiart Fechan, a small cottage on the brow of Broniarth Hill, and near to Pantmawr, in the occupation of William Hughes, who was a deacon in the church at Pantmawr. During the next five years the churches were under the pastoral care of Dr. E. Williams, of Oswestry, and assisted by the students of his college. In 1785, Mr. Jenkin Lewis was called to the ministry. His bold missionary spirit and undaunted efforts to preach the gospel, brought down upon him very great sufferings. The lower order of the people, instigated by their superiors in worldly possessions, most brutally treated this man of God. He carried with him to the grave on his body the marks of their violent ill-usage. He died on the 25th November 1805, and was buried on the south side of Llanfyllin parish church.

During Mr. Jenkin Lewis's ministry, about the year 1793, David Thomas, of Llanfair, Caer Einion, who was a preacher with the Independents, came to Pantmawr as master of one of the circulating schools. This

man was possessed of a noble spirit, anxious to do good and be of service to his countrymen. In his time, and most probably at his suggestion, a Sunday School was opened in William Hughes's house at Llidiart Fechan, and was in good working order in the year 1798. This Sunday School continued to be held there until it was removed to the house of Edward Ellis at Ceunant Bach, a cottage situated on land now taken up by the lawns before Coed y Maen. The "Pantmawr legacy" of five pounds per annum was regularly paid to the Llanfyllin minister for the time being, as the will directed, and that minister as regularly attended on Sunday morning once in each month, and held services in the farm-house, receiving much kindness from the later tenants. In the year 1855, these services were no longer required, as the Calvinistic Methodists had built a chapel near to Pantmawr, and had services held regularly there. It was therefore thought advisable to discontinue the meeting in the house, and the rent-charge and right to worship there was disposed of to the present proprietor for the sum of eighty pounds, and Mr. David Morgan, who was the minister at Llanfyllin at that time, preached the last sermon in the kitchen at Pantmawr where services had been held for so long a time.

We are told that the early proprietors of Pantmawr bore the name of Kendrick, or Kenrick, and that they were related to Hugh Owen, of Bron y cludwr, Merionethshire, the minister that did services for this church when its first minister, Vavasor Powell was imprisoned. The family of Kenricks lie buried in Guilsfield churchyard.

On a Sunday morning in 1800, services were held in Llidiart Fechan, when Dr. George Lewis, of Llanwchlyn, preached a sermon, and received into church fellowship Mr. John Griffiths, of Keel, and Edward Ellis, of Ceunant Bach. Mr. Griffiths' connection with the Independents until his death was of great service to the denomination, and will come under our notice in

the course of this paper. One of the first steps taken by Mr. Griffiths after having been "received" was to record his house, and services were regularly held in the Keel and at the Main, where Edward Ellis had removed from Ceunant Bach, until the year 1804, when the services were again removed to Keel, and continued there until Mr. Griffiths built the Main Chapel at his own expense, and presented it to the denomination in 1819. At the death of Mr. Jenkin Lewis, in 1805, the Meifod interest was superintended by Mr. D. Roberts, who was ordained early in 1810. When he left this field of labour, in 1815, the church came under the ministerial oversight of Dr. George Lewis. His settlement at Llanfyllin necessarily brought with him the "North Wales Academy" for the training of young men to the work of the ministry. These young men were richly endowed with the spirit of evangelisation, and held services in various places willing to receive them. In this parish we find them in the house of Edward Ellis, in the village of Meifod, which had been opened for meetings in the year 1814. Richard Lloyd, of Rhosyglasgoed, opened his house in 1817, and in a house occupied by John Miles in the village, in 1817, where the meetings continued to be held until the 27th of September 1824, when they were removed to an upper chamber, where they have been held ever since.

The churches of Llidiart-Fechan and Keel having by this time numbered twenty-two members, proceeded to make arrangements for having a minister, and invited Mr. John Jones, one of the Llanfyllin students to be their pastor. Mr. Jones settled at Main in February 1819, and continued the minister of these places until 1830. Fortunately, Mr. Edward Williams, of Bethesda, Glamorganshire, accepted the charge of the Main church on the removal of Mr. Jones. Mr. Williams was again succeeded by Mr. John Morris in 1832, Mr. H. D. Pugh in 1845, Mr. Evan Thomas, of Welshpool, in 1850, Mr. Richard Trevor Jones in 1869, and the present minister, Mr. David Evans, in 1871.

The Independents of the parish of Meifod at present meet in four places of worship:—*Main*, already noticed; *Meifod*, in a room granted to the denomination by the free gift of Mr. John Griffiths, of Keel, in which inconvenient place they have met for worship since the year 1824; *Sarney*, and at *Pont Robert*, where services were commenced by Mr. Jones, the minister of Main, in John Williams's house, near the bridge.

The chapel at Pont Robert was built in the year 1829. Several ministers have had the care of this little church. Mr. W. Morris, of Llanfyllin; Mr. H. Hughes, Penllys; Mr. D. Davies, Llanerfyl; and, in 1834, Mr. Richard Herbert; in 1841, Mr. John Jones, Penllys. But in 1849, Main, Meifod, and Pont Robert became once more under the care of the same minister. Amongst those who gained prominence in the Independent denomination, having been brought up in one or other of these churches, we find the names of Mr. Morris Jones, of Varteg, in Monmouthshire; Mr. Price Howell, of Festiniog; Mr. E. W. Jones, Talsarn, Caernarvonshire; ministers well known and respected in the sphere they move in; and not the least in eminent usefulness was Mr. John Griffiths, of Keel. Although but a lay member, his influence was very great in the Independent Church of Montgomeryshire. In 1819 he built Main Chapel, which, with the burying-ground, he presented to the Independents. He also secured to the same people a right of road to and from the chapel across the fields from the direction of Cwm, by way of Keel. He also left by his will house property near Main, towards the support of the minister at the Main Chapel; the minister was also directed to keep a day-school in the chapel. He also left for the use of the same people the "room" in Meifod village, until they built themselves a more commodious meeting-house. The Independents of *Pentre'r beirdd* are also indebted to him in a great measure for the chapel in that place. Not satisfied with doing so much for the people of his choice, he also expended large sums of

money in maintaining the rights of the parishioners in various ways. He died July 9, 1843, at the advanced age of 86, and was interred in the burying-ground which he had presented to the Independents at Main Chapel.

Sarney, the place already noticed as having religious services held there in 1780, is on the extreme eastern border of the parish. This small hamlet is situate near to Penrhos, where Vavasor Powell and other Nonconformists held a public disputation with Dr. George Griffith, rector of Llanymynach, in 1652, and which has been noticed in *Mont. Coll.*, vol. iv, page 161.

Mr. John Griffiths, who ministered to the Llanfyllin and surrounding churches in 1780, having married a Miss Meredith, of Guilsfield, lived in the neighbourhood of Sarney for some time. He often preached in the open air and in the dwelling-houses, baptising and administering the Lord's Supper as occasion required. At the close of his ministry, Dr. Edward Williams and his collegians ministered to the church in this place; Mr. Jenkin Lewis, of Llanfyllin, also doing the same duties. Two children are registered as having been baptised by him—Mary, the daughter of Edward Ashley, of the parish of Guilsfield, on the 19th September 1785, and Thomas, the son of John Davies, of Gellifach, in the parish of Llansantffraid, on the 19th of September 1790. The witnesses to the last are John Williams, one of Sarney Church members, and William Hughes, of Llidiart Fechan. The first settled minister was David Richard, of Ty'n y fownog, near Llanfair, who died about 1809. The present minister, Mr. Thomas Jenkins, settled here in 1866.

The chapel is a plain structure, much improved lately by an outlay of £200. Attached to the chapel is a burying ground. Registers of burial date from about 1785, when Mr. Jenkin Lewis officiated.

II.—THE WELSH CALVINISTIC METHODISTS.

THIS section of the Nonconformist body, ere they found an abiding place in the parish of Meifod, hovered around its borders, making a short stay here and there in spots closely adjoining. They mostly depended on the small farmer class for protection and a temporary home. Therefore, for the purpose of properly tracing the history of the Calvinistic Methodist interest in this parish, we shall have to step over the boundary into the adjoining one of Guilsfield.

About 1770-5, Evan Williams, a tailor, who had been for some time previous following his calling in London, had, whilst attending the preaching of George Whitfield, been converted, and had commenced preaching. Returning soon after to his native country, he settled at a place called the Figyn, in the township of Llanerchrochwel, in the parish of Guilsfield. He at once made arrangements to preach and hold services in his own house. As there was no church of the Calvinistic Methodist views at that time nearer, the little company at the Figyn connected themselves with the church already formed in Llanllugan and Llanwyddelan parishes. These churches had from time to time enjoyed the ministrations of Howel Harris, of Trefecca, and Daniel Rowlands, of Llangeitho, as they passed to and fro from the South to North Wales.

Soon after settling at the Figyn, Evan Williams, commonly called *Y Pregelthwr*, or "The Preacher", married Jane, the daughter of Benjamin and Margaret Evans, of Maesmawr, farmers; and it may be interesting to record that the son and two daughters of the Maesmawr farmer, namely, Evan Evans, the Shop, Sarny, who died at the patriarchal age of one hundred years; Mary, who married Thomas Davies; and Margaret, who married Edward Griffiths, Rhosfawr, Meifod (the parents of the Rev. Evan Griffiths, Ceunant, Meifod), were the founders of the Calvinistic Methodist

interest in these parts. It is an interesting fact that, whilst other parts of the Principality claim, with just pride, the honour of having the Calvinistic Methodist churches directly or indirectly planted by either Howel Harris or Daniel Rowlands, the founders of Welsh Methodism, Meifod and the lower parts of Montgomeryshire are exceptions to this rule, for to Evan Williams, who was converted under the preaching of George Whitfield, the Meifod church has to point as its originator. During the time that Evan Williams ministered at the Figyn, he held services in the cottages and farmhouses in the neighbourhood of Maesmawr. A great religious revival followed, and every family around Maesmawr gladly received the services into their dwellings, but no one more so than the family at Cefndu, although under warning from the landlord that they should not even attend the preaching of the Methodists. Nevertheless, Edward and Margaret Griffiths, of Cefndu—for they had removed from Rhos fawr—heartily welcomed their brother-in-law to their house. During this time—about 1802,—their son Evan was induced by his uncle Evan Williams to take up the work of the public ministry, and this formed an important step, not only in the life of Evan Griffiths and the neighbourhood, but also in the history of Welsh Calvinistic Methodism generally.

In 1804, Evan Griffiths and his widowed mother, Margaret Griffiths, removed from Cefndu to the Ceunant, in the parish of Meifod. True to their religious convictions, they at once had the Ceunant properly “recorded” in the Public Episcopal Registry of St. Asaph, and had services regularly held there for a period of sixteen years.

Meifod Village.—In 1820, a chapel was built, with seats for about 170 persons, at a cost of £500, the land having been granted for a term of forty years. However, on the expiration of that lease, in 1860, services were continued, but an annual rent of ten shillings was paid for the use of the chapel.

In 1873, house property was bought from Mrs. Evans, of Penisarllan, Llansantffraid, in the centre of the village, and the present beautiful chapel was built at a total cost of £1100, having sitting room for 200 persons, but with the vestry, which can be thrown open, 250 seats are provided.

The following ministers have had the pastoral care of the Meifod church: The Rev. Evan Griffiths, of Ceunant, the period of whose ministry is celebrated as being the time when the Welsh Calvinistic Methodists resolved to ordain a select few of its laymen to the full work of the ministry. Previous to this time, the ministers of the Welsh Methodists were episcopally ordained. That Evan Griffiths, of Ceunant, should be one of the first eight laymen so selected in 1811 is no matter of surprise; for his exemplary life, his Christian teaching, and eminent piety, well fitted him for the important calling of an ordained minister. He died September 6th, 1839, in the 61st year of his age. He was buried in Meifod churchyard, where a tombstone, with a suitable epitaph, marks his resting-place. The next to have the pastoral oversight of the church was the Rev. Griffith Jones, followed by the Rev. Robert Davies, the Rev. J. Pugh, B.A., and at present the church is ministered to by the Rev. E. Griffiths.

Pont Robert ab Oliver.—It was not until 1795 that the Calvinistic Methodists found a permanent home in this part of the parish; for previously services had been held here and there, depending on the liberality of the farmers in the neighbourhood of Penllys, in the parish of Llanfihangel, and Pentyrech, in the parish of Llanfair. But in 1795 the services were removed from Penllys to Pont Robert, and in 1800 the chapel was built, mainly by the efforts of Mr. John Griffiths, of Tynewydd Nant-y-Meichiad, who raised and carted the stones wherewith the chapel was erected. The church meeting here flourished, and became an important station, and through its minister, the Rev. John

Hughes, had great influence over the other churches of the connection.

In 1806, the old chapel having become dilapidated, a new one was built just across the river, and in the parish of Llangyniew, at a cost of £500, with sittings for about two hundred persons. The building site was presented by Mr. Rogers, then of Dolobran Hall.

The history of this church will ever be associated with three persons of some reputation. Mrs. Anne Griffiths, the wife of Thomas Griffiths, of Dolwar fechan, was one of its members. Her hymns are acknowledged to be the most beautiful in the Welsh language; no collection is considered complete unless "Ann Griffiths's Hymns" take a prominent place therein. Her memoir was first published by the Rev. John Hughes, of Pont Robert; he also, with the assistance of his wife, who had been a servant at Dolwar fechan, rescued the hymns from oblivion, as previously they had been kept but in the memory of Ann Griffiths's friends and acquaintances. In 1864, a beautiful obelisk was erected over her grave in Llanfihangel churchyard, having the following inscription on its base:—

"ER COF
AM
ANN GRIFFITHS
O
DDOLWAR FECHAN.
Ganwyd - - - - 1776.
Bu Farw - - - - 1805."

whilst on the reverse is inscribed:—

"Cyfodwyd y golofn hon yn y flwyddyn 1864."

The obelisk is of red Aberdeen granite, 15 feet high, and cost the committee £66. It was uncovered on the 12th of August 1864.

A small, but complete "Memorial volume" was also published in 1865 by the committee, under the editorship of Mr. Morris Davies, of Bangor, in which is

found her thirty-four hymns, being all that she is known to have composed.

The Rev. John Hughes, who was for many years a minister in the Calvinistic Methodist Connection, lived in this place for the greater part of his life. He was born at a place called Penyfigin, near Braichywaen, in the parish of Llanfihangel, and was early put to learn weaving with the father of John Davies, the missionary, at Pendugwm, near Pont Robert. He commenced preaching in 1800, and continued an acceptable minister for fifty-three years. At one time of his life he also kept a day-school. He was gifted with great common sense, quick perception, and a mind far above the generality of men. He was well known as a faithful preacher of the gospel throughout the Principality, and not less so as a composer of hymns, and the author of the memoirs of the Rev. Owen Jones, of Gelli, Llanfair, the Rev. Evan Griffith, Ceunant, and the Rev. William Jones, Dolyfoddu, Cemmaes. The Welsh, however, are more indebted to him for having preserved the beautiful hymns composed by Ann Griffiths, of Dolwar Fechan, than for any other result of his literary efforts. He had intended publishing a Welsh and Greek Dictionary, but either lacking the necessary funds, or for some other unexplained cause, the work still remains in manuscript as a testimony of the strength of mind and ability of this self-taught man. His most useful and exemplary life terminated on the 15th of September 1854, in the seventy-ninth year of his age. He was buried in the graveyard connected with his old chapel at Pont Robert, Mr. D. Morgan, Congregational minister of Llanfyllin, officiating on the occasion. A monument, with a suitable inscription, has been erected over his grave by his old friends and admirers, to whom he so faithfully ministered for over fifty-three years.

The Rev. John Davies, the Tahitian missionary, was a native of this neighbourhood, and a member of this church. He was born on the 11th of July 1772, in a

house which once stood on the field just in front of Pendugwm, in the parish of Llanfihangel. John Davies's father was a weaver by trade, and with him the Rev. John Hughes, of Pont Robert, spent his apprenticeship as a weaver. To this early association may be traced the great friendship which existed between these two veterans to the close of their lives. John Davies's parents removed from the cottage at Pendugwm, to a small cottage on the riverside, just under Halfen, where the family resided when John Davies left his native country for the mission work.

Our missionary must have received a fair education, for we find him master of one of the circulating schools (Lady Bevan's, it is supposed) at Llanrhaiadr yn Mochnant, and when that school was removed to Llanwyddelan, he also took the charge of it in that place. From here he started as missionary to Tahiti in February 1800, under the auspices of the London Missionary Society. The day he left Llanwyddelan was long remembered, as the whole country was filled with sorrow and weeping, at parting with their much-loved schoolmaster. John Davies had a long voyage, for he was over twelve months making the passage, landing in Tahiti July 10, 1801.

By reason of the terrible wars that raged in the island, he removed, in 1808, to Huahine, where he remained for about twelve months, when he again removed to Port Jackson, at which place he arrived in February 1810. In 1811, peace was restored, and he returned to Tahiti, and abode in Papara. His labours in the island were as great as they were successful. Not content with teaching and preaching, his literary labours were very great. In 1807, he compiled a Tahitian primer, with the alphabet and words of one syllable. At first, this attempt at a Primer was in manuscript, and a few written copies were used in the schools, but it was afterwards printed. He also wrote many hymns in the Tahitian, not a few of these being translated from the Welsh. From his translation of

that well-known piece, "Here we suffer grief and pain", we extract the following:—

"Oto teis to matou,
Farerei ia taa faahou,
E one tei te mi :
Maitai ia, maitai,
Maitai, maitai, maitai,
Maitai, maitai, maitai,
Maitai i'a ore tra faahou."

Drysorfa, page 16 ; 1841.

He also composed a Tahitian and English Dictionary, which was ready for the press in 1834 ; translated the *Pilgrim's Progress* ; wrote a short essay on *Infant Baptism*, in 1837 ; and of the *Holy Scriptures* he translated Matthew, Mark, the Epistles to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and the Psalms. His labours began to tell on his constitution ; this, together with a fever he had in 1843, affected his eyesight, and he was obliged to be assisted in the superintendence of the schools and in his correspondence by his step-daughter. The last letter he ever wrote appeared in the *Drysorfa Magazine* for 1846. After this, his sight completely failed him, but he nevertheless continued his communications to his old friend John Hughes, of Pont Robert. As the letters were necessarily in Welsh, and although blind, he had to write on a slate sentence by sentence, his step-daughter copying them on paper, and thus were the last communications of the blind missionary sent over to his old friends at Pont Robert. He continued preaching every Lord's-day to the last Sunday of his life, the hymns and the Scriptures being read by one of the Tahitian converts. Thus laboured this stout-hearted old man of God, and died in peace on the 19th of August 1855, in the eighty-fifth year of his age, and the fifty-fifth of his missionary labours.

THE ROCK CHAPEL, situate in the township of Cwm, is a convenient little place for worship, with seats for about eighty persons, and was built in 1870, at a cost of

about £130. The land for the building was freely presented to the Connexion by Miss Mary Newell. The Calvinistic Methodist interest, both here and at Plasbach, originated with her father, Mr. Richard Newell, who married Elizabeth, the sister of Evan Griffiths, of Ceunant. Mr. Newell's devotedness to the ministry, as also his active and Christian life, made him a fitting subject for a *Memoir*, which was published by the Rev. John Herbert, of Newtown.

III.—WESLEYAN METHODISTS.

THE exact date of the commencement of Wesleyan Methodism in Meifod is not known; but in the year 1804 two itinerant preachers, Owen Davies and John Bryan, were appointed to the Welsh work by the Conference. As they were travelling to South Wales, it being on their way, they stayed a night in the village of Meifod. They announced their intention of preaching there that night, but no one was found willing to open their house for the purpose. An excise officer, however—an Englishman—and who was also a member of the Wesleyan Connection, had been residing in the village for some twelve months previously, exerted himself in behalf of these Wesleyan ministers, and prevailed upon a Mr. Rogers, a butcher residing in the house now occupied by Mr. E. Morgan, grocer, to allow them to preach in his house. Next morning, Mr. Bryan preached from the words, "What think ye of Christ?" and this is the first Wesleyan Methodist service held here of which we have any record.

In 1805, when Messrs. S. Games, R. Roberts, and Griffith Hughes, were the ministers of the Ruthin Circuit, they extended their labours to Meifod, and made it one of the preaching stations of that circuit, and formed a society in that place. Mr. Hughes was the minister that organised the Wesleyan church of about sixteen members, Mr. John Lloyd, a grocer in the village, being its first class leader. Their place of

meeting was a room in which a day-school was kept, situate at the back of a house in the lower end of the village, just where Mr. John Jones's shop now stands. This arrangement did not continue long, for in the year 1806 a small chapel was built, and was formally opened in the beginning of the year 1807, Mr. John Morris and Mr. Samuel Davies officiating on the occasion. The trustees were John Lloyd, Thomas Jones, Richard Foulks, Edward Howell, and Richard Humphreys. The first class-leader, Mr. John Lloyd, was eminently qualified for the important office. He was born in this parish in the year 1777. Having spent his apprenticeship with Mr. Erasmus Evans, a shopkeeper at Llanfyllin, he settled in his native village, where he carried on the same business. In his earlier days he was much given to drinking and rioting. When the first Wesleyan preachers came to the village, he and his wife went to hear them expounding the "new doctrine", as it was then called, and they were the first to be converted to that faith. It was not long ere he felt called upon to itinerate and preach the Gospel, and he was eminently successful as a local preacher. His personal appearance, strong and clear voice, and his great earnestness, made him a popular preacher; whilst his powerful frame and bold undaunted spirit enabled him to face great difficulties in the performance of his duties. He often preached at such gatherings as wakes, and on village greens, frequently travelling from thirty to fifty miles a day, preaching the same day three times, and thus he was the means of establishing several Wesleyan churches in these parts. He died, lamented and respected, July 29th, 1836.

In 1808, a circumstance occurred which serves to shew us the bitterness with which these people were at first treated. Thomas Roberts, a Wesleyan minister, a young man twenty-one years of age, and a native of Bangor, having lost his health, came over to some friends at Peniarth, Meifod. He died, however, in Mr. Charles Jones' house, on the 1st of October 1808, and he was the first Wesleyan minister that died in Wales.

Four days afterwards, he was to have been buried in the parish burying-ground. The funeral was some ten minutes after the appointed time, twelve o'clock, in arriving at the churchyard; a circumstance easily accounted for by the fact that there was a service at the house where the body lay, conducted by two ministers. This service consisted mainly of a sermon preached by one of the ministers. The vicar, the Rev. W. Brown, finding that the friends of the deceased were not punctual to the time they had appointed, coolly ordered the clerk to lock up the church, whilst he proceeded to attend a hunt dinner at Welshpool. A messenger hurried after him, but he refused to return and perform the funeral rites that day. The body was consequently placed in the chapel until the next day, although a service was held there that evening, one of the ministers attending the funeral officiating. In the meantime, one of the friends went to consult with Mr. John Griffiths of Keel, who advised them to inform the vicar that they would bring the body to be interred some time between the hours of ten a.m. and four p.m., Mr. Griffiths promising to be in the churchyard to see that the vicar properly did his duty. The vicar had previously known to his cost that he had a dangerous foe to deal with in John Griffiths of Keel; so, punctually at ten o'clock the vicar walked into the church, whilst John Griffiths at the same time came into the churchyard to watch that the vicar was at his post; and in the church the vicar remained, and John Griffiths outside watching and waiting, until they brought the body, about four o'clock, at John Griffiths's order, and it was duly and properly interred, the vicar never forgetting the punishment his parishioner John Griffiths had given him for his unchristian conduct. There is no monument raised over the grave of the Wesleyan minister, but the burial is not likely to be forgotten.

In course of time, the Wesleyan church became very much weakened in numbers, chiefly owing to the formation of the churches at Pont Robert, Bwlchycibau, and

Nant-y-Meichiad; as members of the mother church at Meifod mainly formed the nucleus of the societies in those places, where neat and commodious chapels have been built. In 1822, the chapel in the village was enlarged, and again in 1833, when the galleries were erected.

The forty years following 1833 do not appear eventful, but the work seems to have been steadily carried on by faithful and untiring friends. In 1873, a movement was set on foot to erect a new chapel. A site was obtained on the angle formed by the junction of the Welshpool and the Llanfair roads. The foundation stones were laid on October 10th, 1873, and the building completed and formally opened on the 17th of June 1874, at a total cost of £1030, which amount, excepting a loan of £160 from the "North Wales Chapel Loan Funds", was paid up when the chapel was opened for worship. The Wesleyan church here has been blessed with teachers and leaders eminently qualified to carry on the work. Several ministers have resided here; one who went out as a foreign missionary, Mr. David Jehu, who died in the work, at Sierra Leone, was a member in this church.

The efforts of this section of the Nonconformists of Meifod have been fairly successful, and the work is continued by faithful adherents to the Wesleyan connection.

IV.—THE SOCIETY OF FRIENDS.

THE FRIENDS seem to have followed quickly after the Independents in their efforts to evangelize the neighbourhood. Their history forms a pitiful chapter of cruel persecution, extending over a long period, and reflecting, in no small degree, the bitter spirit which possessed men of power and position at the time the Friends took up the work in Montgomeryshire.

Richard Davies, of Cloddiau cochion, near Welshpool,

says that, "About the year 1657, there came a poor man in a mean habit to my master's house (at Llanfair) named Morgan Evan, of South Wales. He had met the people called Quakers in his travels, and was convinced of the truth".¹ To that conversation, held with a humble and unknown Friend, may be traced the "convincement" of Richard Davies, and the spread in North Wales of the principles and doctrines held and preached by Friends.

From this time we do not find that Friends were numerous in the neighbourhood until 1660, when Cadwalader Edwards, being in prison for his nonconformity, was, through the conversation of his fellow prisoner, Richard Davies, convinced, and adopted the principles of Friends.

In 1662, Richard Davies being much concerned about meetings in his own county, availed himself of a promise made to him by Cadwalader Edwards, who lived near Dolobran, that Friends should have his house to hold a meeting. He appointed a day and time, and Cadwalader Edwards gave notice to the neighbours about of the meeting. When the time came, in the ninth month 1662, the appointment was duly kept, and the meeting held. To this meeting came (Richard Davies states) "Charles Lloyd, of Dolobran, who was formerly in commission of the peace, and had been in election to be high sheriff of that county, and also several of his well-meaning neighbours, some of them professors belonging to the same people (Independents) that I formerly belonged to".² The next morning, the two friends, Richard Davies, and "Richard Moor of Salop, a worthy and faithful labourer in the Gospel, went to visit Charles Lloyd, of Dolobran, who tenderly received them, and several that were in the meeting the previous day at Cadwalader Edwards' house came also to Dolobran, where they had a sweet, comfortable, refreshing time, in the presence of the Lord."

¹ *Autobiography of Richard Davies, the Welshpool Quaker, Travels, &c.* Edit. 1844, page 5.

² *Ibid.*, page 38.

“The report of these meetings went through the country, some saying that most of that side of the country were turned Quakers. Whereupon divers were sent for before Edward, Lord Herbert, baron of Cherbury, to a place where he then lived, called Llyssin, about three miles from Dolobran. After some discourse with them, he sent them to Welshpool to prison for refusing to take the oaths of allegiance and supremacy, which they refused because they could not swear at all; they being about six sent together, viz. Charles Lloyd, Hugh David, Richard David, Cadwalader Edwards, Anne Lawrence, Sarah Wilson, etc., where they were continued very close prisoners.”¹

In reference to this, the first experience of Charles Lloyd's meeting with Friends and its result, Besse, in his *Sufferings of the Quakers*, vol. i, page 749, says:—
 “About the middle of December, Hugh Davis, Humphry Wilson, Charles Lloyd, Cadwalader Edwards, David Griffith, Sarah Wilson, and Anne Lawrence, were taken from their several families, and next day, for refusing to take the oath of allegiance, committed to close prison, where, after about three years' confinement, the said Humphry Wilson died of a distemper occasioned by the coldness and unwholesomeness of the place.”
 “These prisoners”, Richard Davies tells us (page 40), “were kept very close, some of them were substantial freeholders, who were put in a dirty, nasty place, near the stable and house of office, being a low room; the felons and other malefactors in a chamber overhead, their chamber-pots and excrements, etc., often falling upon them. Charles Lloyd, who was a little before in commission of the peace, was put in a little smoky room, and did lie upon a little straw himself for a considerable time; and at length his tender wife, Elizabeth, that was of a considerable family (daughter of Sampson Lort, near Pembroke, in South Wales), was made willing to lie upon straw with her dear and tender husband. And thus they both, with the rest of

¹ *Autob. Richard Davies*, page 39.

Friends, did rather choose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Incarcerated as Friends were "in that nasty hole" in the town of Welshpool, we are not surprised to find the weaker ones succumb to the treatment they received; hence we find that "Edward Evans, being an infirm man and unable to bear the filth and dampness of the place, laid down his life, the unwholesome confinement there having hastened his death"; and another, Humphry Wilson, "after about three years' confinement, died of a distemper also occasioned by the coldness and unwholesomeness of the place".¹

Under presentments of the Grand Jury, at the County Assizes, 16th October, 14 Charles II, 1662, is the following:—"Item, they p'sent Charles Lloyd, of Dolobran, gent., for monthely absenting himself from church, contrary to the statute in that case made and provided."² On the general calendar of prisoners in the custody of Watkin Kyffin, Esq., sheriff, at the County Assizes held at Llanfyllin, 10th August, 15 Charles II, appear the following:—"Carolus Lloyd de Dolobran, gen. Cad'rus Morice, Humffridus Wilson, — David, David Griffith, — Wilson, — Sutton, Commiss. p' Edrum Dom. Herbert Baron de Cherbury, Henricum Herbert, et Thomam Maurice, ar 'os tres Justic. ad pacem, p' Com p'd : p. privat. congress et conventicoleo et recusavion. p'stare sera quo vocant, *the oath of all*." Two of the committing magistrates were grandsons of the liberal and enlightened Edward, first Lord Herbert of Cherbury, viz., Edward, third Baron, esteemed for his loyalty, prudence, and moderation, and his brother Henry, who succeeded him as fourth Baron.³

The jailor of Welshpool was very cruel to Friends, and their sufferings being very great and still increasing, it was decided to send a paper "to the Justices and Magistrates of this County of Montgomery", in

¹ Besse's *Sufferings of the Quakers*, vol. i, page 749.

² *Mont. Coll.*, vol. vii, page 225.

³ *Ibid.*, pp. 177 n, 229.

which the unheard-of cruelty and persecution by the authorities in this county was stated to be more than in any other. This paper was signed by ten of the imprisoned ones, and "sent to the magistrates at their Quarter Sessions, held at Montgomery, the 8th day of the eleventh month, 1662".¹ A copy of this was also sent to the chief justice at Ludlow. Soon after this, Thomas Lloyd, brother to Charles Lloyd, of Dolobran, hearing his brother was in prison, came from Oxford to visit him, having been a student there many years. This visit resulted in the conversion of Thomas to the faith, and he stayed with his eldest brother Charles Lloyd, and preached and suffered much persecution, until he eventually emigrated to America to his friend William Penn, and became the first governor of Pennsylvania and president of the council in that province from 1684 to 1693. He died in the year 1694. On his deathbed he was visited by Griffith Owen, then intending for England, with whom the dying friend sent loving messages to his friends in the old country.²

It is a striking fact that nearly all professing Friends of this county, with the exception of Thomas Lloyd, of Dolobran, and Richard Davies, of Welshpool, were about this time (1662) prisoners for conscience sake in Welshpool jail. No sooner was one convinced than he was soon sent before the magistrates, and at once subjected to the test, by tendering to both men and women the oaths of allegiance and supremacy, which they invariably refused to take, whereupon they were sent to prison to others of the same way of thinking, in order to be premunired.³

It is to the fact of the prison being thus overcrowded, rather than to any willingness on the part of the authorities to relieve the distress of the prisoners, that they were allowed certain liberties not in accordance with the restrictions of imprisonment. The cruel

¹ *Autob. Richard Davies*, page 41.

² *Lineage of the Lloyd and Carpenter Family*, page 33.

³ *Autob. Richard Davies*, page 44.

jailor, not being unwilling to be further advantaged by these circumstances, having an "empty house at the end of the town, and there he let the Friends go, which was a sweet, convenient place, near the fields, without any keeper over them, and they had the liberty of the town, and to go where they pleased except to their own houses. So Charles Lloyd took a house in town for him and his family to live in; and we kept our meetings in that house of the jailor's aforesaid for several years".¹

Charles Lloyd seems to have been treated with greater severity than the other Friends; for, whilst Richard Davies was allowed to come and go to his own house pretty much as he pleased, "Charles Lloyd was not suffered to see his own house for several years, although it was but five miles from Welshpool".²

"In this year (1662), there was a great 'convincement' in this county, and as meetings increased several Friends came into Welshpool, where our meeting was kept in that house that was their prison"; and it was said that there came as many to the meeting as went to their worship at the church, as they called it.³ The meeting at their prison-house was consequently broken up, and fresh restrictions added.

In 1667, the Friends in Wales, and more particularly Montgomeryshire, were much edified and comforted by that faithful servant of Jesus Christ, George Fox. In his *Journal*, vol. ii, page 89, he says, "I passed into Shropshire, and thence into Wales, and had a large general men's meeting at Charles Lloyd's, where some officers came in, but the Lord's power brought them down".

"In the year 1672,⁴ by King Charles the Second, his letters patent, there were discharged out of Montgomery gaol, Charles Lloyd, William Lewis, Cadwaladr Edwards, Hugh David, Richard David Griffith, Margaret Lewis, Sarah Wilson, Anne Laurence, Thomas

¹ *Autob. Richard Davies*, pp. 45-46.

² *Ibid.*, 91.

³ *Ibid.*, 57.

⁴ Besse's *Sufferings of the Quakers*, vol. i, page 755.

Lloyd, Richard Davis, Watkin David, Owen Jones, and Elizabeth Hughes.”

On the seventh day of the third month, called March, 1674-5, David Maurice, of Penybont, in Denbighshire, being in the commission of the peace for the county of Montgomery, came with fourteen or fifteen persons, most of them armed, to a house called Cloddiau cochion, within the corporation of Pool, where a small number of Friends were met together in silence. He required them to depart, but one of them, Thomas Lloyd, desiring him to stay a little, he and his company sat down, and the said Thomas Lloyd spake to them concerning the nature of true religion and worship,¹ whereupon the said justice fined him £20 for preaching, and several others for being at the said meeting. Shortly after, he issued warrants for distress, some of which were executed by his clerk and others of his servants. And by virtue thereof were taken from Thomas Lloyd four cows and a mare, worth about £16; and from Thomas Lewis, at whose house the meeting was, six cows, two oxen, and two heifers. The said justices' clerk also took without warrant from Charles Lloyd and Thomas Lewis, each of them a horse. Also, the officers² of the parish of Meifod took from Charles Lloyd, of Dolobran, by warrant from the said David Maurice, ten young beasts. For being at the said meeting, David Jones, of Bronyarth, had taken from him a brass pan, and for the pretended poverty of

¹ Richard Davies gives a few particulars relating to this incident. He says that David Maurice approved of what had been said, as “sound, and according to the doctrine of the Church of England”; yet notwithstanding, he fined T. Lloyd £20 for preaching, though he was no magistrate of the Corporation, and he fined the house £20, and 5s. a piece the hearers.

² John Jones, of Golyng, an attorney-at-law, who “was that year overseer of the poor of the parish of Myvod, together with the petty constable, etc., upon a warrant from David Maurice, the only informer and busy justice, upon this mercenary act in our borders”. Richard Davies further tells us that Charles Lloyd was not at this meeting, nor at any meeting many days before or after.—*R. Davies*, page 87.

others, three cows and an ox".¹ Not long after this, as David Maurice was coming through the brook called Cynlleth, near his own house at Pen-y-bont, his horse, it was supposed, threw him, and he was carried down into the river Tannat a considerable way, and there miserably perished.² The traditions relating to the drowning remain to this day, and point rather to his having committed suicide than to an accident. The pool in the river where the informer and persecutor met with his sad end is called "Llyn Dafydd Morris" (David Morris's Pool). It is a significant fact, that whilst David Maurice persecuted the Nonconformists, there yet remain arrears of church rates standing against his name in the parish book to this day.³

In 1675, the Friends suffered much persecution in Merionethshire, especially in Penllyn, near Bala. Charles Lloyd, of Dolobran, felt constrained to visit and comfort his Merionethshire brethren. After visiting a meeting at Wern-fawr, and making a vain attempt to speak with Colonel Price, of Rhiwlas, and Colonel Salisbury, of Rug, he returned home by way of Wrexham, visiting John ap John and Friends there.⁴

During these troublesome years the Friends had propagated their doctrines with such success that most of the families of Meifod had imbibed their principles, so that, however determinedly cruel their persecutors were, in levying fines and imprisonment, the Friends were equally zealous on the side of truth. The result of all this was, that the rector of the parish, Rondol, or Randolph Davies, found that a considerable number of his flock had cast in their lot with the Friends. Nor was the uniformity of the vicar's family left unbroken by the efforts of the Friends, for it is said that the vicar's wife had a sister living at Pentre Gov who had joined the Friends, and a tradition preserved in the parish says that one Sunday morning the sisters met at Pentre

¹ Besse's *Sufferings of the Quakers*, vol. i, page 755.

² *Autob. Richard Davies*, page 88.

³ *Mont. Coll.*, vol. iv, page 128.

⁴ *Autob. R. Davies.*, page 84.

Barog, and crossed each other's path at right angles—one due south towards the church, and the other due west towards the Friends' meeting-house at Coed Cowryd, near Dolobran. After a few words of salutation had passed, and each prepared to depart, the vicar's wife said, "If you *had* grace, my dear sister, you would come with me." A reply was instantly given, "If *thou hadst* grace, *thou* wouldst come with me." And so, both orthodox in their own minds, they departed towards their respective places of worship.¹

The vicar thus finding Nonconformity, and especially Quakerism, making considerable schism in his flock and in his own family connexion, endeavoured to arrest the progress of Dissent by publishing, in the year 1675, a tract of 237 pages, 12mo, in excellent Welsh, with a dedication of five pages in the same language to Edward Vaughan, of Llwydiarth, Esq. The book has two title-pages, the one in Welsh, and the other, the first, in English, as follows:—

"A Tryall of the Spirits, or a Discovery of False Prophets, and a Caveat to beware of them; or a short Treatise on 1 John, iv, 1. Wherein is discovered by the light of God's Word expounded by Antiquity, that several Doctrines of the Papists, Presbyterians, Independents, and Quakers, are disagreeable to the Holy Scripture, and carefully to be avoided by every Man that loves the Salvation of his Soul.—*Pro Ecclesia clamitant, et contra Ecclesiam dimicant. Cypr.*"²

Whilst the vicar of Meifod had armed himself thus with the pen, we must add that the Friends were put to much expense in lawsuits by the same vicar, in asserting and maintaining his right to levy tithe. "Our friend Charles Lloyd, of Dolobran, was sued for tithe at the great assizes, held for this county of Montgomery, by the Earl of Castlemain, impropiator, and Randal Davies, vicar of Myvod."² Counsellor Corbet, who lived at Welshpool, so effectually pleaded the case that the costs of the suit fell, in part, on the vicar. However, next year greater care was taken in the proceed-

¹ *Gwaith Walter Davies*, vol. iii, p. 103. ² *Autob. R. Davies*, p. 95.

ings, and "Charles Lloyd's cattle were driven for treble damage, but the priest was so perplexed, and put to charge and trouble, that I do not know he ever sued any Friend for tithe again".¹

The vicar's—Randolph Davies—opposition to the Nonconformists of this parish may in a measure be explained by the fact that in 1649 he was removed from his charge, and Stephen Lewis was in charge during the Commonwealth. During his retirement from his labours in Meifod, Randolph Davies employed his leisure in bringing out a book against the doctrines of the Quakers in 1660.² But at the Restoration their former vicar again found himself in the midst of his old friends at Meifod, and his connection extended over a period of about forty-seven years.

The mild and kind-hearted Bishop William Lloyd about this time, 1680, was made bishop of the diocese of St. Asaph, and as the persecution of the Nonconformists had been very severe, and the penalties heavy, he tried a milder way with the Friends.

On his first visitation, held at Welshpool, he sent for Charles and Thomas Lloyd, as also for Richard Davies, who could not attend. So the conversation was left to Charles and Thomas Lloyd, and they "discoursed with the bishop, his chaplains, and other clergy, from about two in the afternoon till two in the morning. Afterwards, they discoursed with him two days at Llanfyllin; the first day from about two in the afternoon till night, and the next day from about ten in the morning till an hour in the night, publicly in the town-hall".³ The ability shown by the Friends in this disputation surprised the bishop, "and he said that he expected not to find so much civility from the Quakers; he highly commended Thomas Lloyd, and our Friends came off with them very well. They had also much discourse with the Chancellor, and one Henry Dodwell, and with the Dean of Bangor,

¹ *Autob. of R. Davies*, p. 95.

² *Llyfryddiaeth y Cymru*, p. 184.

³ *Autob. of R. Davies*, page 98.

afterwards Bishop of Hereford, very learned men, who were also at the said dispute, with many of the clergy of the diocese, with some justices of the peace, deputy lieutenants of the county, and a great concourse of people in the town-hall aforesaid, in Llanvilling". "It was agreed, by consent of all parties concerned, that the dispute should not be printed."¹ The result of these explanations and discussions, as we may naturally suppose, was more liberty of conscience, and peevish men, like the Chancellor Edwards, of Llanymynech, were plainly informed by the good Bishop not to molest nor trouble certain Friends any more, and by his letters those Friends that continued in prison were discharged, and amongst them the Dolobran and Meifod Friends.

Having thus gained the confidence of men in power, and consequently partial liberty himself, our large-hearted Friend, Charles Lloyd, never rested without seeking for his incarcerated brethren the same liberty which he himself enjoyed. In the beginning of 1682, he went to London to the yearly meeting, visiting on the way meetings of Friends in Herefordshire, Worcestershire, and other places. As the Montgomeryshire Friends were under some obligations to Lord Hyde, Richard Davies intended going to him to thank him for his kindness, and especially for the letter he wrote to the Bishop of St. Asaph. As there was some service to be done for suffering friends, it was thought a desirable opportunity to present their case, through Lord Hyde, to the king. It was thereupon decided to send a deputation, of whom Charles Lloyd was one, to plead in the interest of the one hundred and thirty-nine prisoners, of which there were eighteen aged women, from sixty and upwards, and eight children.²

On the death of King Charles II, and the accession of James, it was thought to be a fitting opportunity to plead the cause of the persecuted and suffering Friends. So, after much effort, and more especially through the

¹ *Autob. Richard Davies*, page 99.

² *Ibid.*, page 105.

interest and representation of their wrongs by the Earl of Powis, an absolute order was obtained from the king to stop all proceedings by sheriffs and bailiffs against Friends. "The Earl of Powis and his Countess were very ready and willing at all times to do our Friends any kindness that lay in their way, and to help them out of their trouble and afflictions; and I am apt to believe they did it conscientiously, for there were many of our Friends in several of their lordships here-aways, and the Earl never suffered any of us to be fined for not appearing in any of his courts upon juries or any other way or manner."¹ This relief did not come ere it was sorely needed, for persecution had been carried on from time to time with all the rigour of those specially enacted laws whereby "many Friends were almost ruined. The sheriffs and their bailiffs persecuted them so severely, and did make such a prey of them, that some worth many hundreds were made so destitute they had scarcely a bed to lie upon, but were robbed of all".²

The Nonconformists of this neighbourhood were now beginning to be cheered with a still better prospect of liberty of conscience. The good Bishop Lloyd, who had so often befriended them in their time of need, hastened to acquaint the Independents, through their minister, James Owen, of Oswestry, of the coming change. When the Bishop came to Welshpool, in the assize week, he sent for Richard Davies to the high sheriff's house, there being with him most of the justices and deputy lieutenants of the county, with many of the clergy, and, as "coming events cast their shadows before", the change in the sheriff's house was most marked; for Richard Davies adds that those present "were very civil to me. When supper was over, the bishop and the high sheriff, Edward Vaughan, of Llangedwin, took me into a private room with them, and we discoursed a little about the times. There was some report of the coming in of the Prince of Orange,

¹ *Autob. Richard Davies*, page 113.

² *Ibid.*, page 111.

and in a little time I had an account that the Prince was landed, which was great satisfaction to the bishop".¹ The satisfaction, we may be well assured, was quite as great to the persecuted Nonconformists, for it was not long ere the "Toleration Act" was passed, and thus liberty of conscience was established by law, to the great joy and comfort of the Friends of Dolobran and elsewhere.

The death of their honoured Friend and elder, Richard Davies, of Cloddiau Cochion, on the 22nd of the first month 1707-8, was a great blow to the Friends in this county, and we are not surprised to find that at their quarterly meeting, held at Dolobran on the 25th of the eleventh month 1708, the Friends and brethren from Shropshire, Merionethshire, and Montgomeryshire drew out a "testimony" concerning their "ancient Friend". This is signed by twenty-seven Friends, the first signature being that of our friend Charles Lloyd, of Dolobran.²

After the death of Richard Davies, the Friends looked to Charles Lloyd, of Dolobran, as their leader or elder, and he was again succeeded by John Goodwin, of Escirgoch, near Llan-bryn-mair; he continued a faithful minister for about fifty years, when he died, in the eighty-second year of his age, and was buried on the 7th of the twelfth month 1763, in the Friends' burying-ground near Llwyngwriil, Merionethshire.

The Goodwins were much interested and attached to the Dolobran Friends, and we are told that the last grave opened in the Friends' burying-ground at Dolobran was to receive the body of one of the Goodwins of Escirgoch.

Charles Lloyd having suffered about ten years' imprisonment, his possessions put under premunire, his cattle sold, and his mansion partially destroyed, died in peace at his daughter's (Elizabeth Pemberton) house at Bennett's Hill, near Birmingham, and was succeeded in the overburdened estate by his son, Charles Lloyd, who

¹ *Autob. Richard Davies*, page 114.

² *Ibid.*, page x.

opened the forge business at Mathyrafal, where many Friends found work, and they became active and prominent members of the Dolobran meeting. At his death, the estate fell into the hands of his son, Charles Exton, who died in France in 1773, leaving the heavily-encumbered property to his brother James, the second son of Charles Lloyd.¹ James Lloyd sold Dolobran in 1780.

The deaths of Richard Davies, Charles Lloyd, and other leading men, were great blows to the Friends in this locality, and the decline of the Society of Friends very soon became apparent. The attendance at the monthly and week-day meetings fell away, and were neglected. Older Friends, especially John Kensall, or Kelsall, a private tutor to the Lloyds, mourned over this decline, and seemed to fear that they would die out of Wales. The children and grand-children followed not in the footsteps of their fathers, and even the granddaughter of the consistent Richard Davies, of Cloddiau Cochion, must needs "go to the priest for a husband", much to the regret of the faithful ones, so that when the forge business failed, and the pecuniary difficulties—the natural results of all the fines and imprisonments—caused James Lloyd to dispose of the Dolobran estate in or about 1780, the few Friends left became disheartened by defections in their own ranks, and many discouraging circumstances came about the same time, so that the Dolobran meeting-house doors were consequently closed, and the monthly and quarterly meetings removed to Escirgoch and other places. The last meeting was held at Llanidloes, Montgomeryshire, about 1834, and the total extinction of the Society of Friends in this county took place when the last Friend, Richard Brown, was interred in the Friends' burying-ground in the year 1850.

The passing of the Toleration Act, although it put an end to the fines and imprisonments, did not close the mouths of evil slanderers. We are, therefore, not sur-

¹ *Lineage of the Lloyd Family*, page 41-42.

prised to find, now and again, the reasons given by these traducers for the emigration of the Friends from Llanwddyn and the parish of Meifod to Pennsylvania, and the decline of the society in Montgomeryshire, to be very contrary to the established character of the peace-loving Friends for honesty and fair dealing. Harry Parry, of Craig y gath, has sarcastical allusions to the Lloyds in his Stanzas published in Gwiliam Howel's *Almanac* for 1774. The first englyn runs thus :—

“Sion Llwyd a burwyd o’ i beryg,—heno
Mae hwnnw ’n gadwedig :
A Harri bach hir ei big,
Yn llwdwn drwg colledig.”

“John Lloyd has been purified from danger, this night he is saved. Whilst the little Harry is a bad lost sheep.”

The poet closes his nineteen stanzas with the following :—

“Nid â Harri Parri pêr,—i wrando
Ar Roundied na Chwacer,
Y Dynion sydd dan y ser,
Yn peidio dweud eu pader.”

“The pure Harry Parry will not go to listen to the Roundhead nor Quaker : the men that do not say the Lord’s Prayer.”

The country folk delighted in attempting to annoy and irritate the Friends. We give the following instance in illustration :—One time, a countryman passing along by one of the Coedcowrid fields, accosted a Friend who was ploughing with a yoke of oxen, saying, in the usual country salutation, “God be your help”, knowing at the same time the aversion Friends had to this mode of greeting. The Friend answered, “Why didst thou take the name of God in vain? Why didst thou not say, ‘Very good work’, or make some other observation, if thou must needs speak at all?” The countryman went on his way, but on returning he found the Friend had broken his plough against one of the large stones that were hidden under the surface of the soil, and was looking very sorrowful at the broken implement. The countryman, ever on the watch to

hurt the feelings of the Friend, greeted him as he had been instructed in the morning, saying, "Very good work ; very good work", laughing at his own wit and the dilemma of the Friend. In this and other ways were Friends subjected to petty annoyances calculated to hurt their feelings ; but although the Friends are lost to the neighbourhood of Dolobran and Meifod, they have left a name behind them for all that is good, neighbourly, and charitable. We still often hear, "As honest as the Quaker"; "As truthful as the Quaker", in the common conversation of the people of the district.

The meeting-house, commonly called "The Quakers' Chapel", is situated on the Dolobran estate, in a slight hollow, being a most secluded spot, about midway between Coedcowrid and Dolobran. It is a small brick building, having no pretensions to style or beauty. The interior arrangements have been ruthlessly removed by cruel hands some years ago, when the elders' seat, a long pew, standing against the back wall, and some two feet above the ground floor, the plain oak panelling on the walls, and the front of the curious narrow gallery, which was entered through a special door at the back of the building, were all the wood-work that remained. Nothing now remains but the beam that supported the gallery, and a few panels on the wall. The dwelling-house attached to the west end of the meeting-house was so arranged that, when required, the four openings in the party-wall permitted persons in the house, both in the rooms and on the ground floor, to unite in worship with those in the meeting-house. The approaches to this little secluded building were mostly by paths across the fields ; the one leading from Dolobran passed through a field called "Cae Walk". The wet part immediately in front of the meeting-house being embanked, and the little spring of water bridged over, the path then leads direct to the spacious door of this little sanctuary.

The meeting-house was built in the year 1701, and

the first monthly meeting held there on the 29th day of the ninth month. In 1747, the meeting-house windows being glazed, "The monthly meeting desires R. O. (R. Oliver, of Coedcowrid) to make shutters, and also to stop the windows in the gallery." In 1752, sycamore trees were ordered by the monthly meeting to be sold for the repair of Dolobran meeting-house. "There is strong reason for believing that the famous William Penn worshipped, and not improbably preached, in this old Quaker chapel. Some portions of the oak panelling have been carried over the Atlantic by some of the descendants of the family, and are preserved as valued relics of this simple, yet revered building."¹

Near the meeting-house is the burying-ground, a small plot, measuring about thirty yards by sixteen, and surrounded in part by a strong stone wall. Within this sacred enclosure we could only trace one grave. The little graveyard is now converted into an orchard. Looking down at the "Quakers' Chapel" from the higher ground in front, there is nothing to indicate the fact that it was the meeting-house of so many good and eminent persons, nor that the little orchard is the quiet resting-place of those undaunted heroes who suffered so much persecution for conscience sake in times when bigotry and intolerance blinded the rulers of this realm.

The Minute Book of the monthly meetings of the Friends is in the possession of Mr. Thomas Lloyd, of the Priory, Warwick, and we have been permitted to make extracts from its quaint pages.

It begins on the 30th seventh month 1690, as endorsed upon the cover, but up to 1693 the entries are gone.

The first entry is as follows :—

At the monthly meeting kept at Dolobran, the 26th of the 2nd month 1693 :—"As concerning the repaireing the grave

¹ *Mont. Coll.*, vol. ix, page 334, n.

yard, the same friends ment^d in last mo. meeting be desired to continue their care, and further, the doing up of the breaches thereof, other concerns we refer to our next monthly meeting, which is to be kept at Winsbury." Friends present were—Charles Lloyd, Richard Davies, Charles Lloyd, junr., Robert Griffith, Jon. Roberts, Tho. Oliver, Joseph Davies, Richard Lewis, Evan Davies, Amos Davies.

The persons attending the monthly meetings kept at Dolobran in the year 1693 were as follows :

26, 2 month,
(Feb. 1693) Charles Lloyd (of Dolobran).
Richard Davies (Clotthie Cochion).
Charles Lloyd, the y^r. (Dolobran).
Rob. Griffiths.
Jon. Roberts.
Tho. Oliver (Coedcowrid).
Joseph Davies.
Richard Lewis.
Evan Davies.
Amos Davies (The Forge, Mathyrafal).

At David Prinald's (Winsbury).

30, 3 month.
Fresh
names. David Prinald.
Jacob Endon (Clothiau Cochion).
Wm. Prinald.
Jon. Prinald.
John Meredith.
Thomas Mansell.

At Margt. Thomas, Llanwthin.

27, 4 month,
1693. Edward Thomas.
John Thomas.
Add names. Richard Jones.
Ellis Davies.
Vaughan Humphreys (see folio 109).
Watkin Davies.

A monthly meeting at Dolobran.

25, 5 month, 1693.—No fresh names.

At Clothiau Cochion.

29, 6 mo. 1693. John Richards.
Owen Oliver.

6. At Thomas Oliver's, in Coedcowrid.

26, 7 mon. 1693. Sampson Lloyd.
Thomas Wareing.
Rees Humphrey.

At Dolobran.

31, 8 month, 1693.—No new names.

3. At house of Evan Davies, near Coedcowrid.

28, 9 month, 1693. William Reginald.

At "the men's and women's monthly meetings kept
at Clothiau Cochion.

26, 10 month, 1693.

At Dolobran.

30, 11 mo. 1693.

„

At Coedcowrid.

27, 12 month. Rees Humphreys.

The foregoing and subsequent extracts shew that monthly meetings were held at nine different places, viz.: Winsbury, Llanwddin, Dolobran, Cloddiau Cochion, Coedcowrid, John Richards', Sybel Jones', Robert Griffiths', and Elinor Evans'; and that there were four meeting-houses and burial grounds, viz.: At Llanwddin, Dolobran, Llangyrig, and Trefeglwys; and that seven meeting-houses were recorded, viz.: At Llanidloes, Montgomery, Aberhavesp, Newtown, Queen's Head Oswestry, Llanwnog, and Dolebachog.

We give extracts from the Minute Book for each year from 1694 to 1713, from which a variety of interesting particulars can be gleaned:—

In 1694, they were kept as follows:—27, 1 month 1694, at John Richards; 24, 2 month, at Dolobran; 29, 3 month, at Wm. Reignalds; 26, 4 month, at Margaret Thomas, Llanwddin; 31, 5 month, at Dolobran; 28, 6 month, at Cloddiau Cochion; 25, 7 month, at Coed Cowrid; 30, 8 month, at Dolobran; 27, 9 month, at Sybel Jones; 25, 10 month, at Evan Davies; 29, 11 month, at Dolobran; 26, 12 month, at Cloddiau Cochion.—4 times at Dolobran, 2 at Cloddiau Cochion, and 1 at 7 different houses.

The following fresh names of persons present at monthly meetings:— Humphrey Wynn.

At the 10th monthly meeting (1694), the following occurs:—“Evan Davies & Thomas Oliver be desired by this meeting to and advise Hugh David¹, and warn him to take care of his walking orderly as becometh a professor of truth, and to keep himself clean in Llanvilling and elsewhere. Also, they are to warn the people of the Town not to trust him too far, letting them know that we cannot own him as one of us, and further, that the said friends do enquire how he hath behaved himself hitherto.”

In 1695, the monthly meetings were kept as follows:—26, 1 month 1695, at Coedcowrid; 30, 2 month, at Dolobran; 28, 3 month, at John Richards; 25, 4 month, at Winsbury; 30, 5 month, at Dolobran; 27, 6 month, at Llanwddin; (no minutes for 7, 8, 9, or 10th); 28, 11 month, at Dolobran; 25, 12 month, at Coedcowrid.

At 2nd and 3rd monthly meetings, proposal of marriage between Constantine Young, of Leominster, and Phœbe Beaylies, was approved, and liberty given to “take each in marriage when and where they pleased according to the good order of truth.”

At the third meeting, it was proposed that “friends should subscribe to raise a sum of money every quarter towards the putting out of a Friend’s child an apprentice, according to an order in one of our dear friend George Ffoxe’s. One of Priscilla’s sons was set an apprentice to Richard Lewis for 7 years, £2 10s. being given as a premium besides his cloathes.”

At sixth meeting, at Llanwddin, “Forasmuch as there came no Friends from Pool or Winsbury side, and non from Dolobran meeting but Charles Lloyd, sen., and Amos Davies, so there co^d be no business don, only we think it needful to admonish our friends concerned in public business to be more mindful of monthly and other meetings, that truth’s concerns may not be neglected.”

At the 12th meeting, the first mention is made of a mortgage from Thomas Evans, which seemed to be unsatisfactory. After numerous minutes on the subject, it appeared the property included in the mortgage was sold to Mr. Brochwel Wynn, of Garth, and the money paid off.

The monthly meetings in 1696 were kept as follows:—31, 1 month 1696, at Thomas Oliver’s; 28, 2 month, at Dolobran;

¹ Hugh David was one of the first to secede from the Independents.—T. G. J.

26, 3 month, at William Reynolds's; 30, 4 month, at Margt. Thomas's; 28, 5 month, at Dolobran; 25, 6 month, at Sybill Jones's; 27, 7 month, at Cloddiau Cochion; 27, 8 month, at Dolobran; 29, 10 month, at Robert Griffiths's; 26, 11 month, at Dolobran; 23, 12 month, at Evan Davies.

Fresh name.—Samuel Bisell (or Beesell).

At 1st monthly meeting (1696), "Robert Griffiths and Wm. Reignolds be desired to go between this and next mo. meeting to visitt the daughter of Eliz. Maydon, at Monntgom. and advise her to be sober."

At 4th monthly meeting, "As to Mary, the daughter of Elizabeth Maydon, it is desired to bee left until Richard Davies return from London. And as for tyth, Friends are reminded to be carefull in putting down the day, month, and year, that it is taken, y^e value thereof attested by two witnesses, and the people's names who takes it away, and how much above the usual custom of the countrey or law of the land, and whether y^e priest or fm. proprietor or belg."

At the 7th monthly meeting, "Thomas Mansell proposed his intention of marriage with Naamah, daughter of Henry Syddon, of Wolverhampton, and desired our certificate, which wee gave him."

At the 11th monthly meeting, "The grave yard at Cloddia Cochion is to be looked after."

At the 12th monthly meeting, "Robert Griffith did order a mason to reparaire the breaches in the grave yard in Cloddie Cochion, and Robert Griffiths is still to look still after it until it shall be finished."

The monthly meetings in 1697 were kept as follows:—30, 1 month, at Cloddiau Cochion; 27, 2 month, at Dolobran; 26, 3 month, at William Reignolds; 29, 4 month, at Margaret Thomas's; 27, 5 month, at Dolobran; 31, 6 month, at Coed cowrid; 28, 7 month, at John Richards's; 27, 8 month, at Dolobran; 28, 10 month, at Cloddiau Cochion; 25, 11 month, at Dolobran; 12th month not held.

Fresh names.—Sybell Jones, Tacy Davies (Cloddiau Cochion, mother), Tacy Endon (do., daughter).

At the 8th monthly meeting, Samuel Beesel and Jane Jones, "proposed their intention of marriage", and at next meeting their proposal was approved.

The monthly meetings in 1698 were kept as follows:—29, 1 month, at Thomas Oliver; 2 month, no minutes; 31, 3 month, at William Reignolds; 28, 4 month, at Margaret

Thomas; 26, 5 month, at Dolobran; 30, 6 month, at John Richards; 27, 7 month, at Coedcowrid (8 and 9 month, no minutes); 27, 10 month, at Coedcowrid; 31, 11 month, at Dolobran; 28, 12 month, at Elinor Evans.

At the 1st monthly meeting, "Our last monthly meeting was omitted by reason of a meeting appointed upon that day at Cloddie Cochion by John Gwalton, and not knowing our meeting fell on that day."

The monthly meetings were kept in 1693 as follows:—
30, 3 month, at the house of William Prinald, (Winsbury);
27, 4 month, at the house of Margaret Thomas, Llanwddin;
25, 5 month, at Dolobran; 29, 6 month, at Cloddiau Cochion;
26, 7 month, at Thomas Oliver's at Coedcowrid; 31, 8 month, at Dolobran; 28, 9 month, at Evan Davies, near Coedcowrid;
26, 10 month, at Cloddiau Cochion; 30, 11 month, at Dolobran; 27, 12 month, at Coedcowrid.

The business at 3rd meeting was a reference to the grave yard.

At the 5th monthly meeting, "Care is to be taken to have the house of John Pott, of Llangirrig, recorded for a meeting house at the next quarter sessions."

At the 6th monthly meeting, notice was received from Humphrey Lewis of "his intention to marry a friend from Teuxbury". The meeting was not willing to grant him a certificate until they heard further from him.

"John Pemberton of Birmingham, in the County of Warwick, and Elizabeth Lloyd, daughter of Charles Lloyd of Dolobran, appeared before their women friends, declaring their intention of taking each other in marriage; the said women friends were satisfied with their proceedings, and presented them to the men friends, where they in like manner declared their said intentions publickly. Also the said John Pemberton brought a certificate from friends' monthly meeting at Birmingham, signifying their consent, and his clearness from all others on the act of Marriage; friends here were satisfied, and ordered them to appear at next monthly meeting, this being their first proposall. Next monthly meeting is to be kept at Coedcowrid."

At 7th monthly meeting a favourable report received of Humphrey Lewis, and a certificate granted him.

"John Pemberton and Elizabeth Lloyd appeared before this meeting again the 2nd time, and declared their intentions of taking each other in marriage, and they desiring to know the result of the meeting. The meeting having taken the

matter into consideration, do unanimously consent that the said John Pemberton and Elizabeth Lloyd may consummate their intended marriage where and when they may please, having unity therewith."

There is a continual reiteration of entries made at successive meetings of any matter ordered to be done, for instance—

"As to the wall of the burying-ground, Robert Griffith hath endeavoured to have it repaired before now, and intends to take care that it may be finished speedily."

An entry to this effect is repeated at many subsequent meetings.

The following entry, or one to the like effect, appears at a majority of the meetings:—"Friends be desired to bring in their tithe account speedily."

At the 12th monthly meeting there is the following:—"Margaret Thomas made her complaint to this meeting of Vaughan Humphreys, her late unworthy servant, who still continues troublesome to her, contrary to her desire. And the order of a meeting of personall friends on that account, who advised him in love to depart out of the house in peace & quietness. And since the said meeting 2 friends, viz., Evan Davies and Thomas Oliver, went to visitt him, and in love to advise him further to be quiet, but they found him not willing to submit to the truth, but rather slighting good counsell, therefore this Meeting desires that the said Vaughan be dealt with according to the order of Truth."

At a subsequent meeting the following were recorded:—"Robert Griffith and Joseph Davies be desired by this meeting to speak with Vaughan Humphrey, and acquaint him that Margaret Thomas made her complaint to this meeting against the said Vaughan, also we understand the said Vaughan has something of complaint agst the said Marg^t; now it is the desire of the meeting that he do come to our next monthly meeting, where the said Margaret is to meet him, and they be both heard face to face by the meeting. And if the said Vaughan will not come, the meeting is further to deal with him according to the order of Truth."

At the next meeting the matter is treated thus:—"Whereas Vaughan Humphreys and Margaret Humphreys, according to the order of the last meeting, appeared before this meeting, and both acknowledged of they were sorry for whatsoever they did ag^t the truth."

The monthly meetings, 1699, were kept as follows:—28, 1 month, at Dolobran; 25, 2 month, at Dolobran; 30, 3 month,

at Margaret Thomas, (Llanwddin) ; 27, 4 month, W. Reignald, (Winsbury) ; 25, 5 month, at Dolobran ; 29, 6 month, at Cloddiau Cochion ; 26, 7 month, at John Richards, (8 month omitted) ; 28, 9 month, at Coedcowrid ; 26, 10 month, at Elinor Evans ; 30, 11 month, at Dolobran ; 27, 12 month, at Thomas Oliver's.

At the 7th monthly meeting David Rheese proposed his intention of marriage with one Martha Pugh of Rhidog, in Herefordshire, and certificate granted.

At the 9th monthly meeting the following occurs:—"The meeting being sensible of the Good service that former minit from both yearly, quarterly, and monthly meeting, that some two friends be choosen in each meeting to oversee the church affairs, so friends here being well satisfied with the benefit thereof, do desire that 2 friends be chosen to oversee this meeting, and that they give a monthly account of their charge. And this meeting desire that all friends to God and truth, and that desire the welfare of their own souls, doe as much as in them lye avoyd & discountenance all tale bearers whatsoever and back biters. And that if any has ought to say for or concerning his friend or brother may go first & speake to the party concerned, and if hee or shee will not hear y^m, they are to call one or more friends with y^m, w^{ch} if they are not heeded yⁿ such person is to be brought to the meeting to bee dealt with as in God's wisdom they judge meet."

At the 10th monthly meeting the following important minute occurs:—"As concerning the building of a new meeting-house and grave yard upon Dolobran land, which has been intended by friends some years agoe, It being this time pretty much in some friends' mindes, That it may be furthered and put on, And this meetinge judge it convenient in order therewith that friends may make a subscription of what each friend is willing to contribute towards y^t service.

Charles Lloyd	15 . 00 . 00	Thomas Oliver	02 . 10 . 00
Anne Lloyd	05 . 00 . 00	John Richards	01 . 10 .
Richard Davies	} 02 . 00 . 00	Owen Oliver	1 . 10 .
& Jacob Endon			
William Reignald	01 . 10 . 00		5 . 10 .
Joseph Davies	01 . 10 . 00	add	26 . 05 .
Amos Davies	01 . 00 . 00		
Richard Lewis	00 . 05 . 00	tot.	31 . 15 .
	<hr/>		
	26 . 05 . 00		

This meeting desires that Thomas Oliver, John Richards,

Robert Griffiths, and Amos Davies, may bee overseers of the s^d meeting house, and that materialls may be provided with all the speede that may be."

The monthly meetings in 1700 were kept as follows:—26, 1 month, at Cloddiau Cochion; 30, 2 month, at Dolobran; 27, 3 month, at Cloddiau Cochion; (4 month notheld); 30, 5 month, at Dolobran; 27, 6 month, at Thomas Olivers; 25, 7 month, at John Richards; 29, 8 month, at Dolobran; 26, 9 month, at Cloddiau Cochion; 31, 10 month, at Coed Cowrid; 28, 11 month, at Dolobran; 25, 12 month, at Coed cowrid.

Fresh names.—David Paskin, William Man.

At the 1st monthly meeting, "As to w^t relates to y^e meeting house it is to continue".

At the 3rd monthly meeting, "Answear is brought to this meeting that the writeings of Cloddie Cochion buryin ground cannot bee found att p'sent, it's desired that Richard Davies and Amos Davies doe make further enquiry after the said writings".

4th monthly meeting, "The monthly meeting for the 4th month 1700 being appointed at Llanwthin, and friends neglecting to come there, noe business was done".

At the 11th monthly meeting, "Friends had it in consideration about settling the burying places in this county, and this meeting desires William Reignalds, Thomas Oliver, Robert Griffith, and Amos Davies to advise with Richard Davies about drawing the writeings, and that it be done before the next monthly meeting".

At the 12 monthly meeting, "As to the minit haveing the Burying places settled, mentioned last meeting, it not being answered it is desired to continue until the next monthly meeting."

The 1st monthly meeting in 1701 was kept at Cloddiau Cochion on 25th 1st month 1701.

Fresh names.—Edward Jones, David Johnes.

"The friends mentioned to be trustees for Dolobran meeting-house, Llanwthin house and burying-place, and Clotthie Cochion burying-ground, are Charles Lloyd, Jacob Endon, Wm. Reignalds, Thomas Oliver, Robt. Griffith, and Amos Davies".

"The meeting desires Amos Davies to write to Robert Evans of Llanidloes to know of him whether Friends may have the town hall to meet in with the magistrates' leave because it is not recorded.

Nearly all the subsequent monthly meetings were held at Dolobran. The first entry is:—"The monthly meeting at the new meeting-house at Dolobran the 29th of the 2nd month 1701. Friends desire Thomas Oliver and William Reignalds to goe to the next Quarter Sessions at Montgomery to record this our new meeting-house. Joseph Davies and Prudence Davies did propose their intention of marriage to this meeting, being the first time. The next monthly meeting to be at William Reignalds' house. Friends present: Richard Davies, Wm. Reignalds, John Richards, Thomas Oliver, Richard Lewis, Owen Oliver, Joseph Davies, Amos Davies."

28, 3 month 1701, "In answer to the meeting about recording the new meeting at Dolobran acct^s is given that it was and is recorded. . . . Jacob Endon is desired to gett the grave yard at Clothie Cochin repaired as soon as he can, and the writings about the same settled. The following friends have paid here 3d. each for Rob^t Barclay's Appology and are to have one apiece of the books when they com. . . . It is agreed at this meeting that for the future the monthly meeting day, which is usuall kept the 3rd day of the week, is not to be altered to any other day without the consent of the monthly meeting." A subscription of £15 was raised for "a yearly salary for a schoolmaster".

The subsequent monthly meetings were held at Dolobran new meeting-house.

At the 4th monthly meeting, "Jacob Endon gives account that the grave yard at Clothie Cochion is repaired since last meeting".

At the 12th monthly meeting, "This meeting haveing account of the disorderly walking and ill behaviour of Oliver Thomas in bringing a reproch upon Truth, Doe desire that Richard Lewis, John Richard, and Amos Davis, doe goe to him and advise & counsell him to avoyd those ill coursis, and to warn him that if he continue in those ill ways that bring dishonour upon the lord and his people that ffrriends must deny him by a publick testimony against him, and that they bring account of him to the next meeting".

The monthly meetings in 1702 were all held at Dolobran.

Fresh names.—John Kelsall, Griffith Owen, William Winter.

At the 1st monthly meeting, "In answer to a minit last mo. meeting, R. Lewis and A. Davies spoke with Oliver Thomas, and advised him to keep out of ill company and from doing those things y^t bring an evil report on Truth; they found him pretty low in his mind, and promised amendment. It is

friends' desire that the grave yard at Clothie Cochion may be repaired, and that William Reignalds speak to R. Davies and Jacob Endon to put workmen to do it as soon as may be."

At the six subsequent meetings a minute is repeated to the like effect; at the 11th meeting it is reported the repairs were done.

At the 7th monthly meeting, "Griffith Owen desired a certificate from this meeting that he may goe somewhere to improve his trade." At the next meeting a certificate was granted him.

At the 10th monthly meeting, "This meeting having a further account of the disorderly behavior of Oliver Thomas in his Drinking, and haveing taken it into consideration, do desire Amos Davies and Richard Lewis to go to advise him over again, as alsoe Humphrey Winn for the lik practis and to bring an account thereof to next monthly meeting."

At the 11th monthly meeting, "As to the minute concerning¹ Oliver Thomas and Humphrey Winn, the friends appointed thereunto having spoken with them doe not find them weary of their said practis, And not having satisfaction concerning them, this meeting desires Charles Lloyd and Amos Davies & Richard Lewis to send forth a paper as a testimony against Drunkenness and all other vain practis and mis-behavior."

At the 12th monthly meeting, "A paper containing a testimony against disorderly walkers was read at this meeting and was approved of by this meeting and desired to be sent forth as soon as possible."

Monthly meetings in 1703; kept at Dolobran.

Fresh names—Philip Leonard, Robert Griffith.

At the 2nd meeting, "A paper of a Testimony against Oliver Thomas was read at this meeting, and friends desire it may be shewn the said Oliver Thomas before it be made publick."

At the 7th monthly meeting, "A. Griffith & Richard Lewis be desired to speak with Catherine, the wife of Oliver Thomas in behalf of this monthly meeting, & let her understand how she has been a trouble & grife to friends in going to be married by the priest, &c. This meeting desires A. Davies to warn Humphrey Wynn of his ungodly behavior."

¹ See *Mont. Coll.*, vol. vii, pp. 101-2.

Monthly meetings in 1704 at meeting house at Dolobran.

Fresh name.—R^d Bembow [Trefeglwys].

At the 2nd monthly meeting, "William Reignalds and W^m Winter are desired to get a meeting place recorded at Montgomery."

At the 3rd monthly meeting, "A meeting place was recorded in the Town of Montgomery, in answer to a minute of our last monthly meeting. Our friend Sarah Lloyd, having some drawings in her mind to travel on Truth's account northward, the meeting thought convenient to give her a certificate of Friends' unity with her, but she went not at this time nor till the 6th month 1707."

At the 7th monthly meeting, "This meeting having taken notice of Clothie Cochion Friends, that they have been absent, especially the men, from the monthly meetings for some months, desire that A. Davies do speak with the Friends of the same meeting and Llanwithin, and desire them to be more careful to keep to their meetings for the time to come."

At the 11th monthly meeting, "G. F.'s epistles are at y^e old mill & the Forge—his journal at Winsbury."

At the 12th monthly meeting, "Richard Bembow gives this meeting Acc^t that he has got his now dwelling house recorded for a meet. place, and Friends thereaway have agreed y^t a meeting be kept at the said place each third first day in every month, to which this meeting consents."

"This meeting desires Wm. Winter to agree for the meet. room y^t Friends have in Montgomery for another year, and to bring an account of what he does therein to the next meeting."

Monthly meetings held in 1705 at Dolobran.

At the 1st monthly meeting, "Wm. Winter brought here the agreement for the meet. place in Montgomery for the ensuing year."

At the 4th monthly meeting, "This meeting desires Friends to be faithful in keeping up their week-day meetings, & to be diligent and faithful in meetings and bear a faithfull Testimony against sleeping and Sleepers in meetings."

"This meeting desires that John Kelsall and Owen Oliver do warn and advise Sleepers and those Friends that are so inclined to sleep in meetings in the love of God that such may be more watchfull and diligent for the future."

At the 5th monthly meeting, "There was read and subscribed by sev^r members of this meeting a paper containing a caution to ffrriends, especially of Radnorshire and Hereford-

shire, concerning Tho. Goodwin, late of Llanidloes, how that Friends hereaways could have no unity in his appearing publick in words, &c., desiring them to be carefull over him," &c.

At the 6th monthly meeting, "Thomas Oliver and John Roberts are desired to go to visit the widdow¹ of Hurnant, & to advise her about y^e properest method in her husbandry, &c., before next mo. meeting."

At the 8th monthly meeting, "Since last monthly meeting the house of William Soley, of Aberhafes, and the house of Margaret Rowland, at Llangynog, were recorded for meeting places."

At the 12th monthly meeting, "This meeting desires Robert Griffith or A. Davies to go to Llanidloes in about a week's time to settle and agree for a more convenient place for a meet: of worship than Rob. Evans' Barn for the next yearly meeting."

1706 not in minute book, except part of last meeting:—"Griffith Owen and Sarah Cotterel a second time laid their intention of marriage," &c.

Fresh name.—Thomas Thwaites.

1707.—Meetings held in meeting-house at Dolobran.

Fresh names:—T. Cadwaladr, Richard Ruff, Wm. Soley, David Endon, Edw. Bembow.

At the 1st monthly meeting, "Friends that have not yet made their wills are yet desired to be mindfull about them, and A. Davies, T. Cadwalladr, and J. Kelsall are desired to assist Friends therein, and put them in mind of it, so as to have them done in 2 weeks' time, viz.: before y^e yearly meeting for Wales."

At the 4th meeting, "Concerning the burying place at Llangerig, mentioned heretofore, Friends are satisfied with the owner's title, and this meeting desires Charles Lloyd, John Kelsall, & A. Davies to draw a lease for the same, to be perused by some knowing Friends."

"Thomas Oliver, R. Bembow, A. Davies, and John Kelsall, are desired to go to Newtown to provide a convenient place for our next yearly meet: as soon as possible before harvest comes in."

At the 5th monthly meeting, "The minute about Llangurig Burying place is desired to be hastened by the friends therein mentioned."

¹ Widow Rowlands, whose house was registered, see *post* p. 117.

“The friends concerned gives this meeting account that they have fixed on a Barn at Newtown for the publick meeting, and also made an agreement with Thomas Jones, whose house was formerly recorded for a meeting place, to take the said Barn for that time.”

At the 8th monthly meeting, “A draught of a Lease for the burying place in Llangyrig was sent to the man by Richard Bembow.”

At the 11th monthly meeting, “The man that offers to sell the burying place at Llangyrig to Friends was at Dolobran lately; he doth approve of the draught of Deed sent him to peruse. In order to accomplishing and finishing the matter, J. K. & A. D. are desired to get parchment and engross the same as soon as may be.”

“Mary Williams had a certificate from this meeting sent after her to Pennsylvania by Ellis Pugh.¹”

“Since last mo. meeting the Dwelling house of Ed. Reese called Queen’s Head, in Oswestry, was recorded for a meeting place.”

1708.—Monthly meetings were held at Dolobran.

Fresh name.—Geo. Place.

At the 1st meeting, “The deeds of the Burying place in Llangyrig are finished to the sealing, and the consideration money being twenty-five shillings, with 3s. 8d. charge for parchment, is to be paid out of the mo. collections.”

At the 2nd monthly meeting, “As to the minute abt Llangyrig burying place, J. K. delivered the deed to W. Hughes, of Radnorshire, with 20s. out of the collections, supposing friends in Radnorshire will add 5s. to it, and so the deed sealed was desired of them. This meeting therefore desires Richard Bembow to enquire and know whe^r it be sealed, and if so, to send it here as soon as possible.”

At the 3rd monthly meeting, “The deed of Llangyrig Burying place was sealed and sent here, and remains in the custody of A. Davies; and R. Bembow gives this meeting account of friends of Radnorshire paid the 5s. ment^d last meeting to make up the consideration money for the said Burying ground.”

“Thos. Cadd^r, John Kellsall, & A. Davies, are desired to get the Deed of Trust of the aforesaid Burying ground made ready as soon as may be. The Trustees are to be Wm. Reynolds, John Kelsall, Jacob Endon, Thos. Cadw^r, R. Griffith, Richd. Bembow, Evan Hughes, of Radnorshire, & A. Davies.”

¹ A celebrated Friend from Merionethshire.

At the 4th monthly meeting, "Charles Lloyd, Tho. Cadwr, Tho. Oliver, & A. Davies, are desired to write a letter to Friends in Pennsylvania, in behalf of Morris Thomas, of Llanwthyn."

At the 6th monthly meeting, "This meeting understands by Tho. Morrice, that his house in Machunlleth was recorded for a meeting place in 2nd mo. past."

At the 7th monthly meeting, "This meeting, taking into consideration some papers of our Ancient Friend Richard Davies, deceased,¹ giving an account of his convincem^t, the rise of Truth, &c., in these parts, doth desire and appoint Charles Lloyd, Amos Davies, Tho. Cadwr, Robert Griffith, and John Kelsall, to revise and transcribe them fair in a preparation for the press, altering and amending such things as they shall see convenient, and most meet for publick service. Also, the said Friends are desired to revise and correct such papers as may come to their hands concerning any of our ancient friends of North Wales relating to the like service, and to give an account of their proceeding to the mo. meeting."

At the 8th monthly meeting, "John Kelsall gives this meeting an acc^t that care is taken about Richard Davies's papers, and that most of them are transcribed."

At the 11th monthly meeting, "There was read at this meeting a certificate from friends at Newton mo. meeting, in Cheshire, directed to this mo. meeting in behalf of Geo. Place and his wife (who are removed into this county) giving an acc^t that they came thence in unity with friends there", &c.

At the 12th monthly meeting, "This meeting thinks it conven^t that Friends towards 'Llangynogen'² do keep their first day meeting every other first day meeting at Hirniant, at y^e Widdow Rowlands, it being to be there next First day, viz. the 27 of 12 mo., and so successively."

1710.—Monthly meetings were kept at Dolobran.

Fresh names.—John James, Gabriel Wood.

At the 1st monthly meeting, "This meeting desires Jenkin John, Thos. Oliver, Robt. Griffithes, & Thos. Cadwr, to write a letter to friends in Pennsylvania in behalf Elizabeth Humphreys, of Trefeglwys parish, lately a servant with Richd. Bembow there, she being minded to remove herself into Pennsylvania, and y^e said friends are desired to enquire into her conversation before they write the said letter."

At the 3rd monthly meeting, "This meeting tenderly desires that Friends about Trefeglyws may have a preparative

¹ Died 22, 1st month 1707-8.

² Probably Llangynog, near Hirnant.

meeting among themselves the sixth day before this mo. meeting, wherein they may inspect into the state of things in their meeting, make their collections, and other things, in order for the mo. meet."

At the 8th monthly meeting, "William Soley gives this meeting to understand that he has completed the wall about Llangirig Burying place, and this meeting desires him to take further care to get a door and lock, and to bring in his charge to the next mo. meet."

"John Goodwin having something in his mind to visit friends in South Wales, desires a certificate of friends' unity with him from this meeting, which we accordingly give him."

At the 11th monthly meeting, "Evan Jenkins & Sarah Lewis, of Trefeglys meet., proposed intentions of marriage", &c.

At the 12th monthly meeting, "The proposal of marriage ment^d last meeting is delayed until next mo. meeting."

1709.—Monthly meetings held at Dolobran.

Fresh names.—Thomas Bennet, Jenkin John, J. Goodwin, Richd. Griffiths, Humphrey Ellis.

At the 8th monthly meeting, "There were sent from this meeting 5s. out the collection for one Humphrey Mills, an ancient Friend near Llanidloes."

"Friends hearing an account that the graveyard in Llangyrig is not yet walled, this meeting desires R. Bembow or Jenkin John to take some care therein, and have it done as soon as may be."

"Amos Davies having laid his intention of marriage with Anne Hollord, of Shrewsbury, widow, certificate granted, &c. He brought a certificate from under the said Jane Hollord's hand, signifying her consent thereto, as followeth—

"To friends in Montgomeryshire. •

"These may certifie you that I am willing that my friend Amos Davies may propose his intentions of marriage with me at your next mo. meeting. As witness my hand, the 14th of 9 mo. 1709, who am your friend.

"ANNE HOLLORD.

"Witness—Owen Roberts."

At the 10th monthly meeting, "The meeting gave him the following certificate:—

"From our mo. meeting at Dolobran, in Montgomeryshire, 27th of 10 mo. 1709.

"To Frds. & Brethren at the mo. meeting at Shrewsbury, in the county of Salop.

"This may certifie such whom it may concern, that whereas our dear Frd. Amos Davies, of Mathraual fforge, in y^e county of Mont-

gomery, widdower, hath declared his intentions of marriage wth our Frd. Anne Hollord, of Salop, widdow, at our last mo. meet. And Friends of the Mo. Meet. at Salop, desiring a certificate from this meet. of his clearness from all other women in relation to marriage.

“We do hereby certifie it to the best of our knowledge, he is clear from all others on that acc^t. And he hath walked orderly, and lived in Love and unity among us, and hath been a serviceable man in this Country, and was well beloved by most sorte of people. And we desire the Lord may be with ym both in this their weighty concern & bless them therein, which, wth y^e Salutation our Dear Love, concludes this from y^r Frds & Brothers,

Signed on behalf of the meeting by	Cha. Lloyd,	Wm. Reynolds,
	Jacob Endon,	Tho. Oliver,
	R. Lewis,	Jno. Kelsall,
	Jo. Richds,	Jos. Davies,
	George Place,	Hugh Ellis, R. Bembo,
J. Roberts,	Wm. Winter, J. Meredith.”	

At the 12th monthly meeting, “John Goodwin proposed to have a certificate from this meeting, in order to remove himself for Pennsylvania, and this meeting desires R. Griffith to make inquiry into his circumstance & clearness every way, & to give an acc^t thereof to next meeting.”

At the 12th monthly meeting, “As to the minute relating to John Goodwin, there was enquiry made as desired last meeting, but friends not being very willing that he should remove himself thence, the matter is left to further consideration.”

1711.—The monthly meetings were kept at Dolobran.

Fresh names.—Thomas James, David Price, & Edward Jennings.

At the 1st monthly meeting, “Evan Jenkin & Sarah Lewis appeared the 2nd time before this meeting, and brought a certificate of their parents’ consent, and this meeting having nothing to object, have left them to their liberty to take each other in marriage according to the good order amongst friends.”

“John Kelsall and Susannah Davies prop^d intention of marriage”, &c.

At the 7th monthly meeting, “. . . Goodwin & Mary Wood, of Trefeglys meeting, proposed intention of marriage”, &c.

At the 9th monthly meeting, “This meeting, taking into consideration that there is no House fixed on for a meeting place at Llanidloes, where our next yearly meeting is intended to be held, doth desire Robert Griffith, Richd. Lewis, Thomas Oliver, Jenkin John, and Tho. Cadwaladr, or some two of them,

to go to Llanidloes and look out for a convenient place for y^e s^d yearly meet. & to get the same recorded at the next Quarter Sessions."

In 1712 the monthly meetings were kept at Dolobran.

Fresh names.—Evan Jenkin, Evan Thomas, & David Price.

At the 4th monthly meeting, "Thomas Cadwalader prop^d intention of marriage with Hannah, the daughter of Thomas and Jane Marchant, of Newhouse, in Mannerbeer parish, Pembroke-shire."

"D. Endon is desired to get a Workmen to view the Herse belonging to Friends, & see what is wanting about it, and to have what is necessary to be done to it."

At the 6th monthly meeting, "This meeting desires R. Gr. and J. James to get to Newtown, and enquire for a convenient House for our next yearly meeting, and to bring an answer to the next mo. meet.

At the 7th monthly meeting, "R. Gr. & J. James, according to the desire of the meeting, have been at Newtown, & do give this meeting acc^t that the House of Mary Morris may be convenient for a meeting place, which house, together with the house of John Edwards, in the said Town, are desired to be recorded, and Rd. Griffith is desired to get same done."

At the 8th monthly meeting, "R. Gr. is desired to be mindfull in recording the houses at Newtown, as ment^d last meet. He is also desired to get the house of Rowland Richard, at Gwern-y vyada, in Llanlligan parish, recorded for a meeting place."

"This meeting, at the desire of Trefeglys Friends, do agree with them that their weekly meeting, held now on the sixth day, be henceforth kept on the fifth day of the week, they supposing it more convenient for them."

At the 11th monthly meeting, "Ed. Jennings & J. James are desired to see about some convenient place of worship for our yearly meeting in Newtown."

"John Morrill & Hannah Williams, both bel^s to Dolobran meeting, proposed intentions of marriage."

All the monthly meetings in 1713 held at Dolobran.

Fresh names.—John Morrice, Rob. Griffith, Rowland Jones, William Howse.

At the 1st monthly meeting, "As to the minute ab^t enquiring for a conv^t meeting place in Newtown, the friends appointed thereto do inform that they were promised that such a

place sh^d be ready in time, but lest there should be any neglect thereof, this meeting desires Jno. James, Tho. Oliver, & Edward Jennings, to see fu^r about it."

"This meeting desires and appoints the foll^s friends to attend the service of our yearly meet. at Newtown, viz. Charles Lloyd, Wm. Reynolds, Robt. Griffith, Rd. Lewis, Jno. James, Thos. Oliver, Jos. Davies, Jno. Goodwin, Edward Jennings, & John Kelsall."

"In answer to the minute of drawing up an answer to the papers from the Meet. of sufferings, there was one accordingly produced at this meeting, and read and signed by the same, as the sense and judgment of Friends of this mo. meeting in that matter, w^{ch} is as followeth:—

"From our monthly meet. held at Dolobran, in Montgomeryshire, the 31st of 1 mo. 1713.

"We having lately received several papers from the meet. of sufferings in London, directed to the mo. & Qu. meet^s. concerning the present affirmation, wherein they desire to know the sense of Friends of the s^d meetings, whether they are willing that the present affirmation be sollicitted to be renewed or accepted by us from the Government, if one more generally easie be not obtained before the next yearly meetings. Now the said papers having been read and duly considered, our sense and judgment therein is:—

"That we cannot consent to sollicit the Government for the Renewing or accepting the present affirmation, altho' one more generally easie be not obtained before the next yearly meet. But we desire that it may be proposed from our yearly meet. of Wales to the next yearly meet. of London, that the Dissatisfyed Friends may be allowed (agreeable to a minute of the yearly meeting in London, 1703) in any proper season within the term yet to come, which is held to be near three years yet, to sollicit the Government for an Affirmation that may be satisfactory to the whole body of Friends.

"Signed in behalf of the said mo. meet. by us—

Charles Lloyd	Griffith Owen	Humphrey Ellis
Robt. Griffiths	Edward Jennings	David Endon
Jno. James	Joseph Davies	Jno. Kelsall."
Richard Lewis	Edward Jones	
Wm. Reynolds	Jno. Roberts	
Tho. Oliver	Jno. Morrice	
John Goodwin	Jenkin John	

At the 2nd monthly meeting, "As to the place for the yearly meet. ment^d last meeting, the Town's Hall was had for that service."

"Thomas Oliver, of Dolobran meet. & Anne Evans, of Dolebachog, in Trefeglys, proposed their intention of marriage. Humphrey Ellis and Mary Ellis, of Dolobran, did the like."

“ Our friend Richard Lewis continuing in his intentions for Pennsylvania, and desiring a certificate from this meeting, altho’ friends are more willing that he may stay amongst us, yet he being not satisfied so to do, friends do leave him and his family to their own freedom ; and this meeting desires our friends Jno. James & Jno. Kelsall to draw them a certificate ; which is as followeth, dated from the Qu : meeting being held the same day with this monthly meeting :—

“ From our mo. and Qu. meetings held at Dolobran, in Montgomeryshire, y^e 28th, 2nd mo. 1713.

“ To our Frds. & Brethren in Pennsylvania to whom these
may come.

“ Whereas, our dear friend Richard Lewis hath laid his intention of removing himself & family into your province before sev^l of mo. meetings in the said county.

“ These may certify whom it may concern, that our said Friend is in unity with friends here, and well beloved amongst them, having been serviceable in these parts on Truth’s Account : the Lord having given him a public Testimony for his name & truth, as also to his wife, who, tho’ stricken in years, hath kept a measure of her integrity to the Lord. Their two sons, Thomas & James, are soberly inclin’d and hopefull young men, and clear, to the best of our knowledge, from any engagements of marriage.

“ And altho’ we should have been more willing that they had stay’d amongst us, yet our s^d Friend being not easie so to do, We condescend to leave him and his family to their own Freedom and Liberty, hoping if it be of the Lord, it may do well for them. And it is our desire that they may be preserved in all their Exercises, and kept near the Lord, through and over all things they may meet withal to their own comfort and peace, and the praise and honour of his great & worthy Name.

“ So, with Salutations of our dear Love in ye blessed Truth, we remain y^r Friends and Brethren.

“ Signed in behalf of the s^d meetings by us,

Charles Lloyd	John Goodwin
Robert Griffith	Edward Jennings
John James	Jno. Kelsall,
Wm. Reynolds	& others.”
Jenkin John	

At the 3rd monthly meeting, “ R. Gr. is desired to buy nails to finish the Hearses with all convenient speed.”

At the 4th monthly meeting, “ R. Gr. & Wm. Reynolds are desired to get Jenkin John’s House, at Dolebachog, recorded ; as also the house of widdow Bembow, called Ty un a wan, in Aberhaves parish, to be recorded in said Edwd. Jennings’ name.”

At the 5th monthly meeting, "The Houses mentioned last meeting were recorded."

"This meeting understanding that there is a breach in the Burying yard wall at Llangiryg, doth desire Jenkin Jones to go view it, and get it repaired."

"This meeting agrees that a week-day meet. be held henceforth at Ty un a wan, the house of Wid. Bembow."

At the 6th monthly meeting, "Evan Thomas & Katherine Evans, of Aberhaves parish, proposed intentions of marriage."

At the 7th monthly meeting, "Edward Jennings & Susannah Bembow, widow, proposed int^{ns} of marriage."

At the 8th monthly meeting, "The House of Jno. Powell, in Trefeglys parish, desired to be recorded at the next quarter sessions."

At the 10th monthly meeting, "The Hearse as heretofore ment^d is finished. Friends from Trefeglys give this meeting account that our Frd. Wm. Howse, hath given a piece of ground for a Burying place for the use of Friends on his lands of Esgidyn y ucha, in the said parish. This meet. leaves it to the s^d friends and Wm. Howse to get a fence made about it & other things necessary thereunto. And also doth desire our Friends Charles Lloyd, Jno. Kelsall, & Jno. James, to draw a conveyance of the same as soon as the dimensions can be had."

[The following inserted in a different handwriting]:—

"A memorandum that I, Mary Davies, of Llanidloes, received of Caleb Iurchel a sum of money at the yearly meeting at Built, in Radnorshire, to carry for Owen Owens, of Llwyndu, in Merionethshire, & Humphrey Humphreys, Lloydyarthfach, in Montgomeryshire, to pay for repairing the Meeting house and grave yard at Caiye Bychen, in Llanwthyn, & Humphrey Humphreys gave the Door-frame, Door, and Hinghes, at his own expences at the time that I, Mary Davies, did live with Humphrey Humphreys at Lloydyarth fach.

"Witness—

David Owen.

The Mark of

MARY M DAVIES."

At the 11th monthly meeting, "John Powel's house is recorded, as was desired."

At the 12th monthly meeting, "John James & R. Griffith are desired to visit the families of friends at Dolobran, Cloddion, Winsbury, and Aberhaves, and Jno. Goodwin & Jenkin John, to visit friends at Trefeglys."

"The Testimonies of some friends concerning our ancient friend John ap John, given in some time ago, and desired to be in readiness agst next mo. meet. in order to be sent to the yearly meet. of Wales."

"This meet. having acct that Tace, the daughter of Jacob

Endon, hath been lately married by y^e priest, doth appoint our friends R. Griffith and Jno. James to speak with her, and let her know friends trouble and concern about it, and that they do condemn her action, and disown her therein."

1714.—Monthly meetings held at Dolobran.

[Minute book is damaged and torn here.]

At the 3rd monthly meeting, "This meeting being requested by Jno. Kelsall (who is removed to Dolgelly, in Merionethshire) to send him a certificate, appoints John James to draw one, and get it signed by frds. as soon as may be."

At the 4th monthly meeting (Charles Lloyd, Jacob Endon, & others, present), "This meeting, taking into consideration a minute of the mo. meeting the 23rd of 12 mo. last, concerning Tace, the daughter of Jacob Endon, who went to the priest for a husband, doth appoint Jno. James to draw up a paper by next mo. meet. to disown her for because of her so doing."

"A certificate was given to John Kelsall, which was signed by Charles Lloyd, Jacob Endon, & 14 other men, and Sarah Lloyd Tace¹ Endon, and 8 other women."

¹ The mother of the Tace Endon who was censured.

(To be continued.)

POETS OF POWYSLAND AND
THEIR PATRONS.

VI.—DEWI SILIN—REV. DAVID RICHARDS.

BY THE REV. ROBERT JONES, B.A., VICAR OF ALL SAINTS,
ROTHERHITHE.

LLANSILIN holds a no mean place in the annals of Powysland. The locality is sacred to the memory of Owain Glyndyfrdwy, whose meteor-like fame has stamped every knoll and streamlet with the impress of his deeds. Wales, indeed, has no more classic ground than this. But if renowned for feats of arms in days gone by, in later times it has been studded with bright names in the lists of song. Close upon its borders, Huw Morus¹ tuned his shepherd's reed; and there, within our own memory, DEWI SILIN sang sweet lyrics, and fostered many a rising genius.

Dewi Silin—the Reverend David Richards—was one of the younger sons of the Reverend Thomas

¹ Huw Morus—the mighty Huw, as George Borrow calls him—was buried in the churchyard of Llansilin. The date on his tombstone is 1709. It is overshadowed by yew trees of the growth probably of centuries, as they are some of the finest in Wales. Not far from the church stands the mansion of Glasgoed, one of the many ancient seats of Sir W. Williams Wynn, and tenanted by the Richardses, a family of no mean note in the neighbourhood. The quaint character of the building, with its gables and mullioned windows, shews it to have been in days gone by a place of considerable importance, probably a manorial residence. No one can envy Sir Watkin his possessions; his tenantry are sometimes said to be better off than though they possessed the freehold of their holdings; but were we inclined to envy him, it would be the possession of such old weird-like places as Glasgoed and Llwydiarth.

Richards, the vicar of Darowen. A story of truer pathos than that of the father has rarely been told. The world, callous as it often is to the struggles of a clergyman battling with hard penury in the bringing up of a large family, would throw aside its apathy were it acquainted with some of the episodes of this good man's life. Touched by the pen of a Goldsmith, what sympathy would they not create ?

Thomas Richards was born at Ysptyty Cynfyn, in the county of Cardigan, in the year 1764, and educated at Ystrad Meurig. The school was at that time in the zenith of the prosperity it had attained through the talents and labour of the renowned Edward Richard, the pastoral poet. Thomas Richards entered the Church at the earliest period prescribed by law, and was married about the same period. Records of his early clerical history are wanting ; but we find him, towards the close of the last century, engaged in the respective duties of curate and village schoolmaster at Llanymawddwy, in the county of Merioneth.

His large family was now growing up, while the meagreness of his income, even from the two-fold source, made the daily bread of the poor clergyman a precarious thing. Slender, however, as were his resources, he managed, by a rigid economy and avoidance of debt, to make them enough ; and though his income in later life, when the rewards of an active and unblemished career are generally dealt out with a liberal hand, never reached beyond £90 per annum, the "barrel of meal did not waste, nor the cruse of oil fail". Nor yet was he ever embarrassed save on one or two rare occasions.

During a hard winter, close on the end of the century, his little residence was snow-bound ; and, fuel failing, he had to break up the stools with which his dwelling was furnished, for firewood. Corn was also dear, and to be purchased at the distant town of Dolgelly only. With a heavy heart the poor curate set out one day to market, but with an almost empty

pocket. His credit, however, he deemed good, inasmuch as he had always discharged every liability with punctilious exactness. At the market-place he found one of his own parishioners, a farmer of some wealth, and to him he applied for "a strike" of wheat, with a promise of payment at quarter-day, then close at hand. The farmer denied him this modest request; and the refusal touched him deeply. He was too depressed to ask it of another, and set out on his return journey, not knowing what to do. He had scarcely left the town when he bethought him of his letters, which were usually waiting at the post-office till called for. He returned, and a letter was handed to him which, on examining, he found to enclose a ten-pound note. Whence it came, we know not; but there it was, the guaranty of food and gladness for many days to come. This interposition of Providence was not only gratefully remembered, but it enabled him in seasons of difficulty to look beyond the present scene, and to say with the Psalmist: "Because Thou *hast been* my help, therefore under the shadow of Thy wings *will* I rejoice."

He was a man of deep and unaffected piety. His religion was not a dress put on at church or in the hours of devotion, and then thrown aside until the church or the Sunday prompted him to resume it. On the contrary, it was a thing inseparable from the man. It pervaded his whole life and leavened his every thought. Both in the pulpit and at the family altar his teaching was affectionate and striking. The writer of this paper was staying on one occasion at the Rectory of Llangyniew, the home of his third son, Thomas Richards. The father, mother, and the three daughters were present, as were also the sons, Thomas and John. When the hour of family prayer arrived, the Bible was handed to the old clergyman, who chose a chapter from St. Paul's Epistle to the Romans, in which the passage occurs: "If children, then heirs." He made no comment on what he read until he came to those words.

But there the venerable, white-haired reader stopped; and, repeating the words still more emphatically, deliberately took off his spectacles, looked round with unquailing eye on his little auditory, and said: "Ever bear in mind the 'IF'; in that little word lies the gist of the whole matter. '*If* children, *then* heirs.'" Quietly resuming his spectacles, he then read on to the end. Simple as this commentary was, it outweighed the loftiest eloquence of the pulpit or the theology of volumes, and fastened itself on the minds of the hearers.

Mrs. Richards was well adapted for a Welsh clergyman's wife. She was a woman of small stature, with sharp and angular features. Years of intercourse had gradually shaped them to the lineaments of her husband. She was his counterpart—his shadow. Neat and prim in her dress, which was intensely Welsh, she wore on her head, in summer, a long-eared cap of muslin; and, in winter, a light shawl, which fell gracefully over her shoulders. She eschewed the bonnet then coming into fashion, as a Saxon innovation, and always appeared out of doors in her native "sugar-loaf". A peculiar trait in her character was the implicit obedience she rendered to her husband. His word was her law. And this reverencing of her "lord", we have little doubt, led to the excellent discipline that reigned throughout the family. The sons and daughters grew up, giving honour to whom honour was due, while amity and peace leavened thought, word, and action. How rarely do we find a family of eight children arriving at manhood without a single "stray sheep" among them. Yet such was the case here. We might almost say that not a blot marred the uniformity of their high moral and social character. Though differing in many respects, in the purity of their life they were in thorough accord.

Though considerably more than half a century has elapsed since they left Llanymawddwy, the family is still remembered there, and with feelings of affectionate

regard. This we have from reliable testimony—that of the Rev. D. Silvan Evans, the late rector of the parish.

The children formed a family of five sons and three daughters. The father, a minister himself, was anxious to bring up his sons to the same sacred office; and he toiled onward until success crowned his efforts. He lived to see them all incumbents of parishes in Wales,—a good fortune, we might venture to say, unparalleled in family history. Years afterwards he presented the five to the bishop of the diocese, with a modest pride, as his contribution to the stability and success of the Church in Wales. And when, late in life, preferment was offered to him from the same quarter, he declined it with thanks, saying that “the gnarled tree could be removed only to its disadvantage; whereas the five saplings he had nurtured might be transplanted to the mutual benefit of themselves and of the Church.”

And he was right. Richard Richards, his eldest son, became one of the most popular preachers in Wales. A polished orator, he was second only to John Elias in his denunciations of immorality and in the lifting up of his Master's cross. Nor did his vocation end there. He wrought zealously and untiringly for the revival of religion among the listless and dormant clergy of Wales, concentrating his efforts in establishing throughout the neighbouring counties branches of Missionary and Bible Societies. Known popularly as “Richards of Caerwys”, he was beloved and welcomed everywhere.

The secret, perhaps, of the father's ability to educate his many sons to the Church, is unravelled in the help he derived from his eldest son, who had been preferred early in life to the living of Caerwys. Having himself ascended the ladder, Richard Richards assisted the younger sons to climb it also. A feeling of more than common sympathy and accord was thus nurtured between the father and his eldest-born. Nor is this strange. As the more precious metals are rendered

malleable only in the glowing forge, so it is in the fire of affliction that generous and lofty minds are more firmly welded together.

We can imagine, therefore, with what a sad heart Richard Richards would hear of his father's illness and approaching death, and how he hastened from his distant home in Flintshire, over intervening counties, to his bedside. When at length they met, their mutual greetings were deeply touching, drawing forth anew the tears of their surrounding relatives. Each doubtless glanced momentarily at the past, with its chequered light and shade, feeling with the Italian poet that "there is no greater grief for the wretched than the remembrance of days of happiness". When tears were at length momentarily assuaged, the son asked the father of his welfare in terms of pathos, which cannot be translated out of their own deep, rich Welsh: "How fares the aged frame after its eighty years of storm and sunshine?" The question drew forth fresh sobs from the dying man, amidst which he stammered: "Hurrying—hurrying fast to the grave." "And how fares it, my father, with the immortal spirit?" The old man's eyes brightened, a smile lit up his countenance, as he exclaimed: "O, that is safe. The soul is secure. It has been hid for years in the clefts of the Rock of Ages!" The confidence these words manifested restored to both their equanimity; and from that moment the son, whose grief had impregnated others with a deeper sorrow, became the comforter of the mourning family. He seemed to address them, as he pointed to his father's corpse, in the beautiful words of Mrs. Barrett Browning:—

"Not a tear must o'er him fall:
He giveth his beloved sleep."

Later in life Richard Richards was preferred by Bishop Short to the vicarage of Meifod, where he ended his days. His self-denying, useful life was rewarded with serenity and calmness at its close. His

sun set unobscured by a cloud, to rise in a brighter world.

Thomas Richards, the third son, after faithful service as curate of Berriew, was appointed to the Rectory of Llangyniew. Unlike his elder brother, he had no rhetorical powers. Such, however, was his zeal for the Church, and his anxiety that her wheels should run smoothly, that he spent a considerable portion of his time in visiting and arranging the affairs of other parishes. This drew down upon him the following impromptu from Gwallter Mechain :—

“ Heddyw yn 'Ber-rhiw y bydd,—y foru
Cyfeiria 'r Drefnewydd ;
Ac yn Mon, mawr son y sydd,
Y draenog a geir drennydd.”

Some of Thomas Richards' best efforts were directed to the selection and preparation of talented young men for the Church. To this end, while curate of Berriew, he boarded and instructed in his own house, at a moderate cost, a few whom he regarded as likely to become shining lights and useful workers. The Church in Wales needed their services. Her pulpits were filled, for the most part, by men who had been educated in English universities, and whose unidiomatic Welsh preaching never reached the hearts of their hearers. Among those who were thus aided, was the talented John Blackwell, whose poetical effusions are some of the sweetest in our language. Blackwell's sojourn at Berriew was a delightful period of his life. Emancipated from the irksome toils of a trade unfitted to his mental calibre, and engaged in studies he delighted in, his days, gilded with sunshine, flew quickly by, and deep were his regrets on leaving what had been to him

“ Academic shades and learned groves.”

Nor were his regrets confined to his own bosom. He gave utterance to their wail in a lyric of deep pathos and exquisite melody. Its transcription into our paper will need no apology. It is worthy of all remembrance

in any annals of Montgomeryshire. The words are adapted to one of our finest Welsh melodies.

Gofid dwys a wasga 'nghalon,
 Adael *Rhiw*¹ a'i glanau gleision,
 Dolau hardd lle chwadda 'r meillion
 A chysuron fyrdd.
 Gadael mangre 'r englyn,
 Diliau mel a'r delyn ;
 Gadael cân gynhenid lân,
 Eu cael a'u gadael gwed'yn ;
 Gadael man na sangodd achwyn ;
 Ond er gadael ceinciau 'i gorllwyn,
 Yn ngauaf oes fe saif Trefaldwyn
 Ar fy nghof yn wyrdd.

Trwm—rhy drwm, rhoi ymadawiad
 A bro na welir euwch ar lygad,
 Na diffyg ar ei haul na 'i lleuad,
 I ddylu blodau fyrdd :
 Troi i sych Rydychen,
 O Bowys hen bau Awen,
 Lletty hedd a bwrdd y wledd,
 Lle 'r adsain bryu â chrechwen :
 Gadael llon athrawon gwiwfwyn ;
 Och ! ni wn pa fodd i gychwyn ;
 Yn ngauaf oes fe saif Trefaldwyn
 Ar fy nghof yn wyrdd.

Try yr ymadawiad ysol
 Nwyf i loesau anfelusol ;
 Ond pam beiaf ragluniaethol
 Annorphenol ffyrdd ?
 Dyma law 'madawiad,
 A'r llall mi sychaf lygad ;
 Mae'r fen ger llaw i'm cludo draw,—
 Ofer, ofer siarad !
 Yn iach bob dengar gwm a chlogwyn,—
 Yn iach, yn iach, gyfeillion addfwyn,—
 Yn ngauaf oes fe saif Trefaldwyn
 Ar fy nghof yn wyrdd.

In his anxieties for the due administration of spiritual work in parishes, Thomas Richards regarded the principle of "adaptation"—it was his favourite word—as the most important. By this he meant what has

¹ *Rhiw*—Aber-rhiw—toned down by the wear and tear of time into *Berriew*.

since been so well expressed by the saying, "The right man in the right place." It was the besetting sin of the bishops, he declared, that they preferred men to livings for which they were altogether unsuited. Under this feeling every fresh appointment was scanned with a severe criticism. His preaching, however, was to the winds. He died while yet in the prime of life.

The fourth son, Lewis Richards, was for some time curate of Rhyl, from whence he was preferred to the rectory of Llanerfyl. He had been educated at Oxford, and was of more polished manners than his brothers, as he was in garb and appearance more clerical. But what he gained in these respects, if gain it was, he lost in that sturdy homeliness of character, which made the others so acceptable to their people. In the latter years of his life he became a recluse, and died at a comparatively early age.

John Richards was the youngest. An amiable disposition had, in his case, to compensate for the want of strong natural talents. He was promoted, however, early in life to the perpetual curacy of Llanwddyn, a retired parish in the wilder parts of Montgomeryshire, where, to eke out his time—his flock being small—he devoted himself to farming. The only recreation he cared for lay in visits on fair and market days to the neighbouring town of Llanfyllin. He, too, was cut off by a comparatively early death.

The two eldest of the sisters were high-minded, sensible women, devoted to Welsh literature and customs, and well versed in native tradition and folk-lore. These bygones they had gleaned among the mountains and in remote country places, where they had been handed down from father to son for generations. The second, Mair, was also a sweet player on the harp, while her eldest sister was conversant with the *pennillion* and the old poetry. The youngest daughter was a kind, amiable girl, but without the character and talent of her sisters. She died early in life, while her

sisters outlived for some years the whole of the brothers.

The strong feeling of nationality with which the sisters were imbued verged upon prejudice towards their Saxon neighbours. With them the feuds of centuries long gone by were not yet extinguished. They broke out in instances such as the following. The father had a small library of rare old Welsh books; these, at his death, were divided amongst the children. As brother and sister died away, their libraries were handed over to the survivors, until at length the whole were brought together again, with such additions as their respective owners had made, in the home of the two sisters at Llanerfyl. There they were guarded with the most jealous care—each of them declaring with vehemence, when they were asked for even the loan of a volume, that their Cymric treasures should never cross Offa's dyke into Saxon territory.

We have purposely passed by the son whose name stands at the head of our paper until now. David Richards was the second, and differed greatly from the rest. Of a genial temperament and social disposition, he possessed such mental qualities as belonged more peculiarly to poetry and literature. He cultivated the *Awen*, and took a prominent part in Eisteddfodau and other bardic gatherings. Under the name of *Dewi Silin*, his effusions were published in the periodicals of the day, and his speeches reported. Nor, while engaged in these literary national pastimes, did he ever forget his character of a clergyman. Like his elder brother Richard, he was an unflinching preacher of Gospel truth. His church was always well filled.

“ ‘They ring for service’, quoth the fisherman;
‘Our parson preaches in the church to-night.’

‘And do the people go?’ my brother asked.

‘Ay, Sir; they count it mean to stay away,
He takes it so to heart. He’s a rare man,
Our parson!’”

When David Richards was appointed to the vicarage of Llansilin, he sought him out a wife "of the daughters of the land". If it was not good for man to be alone, it certainly was not good, he felt, for a clergyman to be so. A country parish was but ill-supplied with its machinery if the superintending care of a parson's wife were wanting. His own love of companionship also prompted him to seek a life-partner. Nor was it long ere he succeeded. In a young maiden bearing his own name he found one who became the solace of his life. Ere long, too, a son and daughter were born, to whom he gave the Cymric names of *Cynddelw* and *Ellen*, and the happiness of the young clergyman seemed complete.

Hospitable almost to a fault, his vicarage became the resort of the bards—their home in the seasons of relaxation. It was their *Tiburnum*—

"Mangre dysg a nyth yr Awen,"

to which, from their distant homes, those "sons of song" came together to hold many a miniature Eisteddfod. From the "chaired" bard to the newly fledged poet, as yet unpinioned to scale aerial heights, every grade sought admission, or, like Goldsmith's ruined spendthrift—

"Claimed kindred there, and had his claim allow'd."

How well do we remember Roger Clough of Corwen, Robert Davies of Nantglyn, John Blackwell, Myllin, Cawrdaf, and a host of bright names now no more, either reciting the extemporaneous *englyn*, or singing *pennillion* to the harp so artistically played by their host—for, like his sister Mair, he was an adept on the instrument. It was there that Robert Davies composed his *englyn* on a feat of pugilism that occurred during the *wakes*, and ending so appropriately with the line—

"Darnio 'r crys a dyrnu 'r erwyn."

David Richards, while thus cultivating intercourse with the bards, was himself a poet of no mean order.

When on one occasion bards from North and South Wales met at a literary gathering, how appropriate was the *englyn* with which he hailed the harmony—

“ Calon wrth galon gwelwch,—mwyn eiriau,
Mae 'n arwydd o heddwch
Rhwing Gwynedd hoff lonwedd, fflwch,
A De olau 'n dawelwch.”

The following free translation may give some idea of it to our readers :—

“ Heart linked to heart, and kindly word to word,
With all their sympathies in strong accord,
The bardic leaders of our Northern strand
Greet their loved brethren of the Southern land.”

The vicar made the psalmody and music of his church his peculiar care, as indeed did all the brothers. In this they but followed the example of the father, who had large choirs both at Llanymawddwy and Darowen. The three sisters also took their part in the work, deeming the “singing meeting” as second only in importance to divine service. They cultivated the old music—strains that had been echoed by hill and valley around them for centuries. The introduction of a tune from the other side of the border would have been deemed sacrilegious. These feelings David Richards had carried with him to Llansilin; and he worked zealously to raise his choir both in character and attainments. His Thursday evening meetings were well attended, and great enthusiasm was displayed. But there was a falling off on Sundays when actual work was needed. This led to expostulations, some of which were conveyed in the following *englynion* :—

“ Nos dydd Iau yn glau, mwyn glod,—a seinio
Yn soniarus hynod ;
Pob offer, pob cêr, pob cod,
Yn beraidd—pawb yn barod.

“ Ond y Sul rhy gul y gwelir—mewn swn
A mwyn seiniau cywir ;
Ammharod iawn glod mae 'n glir,
A'u doniau ni adwaenir

“Ai felly, hoff gyfeillion,—addoli
 A ddylai Crist'nogion ?
 Bob dydd Iau â lleisiau llon
 Iawn fad, a'r Sul yn fudion ?”

While thus engaged in work, and as yet but in the zenith of his prosperity, the gloom of an untimely evening overspread his sky, darkening the hopes that had erewhile been so bright and buoyant. The spoiler had marked him for his own. Slowly, yet unrelentingly, the grim old mower struck in his scythe, and before its thrust fell as faithful and true a son of Cambria as had ever been nurtured in her bosom. His death was indeed a blow felt far and near. His people grieved for him with a true grief, and the bards sang their laments with deep and touching pathos.¹ The following lines were written by his friend Blackwell, for inscription on his tombstone :—

“ Dithau, iach hoyw ymdeithydd,
 Rhyw forau fel finnau fydd.
 Mi gefais bob ymgyfarch
 Gan y byd, ac enw o barch ;
 Ond dim—dim—yw im' yma
 Llwydd, clod, câr, daear, a da :—
 Yr hyn fum i'r Ion yn fyw
 Yw oll sydd yn lles heddyw.
 Cofia 'r bedd sy 'n dy aros,
 Ac ymaith i dy daith dos.”

The blow, however, was but the prelude to many a successive one. A few years only elapsed, and his beloved partner was laid by his side. A few more, and Cyndelw, his first born, joined them. Ellen lived to

¹ David Richards was succeeded by the Rev. Walter Jones, who is still affectionately remembered by his old pupils as second master in the Grammar School at Oswestry, when in its palmy days it flourished under Dr. Donne. So great a favourite was he with the boys that, on a certain day, when the school-room was being decorated for festivities, the desk at which Walter Jones sat was so embowered with foliage and flowers as to throw into shade the desks of the other masters. Nor was he less beloved by his parishioners. George Borrow, in his *Wild Wales*, speaks of him in kindly terms as “a capital specimen of a Welsh country clergyman”, and “a good, kind man”.

become a wife; but the marriage feast was quickly followed by her funeral obsequies. One by one the whole family passed away. Father, mother, brothers, sisters—all are gone. They have perished, stock and branch. Of this once numerous and stalwart race not a trace remains, save in the influence for good their life and ministrations have wrought on their respective spheres of action. They are resting—most of them—in their quiet, yet honoured graves in the churchyard of Llangyniew.

“ Ffarwel iddynt! Boed i'r ywen
Gadw llysiau ' bedd yn llon ;
A gorwedded y dywarchen
Werdd yn ysgafn ar eu bron !”

THE BREIDDEN HILLS, AND THEIR CONNECTION WITH CARACTACUS.

BY THE REV. JAMES DAVIES, PREBENDARY OF HEREFORD.

ALTHOUGH there exist no such "finds" for the explorer and excavator in the competing sites for the prestige of Caractacus's last battle, as have recently been realized in the Troad, in Cyprus, at Olympia, and at Ephesus, and though, too, it is probable that at this period of the world's history the problem which every true Briton, every professing Silurian, has his own individual theory about solving, can never be satisfactorily solved, it cannot be denied that discussion on the subject fails to approach exhaustion, and that new competitors are welcomed with the same consideration and fair hearing as those who have been longest in the field. Whether the supreme struggle between Caractacus and Ostorius Scapula is laid in Shropshire, in Herefordshire, in Radnorshire, Montgomeryshire, or Merionethshire,—for every one of these counties there exist, or have existed, plausible and persistent advocates—in every one of the advocated locales, to the eye of patriotic fancy

"Juvat ire et Dorica castra,
Desertosque videre locos, littusque relictum."
"Hic Dolopum manus, hic sævus tendebat Achilles."

—Æn. ii, 28-30.

And if beside one or two sites it requires great imagination to see the merest rivulet to represent the "amis vado incerto" which, if it existed at all, must have had a margin or a "littus", and on others there appears

scant space for the Britons to occupy and to be dislodged from, still it is incontestible that there are some two or three candidates amongst whom, or which, must rest the probabilities of the whereabouts of the most momentous struggle between the Silurian hero and the able Roman general.

In the autumn of last year, an excursion was made to the Breidden, near Welshpool, under the auspices of Mr. Morris C. Jones, F.S.A., of Gungrog, the energetic honorary secretary of the Powys-land Club, and, as one result of this excursion, an article appeared in the *Saturday Review* of Oct. 27, which Mr. M. C. Jones obtained permission to "reprint" in the *Mont. Coll.*, vol. x, iii. The present paper aims at expanding and supplementing that article, as well as at prefacing it (as was impossible in the case of a limited weekly space) with some remarks upon the campaign of the victorious Roman and the gallant Silurian (who, like his descendants, took so long to learn when he was at last beaten), as well as upon the other sites, which it is believed will be found to rest on feebler grounds of probability than the singularly conspicuous and persuasive mountain group of the Breidden.

As there is not the slightest evidence that Tacitus, the sole authority for the details of this campaign, was ever in Britain, and as he derived his information probably from his father-in-law, Agricola, whose campaign against the Ordovices is dated in 78 A.D., *i.e.*, more than a quarter of a century later than that of Ostorius Scapula against the Silures, there is no certainty that the descriptions of positions and localities are other than general; such, in fact, as rather betray defects of verisimilitude than furnish notes of correspondence after the lapse of centuries.

It need not be shown that Julius Cæsar's conquest of Britain was rather nominal than substantial, or that nearly a century later Aulus Plautius and his lieutenant Vespasian were the first, in reality, to break the district south of the Thames to the subjection of Rome,

“for empire far renowned”. At the close of seven years of a resistance, in the foreground of which appears always the name of Caractacus, Plautius was recalled to Rome, and Ostorius Scapula was sent to assume the command in Britain. Finding that the unsubdued tribes had made war on those which had already made terms of alliance with Rome, he, on arrival (A.D. 50), lost no time in making the refractory feel his presence, though it was now winter. After repressing the most vexatious, and pursuing and detaching the fugitive tribes, he proceeded to disarm those of which the submission was uncertain, and to confine the suspected within the boundary of the Severn and the Avon by a double line of fortified posts. The first to be sternly repressed were the Iceni of the eastern counties, and from them Ostorius transferred the war to the Cangi, whom Camden places in Cheshire, and Pearson (with others) about Conway. From Tacitus, it is clear that his march brought him within reach of the Irish Sea; but before pursuing his conquest of these, he was recalled to the repression of the Brigantes, a people situate between the wall of Hadrian, the Mersey, and the Humber. By decisive, but moderate action, this tribe also was reduced to submission, and then, having cleared his path of other obstructives, the Roman general bent his attention and arms to the coercion of the Silures, the people, as we take it, of Hereford, Radnor, Brecon, Monmouth, and Glamorgan. These, indeed, demanded especially vigorous measures of subjugation, by reason of the tie of friendship and common sovereignty which subsisted betwixt them and the Trinobantes, in the south and centre of Britain. Cunobelin, the chief of the latter, was the sire of Caractacus, the irrepressible champion of the former race; and it is a shrewd supposition of the historian¹ that the object of planting the Roman colony of Camulodunum (near Maldon or Colchester) in the territory of the Trinobantes was to punish, at the centre of the confederation,

¹ See Merivale's *Hist. Rom. under Empire*, vol. vi, p. 31.

if need were, the resistance and rebellion of the extremities. There is distinct relevancy, from this point of view, in the connection of the Camulodune colony with the contest betwixt Rome and the Silures. It was then, we infer from Tacitus's account,¹ from Camulodunum, that Ostorius marched his legions, having disposed of all adverse influence in his rear, against the still unsubdued Silures. Under their gallant chief Caractacus, or Caradoc, they had probably pressed beyond their natural boundary, and infringed on that of the Dobuni, placed by Ptolemy in Gloucestershire, and had, we gather, laid waste the fields of the Roman settlers on the Severn and the Wiltshire and Somerset Avon. This had been going on for some nine years, when now Ostorius collected his contingents from the encampments on the Cotswolds, crossed the river Severn, and in a series of decisive marches pressed the forces of Caractacus, first to their outer line of fortresses on the Malvern range, and so right across the county of Hereford that now is, from the east to the north-west, driving the foe step by step, after a determined and sanguinary resistance, from the camps of Whitborn and Thornbury, Croft Ambrey, and Wapley², with others, no doubt, of which the name and the traditional association with this famous retreat have not survived. In the case of each and all of these encampments, though distinctly of British construction, and in many respects excellently adapted for temporary defence against an invading and numerically superior foe, there can be no pretension to the credit of the final struggle between the Romans and the Silures, because none possess the "amis vado incerto", "the river with a shifting ford", which, according to Tacitus, flowed at one base; none present an uninterrupted access to hill country, into which to flee when the

¹ *Tac. Ann.*, xiv, 33. "Itum inde in Siluras."

² Whitborn and Thornbury are in the Bromyard country, the traces of the latter being still very distinct; of the former, less so. Croft Ambrey and Wapley lie about seven miles apart, to the west of Leominster.

position became untenable ; and—a more cogent reason than all—because neither can be pretended to have come within the limits of the Ordovices.

Dean Merivale supposes the common boundary of the Silures and Ordovices to have lain between the rivers Wye and Teme ; whilst the other authorities on Roman-British geography assign to the latter tribe the North Welsh counties of Montgomery, Merioneth, Flint, Denbigh, Carnarvon, etc. Now, Tacitus says, expressly,¹ that to make up by prudence and superior knowledge of the country for inferiority in numbers, Caractacus transferred the war into the country of the Ordovices, into whose locality he might well be glad to tempt the invader, both to relieve the Silures of their pressure, and in the hope of entangling the Romans in unexplored mountain fastnesses. As has been premised, there are at least six claimants of the site of the “last battle”, or, as the author of *The Romans under the Empire* puts it,² “six Richmonds in the field”, and, what is more, none of the six disqualified by lying without the supposed limits of the Ordovician territory. Of these, Caer Caradoc, “on the river Clun” according to second-hand authorities, is disqualified, however, by the fact that the Clun, which is an insignificant brook, is three miles distant from the base of the mountain, while the Teme at Knighton is at about the same distance. The camp, too, though a commanding position, is destitute of rugged and frowning rocks, resembling rather a smoothly swarded down. A rectangular oblong camp, of British type, commanding the valley of the Ithon, and some eight or nine miles from Knighton, near Llanbister, approved itself rather to Dean Merivale when visiting Radnorshire ; but our remembrance of it desiderates the higher hills of eventual refuge ; if not, though of this we are not positive, the precipitous barriers fronting the river.

The often-advocated site of Coxwall Knoll, on the Teme, near Leintwardine, has been placed, so to speak,

¹ *Tac. Ann.*, xiv, 33. “Bellum transfert in Ordovices.”

² *Hist. Rom. under Empire*, vol. vi, p. 37.

“hors de combat” by divers convincing arguments in Hartshorne’s *Salopia Antiqua*, pp. 53-56 ; namely, the shallow reach of the Teme at its base, which a foe might pass over almost dryshod ; the extreme narrowness of its singular oblong eminence, an eminence, be it observed, of no great altitude ; and the isolated position of the whole knoll, standing out on all sides from the plain and valley around it. Besides these camp sites, mention must be made of Cefn Carnedd, west of the Severn, near Llanidloes or Llandinam, clearly within the territory of the Ordovices, and fulfilling, more than any sites yet reviewed, the various notes of that described by Tacitus. The Roman station at Caer Sws, the evidence of the Roman roads thereabouts, the discovery of Roman remains, coins, and pottery, claim respectful heed for the pretensions of Cefn Carnedd ; and we should be disposed to add to the list the strong fortified post of Caer Drewyn, on the left bank of the Dee, near Corwen, on the east side of which the “agger” is threefold, where the river sweeps at the base, and where the traces of the British huts are still visible. So much for the competing sites, of which it should be said that, in our uncertainty as to the precise boundary line between the Silures and Ordovices, it cannot be said that any one is disqualified on the score of its geographical or topographical position.

But the Silures have been landed, above, upon the confines of the border land, and followed in hot pursuit from one camp to another, from the Malverns to the north-west of Herefordshire. Ostorius’s pursuit has led him, under frequent and stubborn impediments from a stubborn foe, who had the advantage in topographical knowledge, towards the verge, at any rate, of the decisive battle-ground.

Is there not as much reason why the singular group of the Breidden should assert its title to the final throe of desperate defence, as the most plausible of those which have been briefly passed in review ? It need not follow that the Silures retreated or the Romans

pursued along the same route, or each army *en masse* by the same track, across Radnorshire and Shropshire to Montgomeryshire. Nothing is more probable than that Caractacus's army divided itself into two or more bands, and that so one contingent might have reached the south of Montgomeryshire through the valley of the Rea, near Marton, and along the top of the Long Mountain by Trelystan, another by way of Bishop's Castle from the Ludlow and Clun country. If this could be assumed, it would tend to explain why we have so many traditions of battles for the defence of the soil at the Caradocs and elsewhere, *i.e.*, as preliminary and prefatory to the great and final issue. It appears clear that the tactics of Caractacus were designed to draw Ostorius northward into the country of the Ordovices, and if, as has been shrewdly suggested, the latter consummate general was equally bent upon driving Caractacus back upon his own country, a reason would be supplied for the otherwise puzzling fact that, in accepting the Breidden as the site of the battle, we find the Roman general on the north of the Severn, whereas it is not patent why he should have had to cross it. To the north-west of Llany-mynach, at a place called Clawdd Coch, is a Roman camp that might have been occupied by Ostorius, and there is no improbability in the supposition of previous Roman occupation. There might, indeed, have been an ascent of the Romans, without any crossing of the river, from the south side of the Severn, but this is forbidden by the details of Tacitus. It were, moreover, for want of clear geographical data, mere speculation to enquire too closely why Ostorius should have to cross the Severn from the north of the bank, in the face of the Breidden group; suffice it that there is nothing to contradict the presumption that he marched towards the west of them from the direction of the present town of Welshpool, by way of the valley of the Severn, and along its northern bank. As we have said, there was at least one Roman station, if not more,

on the north side of that river, whatever doubt may exist as to their locality. For strategical purposes, Ostorius may have had to cross the river from the south on his march from the Radnorshire country higher up, and to recross again from the north, this time in the teeth of an armed resistance, at about five or six miles from Welshpool, upon the north bank.¹

Let the reader contemplate the vantage ground of the Silurian chief on the broad shewing of Dean Merivale: "Caractacus took up a position of his own choosing, where the means both of approach and retreat were most convenient for himself, and unfavourable for the enemy. It was defended in part by a steep and lofty acclivity, in part by stones rudely thrown together; a stream, with no frequented ford, flowed before it, and chosen bands of his best-armed and bravest warriors were stationed in front of its defences. . . . Ostorius, on his part, was amazed at the ardour of men whom he supposed beaten, cowed, and driven hopelessly to bay. It was the eagerness of his soldiers rather than his own courage and judgment which determined him to give the signal for attack. The stream was crossed without difficulty, for every legionary was a swimmer, and the Britons had no

¹ An acute correspondent, well versed in the geography of the district, and the details as well as the enigmas of the question, writes as follows:—"If the Romans were marching from the Malverns, I do not see why they should be found in Montgomeryshire; but if the Ordovices inhabited North Wales—north of the Kerry hills,—then their presence about Llanymynach and Llandysilio is easily accounted for. Tacitus says, after mentioning Camulodunum, 'Itum inde in Silures', and afterwards of Caractacus, 'Bellum transfert in Ordovicas'. Now, suppose the British army had moved to the north into new ground, what more natural than that the Roman general should operate to drive him back into his own country? On the advance of the Romans, Caradoc retreats towards the south. What position better suited than the Breidden group could possibly be imagined? Here, on the verge of the hill country connected with Siluria, you have a mass of hill pushed out into the plain like a bastion. Among the hills at the back of the Breidden are to be found the earthworks connected with the name of Caradoc." "This," he adds, "if I recollect aright, is about Merivale's view."

engines for hurling missiles for a distance, nor were they even noted for the rude artillery of bows and slings. But they defended their ramparts obstinately with poles and javelins, and from behind it dealt wounds and death upon the assailants, till the Romans could form the tortoise, approach the foot of the wall, tear down its uncemented materials, and bursting in, challenge them to combat hand to hand. Unequal to the shock, the Britons retreated up the hill; the Romans, both the light and heavy-armed, pressed gallantly upon them, and imperfectly as they were equipped, they could withstand neither the sword or pilum of the legionary nor the lance and spear of the auxiliary. The victory, quickly decided, was brilliant and complete." (*History of Romans under the Empire*, vol. vi, pp. 38-9.)¹

And now it is time, perhaps, that we should come to close quarters with the Breidden group of hills. Setting out at Welshpool from the north bank of the river, we go past Buttington Church, notable chiefly for its curious font, resembling the capital of an Early English column, and for its shield of arms of Sutton, Baron Dudley; as well as through Buttington parish, famous for the defeat of the Danes under Hesten by one of Alfred's generals in 894, and for the discovery of some two hundred skulls there, presumably those of the slaughtered foe; we make our way towards the south bank of the Severn, along a parish road which leads to a farm called the Old Mills, near which, at a bend of the river, is an ancient ford answering to the description of Tacitus, as being till a century ago the only passage at any period of the year in that particular part of the river, and even itself in times of flood swollen bank-high and impassable. The ford in question is said by Mr. Wynn Ffoulkes, in his paper in the *Archæologia Cambrensis*

¹ Dean Merivale fails to mention the retreat of the Silures, when they could no longer hold their ground, "Decedere barbari in juga montium".—*Ann.*, xii, c. xxxv. The other notes of the Roman historian's description are grasped with sufficient exactness.

(1851), to have been destroyed by heavy floods seventy years ago, and to have gone by the common name of the "Outher Ford". It must be mentioned here that considerably further along the course of the Severn from Welshpool, and almost opposite to the precipitous rocks of the Breidden, where they are surmounted by Rodney's Pillar, is a ferry which bears the significant name of Rhyd Esgyn or Rhetescyn—*i.e.*, "The Ferry of the Ascent"—one of those helps of language towards fixing a dubious site which we should welcome with eagerness, were not the "juga imminetia" right above it so steep and sheer that no human force, even of warlike and disciplined Rome, would have attempted to scale them;¹ and any attempt to cross here would only have involved needless exposure to a well-posted enemy. In all probability, therefore, the "Outher Ford" was the real passage, lying to the north of the Old Mills Farm, near which, in the first and second field from the Severn bank, are signs of a road and earthworks, in the direct route for the Moel-y-Golfa and the Breidden. Within the second field, indeed, from the ford is a considerable oblong earthwork, looking in its narrowest part not unlike to Offa's Dyke, and

¹ This, it is true, has been recently disputed in a local paper by a neighbouring clergyman, who avers that a deceased friend of his, once rector of Llandrinio, believed Ostorius to have stormed the Breidden point blank after crossing the Rhyd Esgyn Ferry. This he maintained on the faith of a certain mad wag of Shropshire, Mr. J. D. M. Dovaston, the author, half a century ago, of a volume of humorous poems, and the self-styled *poet-Ferneat* of the Breidden Club in 1811. We gather that Mr. Dovaston had proved the direct ascent practicable. It should seem, too, that the *Oswestry Advertiser's* correspondent made the same ascent by deputies in the summer of 1876, when his wife and a young lady "walked straight up the face of the rock to Rodney's Pillar". It is enough to meet this statement by admitting that a couple of adventurous ladies may possibly, as a friend of ours puts it, "have got up here or there by crawling in and out"; and, were we so minded, it might be easy to imagine them uniting their parasols to shield them from the sun, as the Romans formed the testudo to ward off the missiles from the heights; but in a military point of view the ascent direct from Rhyd Esgyn is utterly impracticable.

which probably represents an entrenchment thrown up by the Romans in their movement up the hills, in view of the possibility of having to retreat by the way they came. From this bank or ditch a way leads past a wooded knoll called Voel Coppice, in Trewern; and one obvious and feasible road of access thence to the "ancient fortress" of the Breidden is a sufficiently narrow and steep ascent by a circuitous track, exposed, however, in flank to the missiles of the foe on his strongly-manned heights. Perhaps this is the fit place for explaining that these hills present two principal masses, the Breidden and Moel-y-Golfa, extending in parallel ridges from W.S.W. to E.N.E. The Breidden, which gives its name to the rest, frowns direct over the Severn with a rounded summit, according to Murchison 1,199 feet above the sea, and surmounted by Rodney's pillar and Caractacus's fortress *par excellence*. Moel-y-Golfa, of curious conical and volcanic appearance, forms the south-western end of the largest ridge, which extends into Shropshire in the hills of Middleton, Cefn-y-Castel, Bulthey, and Bauseley. Cefn-y-Castel itself is the unmistakable site of another British entrenchment, south-west of the other stronghold; and between Moel-y-Golfa and the Breidden fortress runs the spur of the hill called Cefn Eithin, or the Gorse Ridge, which, if in the hands of the British, was another fortress from which the Romans would be assailed in their ascent of the heights. There is, indeed, no authority for positively asserting that the Romans did not pursue the narrow track by which the modern tourist would ascend the mountain after Voel Coppice is passed, by the left of Cefn Eithin, up to the higher ground called in the Ordnance Map "the New Pieces", and then, in the very teeth of the foe, turn boldly to the north and carry the fortress with characteristic Roman valour. But certainly it would bespeak as much rashness as courage, to take a route so closely commanded as this would seem to have been on either side by a series of formidable encampments of stones

and rocks, bristling with men and missiles. One hardly sees how, in so abrupt and tortuous an ascent, there would have been room for any considerable military force to face about and scale the heights at any point short of the ascent from the New Pieces. At any rate, in whatever way it may have been scaled and taken, the Breidden (proper) is a tremendous vantage-ground, fit to have witnessed a triumph of Roman warfare, fit also to have been chosen for the supreme struggle of the most valiant of the British chieftains. It is of ample dimensions, of remarkable natural and highly creditable artificial strength, and altogether an appropriate scene for the throes of a barbarian empire, when "venit summa dies, et ineluctabile fatum".

A word or two may be said, in passing, of the view from the heights of this Silurian fortress, which, by the way, in its appellation of "Breidden", has exercised the ingenuity of local etymologists. One of these interprets Breidden to be Bryn Eithin or "Gorse Hill"; another makes it Breith Den—"the speckled camp from the trap rock", in allusion to the coarse-grained porphyritic greenstone, of which (see Murchison's *Siluria*, p. 291) the prevailing mass of the Breidden is composed; and a third give us Bre-y-ddin, *i.e.*, "the bare hill of the fort".¹

From Rodney's Pillar, on the highest point of the camp of Caractacus, the view to west and north-west

¹ The valiant scaler ("qui facit per alium facit per se", especially when one of the others is his "better half") of the sheer ascent from Rhyd Esgyn to Rodney's Pillar, adventures yet another derivation, which savours strongly of "Ferreat" Dovaston's waggery. On the basis of a slender tradition that the Roman legions found only the ladies at the top, "the men having fled, some with Caractacus, and the rest to Moel-y-Gollfa (*sic*) "the hill of slaughter", where that party were (*sic*) surrounded and cut down", he suggests a new derivation of the Breidden from the Welsh words "braidd", *hardly*, and *un*, "one", representing the fact (or quite as probably the fiction) that "scarcely a man was found upon it". This precious bit of philology may have provoked a laugh in the bow-meeting song, whereinto its author professes to have introduced it; but set before antiquarians and topographers, it is scarcely worthy of so much.

looks over Oswestry and the red hills of Llanymynech, over the wooded and park-like country round Meifod and Llanyfyllin, and the background ranges of the Berwyns, while to the north-east are the gorges of the Vyrnwy (or Verniew), which unites itself with the Severn near the conical mound of Belan Bank, and seems to have been regarded by Dean Merivale as a possible route of Ostorius (*History of Roman Empire*, vi, 37). To the east are the rich champaigns of the Severn, with Shrewsbury spires in the distance, and a score or more of historical and ancestral demesnes, some of which—*e.g.*, Wattlesborough Castle, near Rowton and Alberbury—have never been bought or sold since the Conquest, lying between. At the very foot of the grand escarpment northward and opposite the stiffest crags of the Breidden, under the modern pillar, is the village of Criggion, with its picturesque church of red sandstone. To the south stretches the Long Mountain, a marked, if monotonous, feature of the Welshpool district. There is a look-out too on the Red Castle, or Powis Castle, lying in its undulating park of noble and most venerable oaks, and only faintly marred by an entrance which, if it seems insignificant and mean in its close propinquity to the town of Welshpool, yet helps to symbolise the relations of an old feudal castle to the humble dwellers who pitched their habitations round about it. Leaving the curious in geology to approach this Breidden group under the guidance of Murchison, and only reminding the botanist that in scaling these historic heights he may meet, as nowhere else in Britain, the *Potentilla rupestris*, and also the *Lychnis viscaria*, *Geranium sanguineum*, *Veronica spicata* and *hybrida*, and *Saxifraga hypnoides*—most of which, we are told in the *Records of the Rocks*, flourish also on the volcanic rocks of Stanner, near Kington,—we recommend our readers to explore for themselves this extremely interesting object of pilgrimage; and we offer a suggestion as to the ascent of the Romans which would, we suspect, furnish the most expeditious

and unobstructed route to the master-situation which the Ordnance authorities have acutely designated "Old Fortress". In one form or other it struck most of the antiquaries with whom we lately made the ascent that in all likelihood the Romans, having crossed the ford at Old Mills, took a different route from Trewern up the hills, and ascended by a more sheltered route, and a pass very distinctly traceable between Cefn Eithin and Moel-y-Golfa, the former of which would hide them for some distance from the garrison of the "old fortress" on the north. This would be, for a considerable distance, a relief to a harassed and toilsome march; it would, if followed out in its fullest extent, lead us to the picturesque wooded mound of Belle Isle and Bauseley Hill—which are said to be corruptions of a name spelt in half-a-dozen different ways—to the west of which is Bulthey, or Builthy, a pass on the Alberbury side of the Breidden range. We do not suppose the Romans to have taken this route further than the east end of the spur of Cefn Eithin, the Gorse Ridge, and perhaps one portion of the invading force may have pressed upwards on the north side of this ridge or spur, and another by the south. The two bands may have joined somewhat to the left of Cefn-y-Castel, and near what is called in the Ordnance Map "the New Pieces", and there girded themselves for a hand-to-hand encounter with the British, whom we take to have been in possession of the heights, and of whose huts or cyttiau it is palpable to the observant pedestrian that the loose-piled stones remain to this day as souvenirs. If such a route appears to some ultra-Roman admirers of antique prowess to have been stripped of its gravest difficulties, we submit that nevertheless it affords scope for a sufficiently arduous assault, as will be patent to the tourist who scales the Breidden without military harness and impedimenta. It may be added that on the summit of Bauseley Hill, connected with this group or range of hills, as well as with the ancestral possessions of the Corbets and

Leightons, in a younger branch of which family it still remains, is another still perfect British entrenchment with two concentric ditches on the western side, each with a counterscarp of ten feet, and a naturally fortified sheer east side. With these shelters and defences to flee to, we see at once how the gallant Caradoc might still have made head, or bided his time for a new revolt, except for the treachery of the infamous Cartismandua.

In re-shaping and re-modelling the foregoing paper since its original appearance in a weekly Review, it has become necessary to omit some prefatory sentences of praise and compliment to the "bright, pleasant, and exceptionally cultivated" Town of Welshpool; one of the eyes of Montgomeryshire, the chosen rendezvous of the topographical pilgrim who bends his steps toward the 'Breidden'; the home of a compact body of antiquaries, to which the Powys-Land Club affords a local habitation, a library, and museum. And yet the writer's wish can be no father to the thought of such omission, seeing that on two separate occasions he has realised on a topographical tour how vast a help in a partially strange district have been such solid and acute contributions towards the elucidation of the problem above mooted, as he has received from Mr. Morris C. Jones, F.S.A., the Honorary Secretary of the Powys-Land Club; the Rev. D. P. Lewis, Rural Dean, and Vicar of Guilsfield; and the Rev. D. R. Thomas, the Vicar of Meifod, and author of the *History of the Diocese of St. Asaph*. It was they, with one or two others, who with timely supply of topographic hints and materials, "pressed the bashful stranger to his food", and assisted his digestion of the conclusions which have been set forth in the above paper. It will ill beseem him therefore to withhold from them his thanks, any more than to record the collateral assistance and insight which he derived from the Powys-Land Museum, an institution admirably fulfilling its purpose of collecting books and specimens of archæologic interest, whether local or general, for the reference of antiquaries. There remains

a grand field for the Society yet to work—camps, castles, fortified mounds, and timbered houses, as well as the airier legend structures of one of the most picturesque and diversified of North-Welsh counties. If it cannot, at this late date, solve the 'Breidden' problem, which our historians appear to have given up, it may leave the question with a clear conscience, when it has used its influence to furnish a satisfactory *plan* of that famous bastion of hills ; and, that done, it may, amongst other enquiries and exploration of "fresh fields and pastures new", continually keep an open eye for the slightest corroboration of the claim set up by the neighbourhood of Welshpool, to include the site of Caractacus's last battle-field.

CHILDREN'S RHYMES ON NEW-YEAR'S MORN.

BY THE REV. ELIAS OWEN, M.A.

ON New Year's Day, just as the day dawns, or even before it is light, the village children of certain parts of Montgomeryshire usher in the day with childish songs. They go from house to house singing their little ditty, and for their rhyme they expect a copper. This custom prevails in Caersws, and when I lived there I did not heed the words which formed the burden of the song ; this year, however, having left Caersws and come to Ruthin to live, where the Montgomeryshire custom does not prevail, I was pleased to hear my little children chant their new year's day rhyme as they had heard it in Caersws, and I thought when listening to them, that perhaps I had better send the verses, doggerel as they are, to the *Powys-Land Collections* for preservation. I do so now. I may as well state that the juvenile singers of the lines form a kind of partnership for the morning, and they proceed in companies of two or more, for the distance of a mile or so around their own village, and having sung their song and received the expected penny, they divide the spoils between themselves when their labours have come to an end. The children of one village do not intrude themselves upon another village. This would, I feel sure, be resented in a very demonstrative manner. Every house is visited by these little folk, and company after company presents itself at the same door, and possibly the same band comes more than once to the same house, and thus a perpetual song goes on up to twelve o'clock, when all ceases. I

do not know why the compliments of the season cease at midday, but they do so with the children of our country villages, and I have no doubt many a cottager is glad when twelve o'clock comes, as it will put an end to what possibly, before ten o'clock, they have heard more than enough of.

The tune to which the following words are sung is a kind of a recitative on G, but which goes up to B, and on this note the last syllable but one in the first line and every other alternate line is sung, and the last word or syllable ends on G. It is so simple a tune that children pick it up immediately. The words are as follows :—

“ I wish you a merry Christmas
And a happy New Year ;
A pocket full of money,
And a cellar full of beer ;
And a right good fat pig
To last you all the year.

“ Please to give me a New-Year's gift.”

These words are sung in unison, and a pause is made after “ Please to give me a New Year's gift.” If the gift is not forthcoming, the little ones proceed to their second verse, which is as follows :—

“ The cock is in the yew tree,
The hen goes chuckling by ;
And if you have no money,
Please to give me a mince pie.

“ The road is very dirty,
My shoes are very thin,
Please to give me a penny
To put some nails in.

“ Please to give me a New-Year's gift.”

Here follows another pause, and then, if there is no response to the second appeal, the following words are uttered very rapidly :—

“ Evy Pivvy, my big toe,
Give me a penny, and off I go.”

If these words have not the desired effect the little ones leave, somewhat soured at not having had a New-Year's gift. It is not often, however, that they are disappointed, for everybody says “ New Year's Day comes

but once a year", and the farmers therefore usually give a few pence to the children, and in some farms every group of comers gets a penny from the free-hearted farmer. I could name one gentleman farmer who procures a number of pence ready for the day, and not a child leaves without a penny. The first child, provided he is a boy, gets a silver coin from this gentleman. This is done because it is considered lucky to be first wished a happy new-year by a boy. If a girl first wishes a person a happy new-year it is considered very unlucky, and the year is thought to become, if thus ushered in, an unfortunate one. This superstition so strongly prevails, that a female avoids greeting a male on New-Year's morn, and men and women alike look out for the good wishes of a male on the first day of the new year. There have been those who ascribed all their year's troubles to having had the wishes of a girl first on New-Year's morn; but this superstition, as all other superstitions, is gradually disappearing, and in most parts it lingers only as a fond delusion of by-gone days. But to return to my Children's Rhymes on New-Year's morn. Some of the lines are all but meaningless. Thus, for instance:—

"The cock is in the yew-tree,
The hen goes chuckling by,"

is contrary to poultry gallantry, and I fail to see what these words have to do with the New-Year's morn; and then the yew trees are not common now-a-days, but I suppose we must look upon the words as merely children's rhymes.

The verse beginning "The road is very dirty", is faulty, and will not bear criticism. It is to be understood in this verse that the penny is wanted to buy nails for the shoes. In times past it was customary for people to buy nails for their shoes in the market town, and take them to the local shoemaker to be hammered into their shoes, or, if only a nail or so were lost, they did the shoemaker's work themselves. All this is now done by the shoemaker, who keeps by him a supply

of nails. But I know a well-to-do person who bought shoe-nails in the town and took them to the country shoemaker to be used by him, thinking that the job would cost less when the nails were thus supplied. I do not think it did though, for the shoemaker thought he was rather badly dealt by, and made out that the patching and soleing had been a tedious work, and so put on the usual price, although the nails had cost him nothing. The lines—

“Please give me a penny
To put some nails in,”

might refer to a practice of former days similar to that I have now alluded to.

I do not know what “Evy Pivvy” means, nor do I see much sense in the words “my big toe”, unless indeed the word “toe”, is introduced for the all-sufficient reason that it rhymes with “go”, and then, of course, it is of some use.

The song suits the country well, but not the town, and it applies more to the farmer class than to any other body of men. Farmers have, many of them, cellars well filled with wholesome home-brewed beer, but the labouring classes have no cellar, much less cellars well stocked with beer. It is, though, the pride of country cottagers to feed a huge pig for home consumption, and this often literally is made to last all the year. So there is sense in this part of the children's wish. The second verse has little of anything besides words in it, excepting, however, the mince pie line!

Such is the song heard in Caersws village on New-Year's morn. Some think it more of a nuisance than anything else, that they should be annoyed by the singing of such words, but when looked back upon, the song has a kind of attraction, as being a part of the children's pleasure on the very threshold of the New Year, and who would grudge a child its innocent amusements, when we recollect how soon their early years pass away.

THE FORD OF MONTGOMERY.

BY T. MORGAN OWEN, M.A.

THERE are certain localities in Powysland that have been rendered memorable by warfare; they have had their names handed down to posterity with reverential respect. Almost invariably these localities have been consecrated by the blood of those who strove undauntedly against overwhelming odds. The mere recollection of the deeds performed at these places fortifies one's mind, rouses one's intellect, fires the imagination, fashions high thoughts, and moulds ennobling desires. And were these alone their merits, then it is well that they occurred. But, further than this, they point out to all the need for self-reliance, self-defence, self-protection. As soon as a warlike people condescend to the shuffling and shambling deeds of a mock conference, and allow their claims to be settled by the wily and tricky ways of men of the tongue and of the pen, then we may safely conclude either that their patriotism is upon the verge of the precipice of cessation, or that the coward, or the self-seeker, or the traitor, paralyses all their efforts.

For some eight centuries Wales stood up against race after race of invaders, against combination after combination of foes. But, at the last they were forced to submit to the ignominy of specious arbitration, or rather to warfare carried on under the garb of arbitration. England took Wales by the beard with her right hand, and inflicted upon her the doom of Amassa with her left.

One place is celebrated to this day as the spot at

which English and Welsh delegates met for the expressed purpose of settling their differences, and this place was the Ford of Montgomery. This ford is some two miles from the town of Montgomery. A road passing Hen Domen takes us to a farm of the name of Rhyd Whiman. Here we come to the Severn, which is fordable at this place. Hereabouts did prince and king, bishop and chieftain, abbot and baron, warrior and knight, meet again and again. The treaties ratified thereat were as unstable as the waters of the Severn that murmured in the ears of the ratifiers. The bond was no sooner sealed, the pledge of amity was scarcely given, ere an inroad or some other unceasing cause, real or imaginary, of complaint and offence took place.

I shall allude briefly to the times about which I write. The parties chiefly concerned in these meetings were, Llewelyn ap Griffith, Henry of Winchester, Edward his son, and Simon de Montfort.

Meredith ap Owen, sixth in descent from Tewdwr Mawr, who helped Griffith ap Cynan to win the battle of Carno, handed over to Llewelyn ap Griffith, fifth in descent from Griffith ap Cynan, the lordship of Built, and, with the lands, was also transmitted the hatred and envy of one of the most powerful of Border barons, that of Roger Mortimer, whose family has been so tragically connected with the struggles of the Welsh against the tightening grip of the invader of their historic soil. This was a fatal concession; in exchange for this lordship Llewelyn surrendered up the independence of his country, and let out his life on lease, for was it not near Built that the tongue of the renegade Celt and the spear of the Norman, quenched for ever the aspirations of Wales as an independent country, and brought to an honourable end the last of the Pendragons.

But if the waters of the Wye could whisper the horrid fact to its proud twin-sister, the Severn, the latter was afterwards able to reply—"the offspring¹ of Llewelyn

¹ Owain Glyndwr was the grandson of Catherine Llewellyn's daughter; her husband, Thomas ap Llewellyn, was a descendant of Tewdwr

more than revenged the deed, for through him the house of Mortimer lost an heir and a kingdom at once”.

Llewelyn ap Griffith was no ordinary Welsh prince. He was looked up to by the majority of the Welsh princes and nobles as their head and leader. Moreover the prophecy of Merlin, which signified that when coins became round a Welsh king should be crowned in London,¹ influenced the Welsh very much. His influence and power were increased by the celebrated compact entered into by the nobles of Scotland and Wales for mutual support against England.²

After the cruel and pompous progress of prince Edward through North Wales in 1256, Llewelyn was requested to head his countrymen against the oppressors. Some ten thousand horsemen and twenty thousand footmen swore by the New Testament to fight to the very death for the liberty of their country. Chester was pillaged by them, and Prince Edward's expedition, that followed this successful raid, was overcome by the nature of the country and the elements more than by the exertions of the Welsh.

In 1257 Llewelyn, accompanied by Meredith ap Owen, and by Meredith ap Rhys, fifth in descent from Tewdwr Mawr, approached the Ford of Montgomery almost as far as Berriew, where an armed force under certain Barons, with the inevitable Welsh traitor in their midst, (on this occasion the traitor took the form of Griffith ap Gwenwynwyn, prince of Upper Powys) awaited their arrival for a time. But instead of opposing the Welsh, the Barons and their followers fled pell mell to Montgomery. Perhaps Llewelyn's destruction of Welshpool by fire had intimidated them.

Mawr; and as Owain's father, Griffith Vychan, was descended from Bleddyn, prince of Powis, he was the representative of the three princes who fought at the last battle of Carno, 1078.

¹ The *Brut y Tywysogion* informs us, under the year 1279, that Edward I ordered the coinage of new money, and that the halfpennies and farthings should be made round. Thus Merlin's prophecy—"The symbol of the exchange shall be split, and the half shall be round"—was fulfilled.

² Rymer's *Fœdera*.

In 1259, Llewelyn met in solemn conclave the commissioners, of whom Mortimer was one, of the King of England. But no peaceful results followed this meeting.

In the following year, Llewelyn broke the truce by seizing the whole of the district of Builth. His men obtained possession of its castle by a stratagem,—“as men from the castle were opening the gates to the others, who were without, lo, the men of Llewelyn leaped in by night”¹

Now, Simon de Montfort averted an invasion of Wales by Henry III, and commissioners again met at Montgomery Ford in August of 1260.

Early in 1263, Llewelyn complained that Roger de Mortimer and John L'Estrange had broken the truce by attacking the domains of Griffith of Bromfield.

Subsequently, the King informed Llewelyn that Humphrey de Bohun and James de Audeley had been deputed to meet him at Montgomery Ford in July of 1263, to investigate certain charges. A rumour of Llewelyn's death stopped this meeting.

Again, it was arranged that a meeting should take place at Montgomery Ford on the 30th September of the same year to examine the mutual complaints of the Welsh and the Lord Marchers.²

This was followed by the usual Border warfare. Simon de Montfort, the first of Reformers and the only man ever canonized by the people, formed an alliance with Llewelyn in 1263. This alliance enabled Montfort to overthrow the royal forces at Lewes, and to lay the foundation for Parliamentary representation as it now exists.³

The opponents of Llewelyn and Montfort were obliged to lay down their arms at Montgomery, and to deliver up hostages for the observance of a truce. Montfort, being menaced by Prince Edward, and sur-

¹ *Brut y Tywysogion*, 1260.

² Rymer's *Fœdera*.

³ This is an instance of the important part that Wales has ever taken in bringing about interests of vital importance to the subjects of this realm.

rounded by implacable foes, to secure Llewelyn's help, affianced his daughter to him, and also assisted him to secure the independence of Wales. His two sons were also engaged in upholding the cause of the Welsh prince.

By a charter, dated 22nd June 1265, Henry III, at the desire of the Earl of Leicester, not only gave up his claim to the domains of Llewelyn, but also ceded to him Ellesmere, Whittington, and the castles of Montgomery and Hawarden, with the adjoining territories. Moreover, the sovereignty of Wales and the right to receive the homage of its nobles, was granted to Llewelyn. On the other hand, Llewelyn was to pay the English King 30,000 marks and render homage to him.

On 25th September 1267, the King issued a safe conduct to Llewelyn to attend at Montgomery Ford for the purpose of performing homage. This safe conduct was to hold good up to 30th September. On 29th Sept. Henry and Llewelyn met at Montgomery. A treaty was drawn up between them. The chief clauses of which were :—(1) Mutual forgiveness ; (2) Llewelyn to give up his conquests, except two, Brecon and another ; (3) was to rule Kerry and two other places by the laws of the Marches ; (4) Griffith ap Gwenwynwyn was to retain all the lands he possessed before he joined Llewelyn, but he was to observe the laws of the Marches ; (5) Llewelyn and his heirs were to be styled Prince of Wales, and to receive the homage in chief of the Welsh barons, except Meredith ap Rhys Grug, who was to do homage to the King of England ; if, however, this homage was transferred to Llewelyn, Meredith was to pay 5000 marks to the English King ; (6) David Llewelyn's brother was to have all the lands which he held before he deserted his country for the English Court ; (7) Neither the King of England nor the Prince of Wales were to harbour the criminals of the other ; (8) This treaty annulled previous treaties ; (9) Llewelyn was to pay Henry III 25,000 marks at so much each year.

The *Brut y Tywysogion* writes of this treaty thus : " 1267, peace was confirmed between King Henry and Llewelyn, son of Gruffudd, by Octobonus, the Pope's

legate, as arbitrator between them, at Castle Baldwin ; and on account of that compact, Llewelyn, son of Gruffud, promised the King ten and twenty thousand sterling marks. And the King granted that he (Llewelyn) should have homage of all the barons of Wales, and that the barons should hold under him their property for ever ; and they (the barons) were thenceforth to be called princes of Wales. And in testimony thereof, the King confirmed his charter to Llewelyn, with the consent of his heirs, bound by his seal, and the seal of the said legate, and that was established by the authority of the Pope."

In 1270, Llewelyn burnt down Caerphilly castle. And then another commission was appointed to meet at Montgomery Ford to hear the charges against him. When De Clare began to rebuild this castle, Llewelyn declared that unless he complied with certain conditions he would destroy it a second time. The earl consigned the castle to the Bishops of Worcester, Coventry and Lichfield. These prelates issued an order in the King's name to decide the case in dispute at Montgomery Ford, 8th July 1272. Three postponements of this proposed meeting took place, and it does not appear to have taken place at all.

Upon the death of Henry III the regency called upon Llewelyn to render homage to Edward I, through certain abbots, at Montgomery Ford. The abbots were at the place at the time specified, but Llewelyn put in no appearance. Another commission was appointed to meet at Montgomery Ford to settle all differences 6th May 1274. This meeting is not recorded to have taken place. We read more of meetings contemplated or actual at Montgomery Ford. And, as usual, after such means of bringing about good will and cessation of hostilities, perpetual acts of oppression and breach of troth distinguished the stronger party.

Wales, divided and undone, offered a fitful opposition ; and its Prince and Ruler fell, when only protected by his shirt, by the hand of a mail-clad knight, with treason as a witness of the unhallowed deed. So much for the chivalry and patriotism of those days !

ANTIQUITIES FOUND NEAR PARK HOUSE, NEWTOWN.

WITHIN the last three years, several interesting discoveries have been made on the property of Mr. T. Parry Jones, of Park House, near Newtown.

Park House is situate about three-quarters of a mile to the west of Newtown, and between the turnpike road leading from Newtown to Llanidloes and the Cambrian Railway. On the south-east side of the railway, opposite to Park House, is a brick-yard. In the year 1874, in a bed of clay, and six feet below the surface, on the north side of the railway, within forty yards of the turnpike road, a beautiful flint implement was found, and also a flake of flint of small size. The implement is of the form of an axe-head; its extreme length is $3\frac{3}{4}$ inches, and its breadth at its narrower end, where it has been fractured, 2 inches, and it widens towards the keen end to $2\frac{1}{2}$ inches. It is beautifully finished, and very sharp at the broadest end, and is of reddish colour. Dr. John Evans, F.R.S., to whom it has been submitted, thinks that it must have been originally much like in form to the implement (No. 53) figured in his work on *Ancient Stone Implements of Great Britain*, though somewhat thinner in its proportions, and that it was probably broken by some accident, and subsequently retrimmed at the butt for insertion in a socket. The flake of flint he thinks may be of any age, and has very probably been used as a strike-a-light.

In addition to this interesting discovery, very near the same place, but on the south side of the railway,

whilst getting clay, in the winter of 1875-6, some of Mr. T. Parry Jones's men came upon what appeared to be a paved road, consisting of small flat stones of half-an-inch thick, and lying 18 to 24 inches beneath the surface of the ground; and embedded in this pavement were also found four small iron horse-shoes of a peculiar shape. This supposed pavement ran across the present brickyard, in a south-westerly or westerly direction, towards Castle-y-dail, where Roman remains are said to have been found many years ago. It is about 15 feet wide; in some places more.

Thus, within the space of a few yards, a discovery has been made of three distinct characters, but not of a coeval age. It is probable their propinquity is accidental only.

As to the flint implement, it is an exquisitely formed flint axe-head, than which it would tax the skill of a lapidary of our day to turn out a more beautifully-formed stone implement. The fact of its having been found six feet deep in the clay indicates an antiquity long before historic times.

As to the paved roadway, it requires the further investigation of an experienced antiquary to determine its character, and different opinions have already been formed respecting it. The four small horse-shoes found would lead to the inference that the pavement was part of a road, and are probably of an ancient date.

Some think the paved roadway might be attributed to the Romans; undoubtedly a Roman road ran in the direction in which it is situated. It is thought probable by some that a line of Roman road ran from a spot near Newtown new church in a westwardly direction, parallel to the turnpike road to Llanidloes, and between it and the Cambrian Railway. At a point immediately to the east of the spot where the Dolfor Road leaves the Llanidloes Road, the remains of what has been considered a Roman road has been pointed out, lying thirty inches below the surface, and formed of cement three to five inches thick. This presumed

road running eastwardly would go in the direction of Castle-y-dail, and probably from thence to Caersws, an undoubted Roman station. This lends probability to the view that this supposed pavement may have formed a part of such road, or have been connected therewith.

Another authority thinks that the so-called road is not artificial, but that the disposition of the gravel is wholly natural and seems to thin out either way gradually. He has formed this opinion, although Mr. Parry Jones stated to him that in some places where it has been discovered the resemblance to a road has been much more striking, and he also thinks it is fair also to remember that there (and on the same level) the horse-shoes were found, and also that a line of Roman road undoubtedly ran in that neighbourhood. This gentleman further remarks,—and it is a point of topography well worthy of further investigation,—that the place where the flint implement and the alleged road were found, is near an old bed of the Severn; “indeed, it is in the true valley of the Severn, which is there, say, the third of a mile across. The stream is now running in a gorge to the north of this valley between a considerable bank and the high ground on the left bank of the river. Whether the stream has been in the old channel so recently as 1500 or 2000 years ago, we cannot say. If it has thus scooped out its present channel *since* it left the old one, certainly this could not have been done in the time. Why, indeed, it should have attacked the high ground, when it had a large clear valley to run in, is one of those perplexing problems which river valleys often present. It may have cut out its present channel many thousand years ago, then have gone back to its original bed, and within a very recent period have returned to its present bed. No one can account for the freaks of a high-spirited, hot-tempered river like the Severn.” He adds: “At present he is not convinced about the road, and judging only from what he saw he would

say it is not a road, and another well-known gentleman¹ in the district is of the same opinion. There is little doubt an experienced antiquary could speedily settle the question."

From the foregoing divergent views it is evident that a very promising field for investigation is open, which, doubtless, will be entered upon with zest by local and other antiquaries.

It is clear, however, that two, if not three, important discoveries have been made on this spot. The first, illustrative of prehistoric archæology; the second, possibly of Roman origin; and the third, certainly of mediæval, if not of an earlier date. In conclusion, we are happy to state that Mr. T. Parry Jones has kindly presented the flint implement and flake and the four horse-shoes to the Powys-land Museum, where they can be inspected by the members of the Club and others.

¹ This gentleman says, "his doubts arise from the thinness of the layer of stones. The appearance of the clay soil immediately underneath is to his mind scarcely such as a vertical section of a metalled roadway would present, and yet he adds he is equally at a loss in being satisfied that it is the old bed of the river." On this, the gentleman quoted in the text observes, "that the *locus* of the supposed roadway is many yards to the south of the old bed of the Severn, and on the other side of the railway, and such an irregular deposit of gravel might have been formed anywhere in the valley expanse".

CYNDELW'S POEM TO TYSILIO.

(Copied from the "Red Book" at Jesus College, Oxford,
Cols. 1165-69.)

CANU TYSSILYAŌ YŌ HŌNN KYNDELŌ AECANT.

Duw dinac dinas tagneued.
 duŌ dy naŌd nam kaŌd ymkamwed.
 duŌ doeth ydeythi teyrned.¹
 teyrnas wenn was wirioned.
 DuŌ amdŌc ymdogyn anryded
 yw wennwlat yŌ rat yŌ ried.
 yn elŌch yn hedŌch yn hed.
 yn hodyaŌt yn haŌd varannhed.
 Ac eilrod eilrod gyhyded.²
 Areilrec eildec dryganed.³
 aganŌyf ymrŌyf om racwed.
 ragor nam rat ram⁴ ragyrwed.
 Tyssilyaw terwyn⁵ gywryssed.
 parth am naŌd adraŌd adryssed.
 peris ner or niuer nadred.
 Praff wiber wibyat amryssed.
 Mab gardun ardunic uaŌred.
 Mabolyaeth aruolyaeth wared.⁶
 Mab brochuael bronn hael haŌl or ned.
 gorpu nef yn eiuyonyd duded.⁷
 Mat gyrchaŌd garchar alltuded.
 kyrch kyflaŌn kyfle difroed.
 Mat gymerth arnaŌ praŌ pruded.⁸
 prif obrŌy obryn trugared.
 mat ganet o genedyl⁹ uoned.
 maŌrwledic maŌrwlat tyllued.
 Mat goreu madeu marthoed.
 Ac yr duŌ diofryt diofryt gŌraged.¹⁰

Góreic ennwa6c annwar ythrossed.
 Ae treid6ys bu tr6y ennwired.
 Llann uechann vychot y berthed.
 Llann ymrou¹¹ ychalled
 Dynya6l bobyl ny borthant ia6nwed
 Ia6n y du6 diuan6 eu reued.
 Ar eu bryt eu brada6c uched.
 ae g6eryt ac ef ae gomed.
 Keda6l ud kadell etiued.
 cadeir cor yn cad6 haeloned.
 Kedwis dreic dragon gynnadled
 Cassau caru creuloned.
 karet ba6b cerad6y diwed.
 kerennyd kynn keryd kared.
 Keritor vygkerd ygkynte [d.]
 yn yt gar g6yr gwanar g6inwled.
 Caraf ylann ar llen gan gadredd.
 ger ymae g6yduarch ych ¹²g6yned.
 g6yduitle gly6de gle6 de achwed.
 g6yd vynnwent g6ydua brenhined.
 Beird neuet niuera6c orsed.
 breiscadorth¹³ ehorth ehofned.
 breinha6c loc leudir kyuannhed.
 meiuot wenn. nyt meiwyr ae med.¹⁴
 Kyndel6 ae cant

Mie¹⁵ med treis nys treid ysgereint.
 nys daeret trefret y triseint.
 mwy yndi g6esti gwesteifyeint y balchna6d.¹⁶
 noc amra6t amreint.
 Ae balchlann y r6ng y balchneint.
 Ae balchwyr ae balchwyr tessaint.¹⁷
 Ae balchl6ys egl6ys eglurureint.
 Ae balchrad ae balchrod trameint.
 Ae balchwa6r yn a6r yndeweint.
 Ae balchgor heb achor echwreint.
 Ae balch offeiryat ae hoffeiryaint.
 Ae phara6t offeren hoffaint.
 Balch y bagyl bag6y eur y heinyeint.
 balch y lloc rac y llifueiryaint.
 Anhebic yrbleit ablyc heint.
 affieu freu aphryuet llyffeint.
 athan poen porthoed digofyeint.

vffern wern ffuryf¹⁸ y henneint.
 Kynn arnaf ernywed wythheint.
 wyth prif bythprif wyth prifkymeint.¹⁹
 Kynn ergryt penyt poenofeint.
 porthwyr du6 poet bynt vygkereint.
 Pan vo pa6p panv6yf heb heneint.
 ynoet dewr degml6yd arhugeint.
 Panda bra6t rac bronn uchelseint
 amrod6y crea6dyr cyreieuint.
 Kynn mimneu²⁰ kynnyb6yf gywreint.
 Kyndel6 byf kynhelwaf ovreint.
 kerd newyd ymrebyd rygeint.
 Kein awenn gann awel bylgeint.
 Kydel6.

Pylgeineu radeu amrodir.
 rod r6yd gall r6yd gatur ytgenir
 Canu dreic brydein abrydir.
 obryder berthualch yt berchir.
 beth ymae meuot aehamdir.
 berth eluyd rac eluet ennwir.
 berth ylloc 6rth lleu²¹ babir.
 berth ychlas ae chyrn glas gloewhir.
 Berth radeu rieu rygredir
 Ae cred6y cred6ch na th6yllir.
 Tranc ar du6 traethaf naellir.
 tra6t ardyn ae tremyn tr6y dir.
 Periglus pellus pelldygir.
 pall arna6 p6yllaf ydoguir
 Press6ylgoll dr6ydoll egir.
 present vrad6 vrada6c y gelwir.
 Pobyl byd yn an g6yd yn gelwir.
 pa6b ohonam am ynkam yn cospir.
 Awnel ia6n ratla6n rymolir.
 Auyd ryd ydyd yt uernir.
 Auo g6yl gole6 yt nodir
 gol6c du6 arna6 adodir.
 Auo g6ann 6rth 6ann 6rth ia6nwir
 yn ll6r6 p6yll pell yd atrodir.
 Auo llary llawen rygyrchir.
 Ac auo llachar ryllochir.
 Auo g6ar gwell yt nodeir.
 noc auo annwar ac ennwir.
 Kyndel6 ae cant.

Ennwir dyn ael yth erbyn.
 ennba6c uyd uegys y heruyn
 En6 dreic dragon amdifryn.
 annwar var vedgyrn eissydyn
 Tissilia6 teyrned gychwyn
 treis wen6yn toryf erchwyn.
 panaeth g6r gormes uuelyn.
 g6eith gog6y g6ythgat ymostryn.
 Pann gyrch6yt ymlynwyt r6yt rynn
 Ymplymneit ym6rthuyn²²
 yn reidun orun oresgyn.
 yndyd reit aroda6c yggrynn.
 yn rod6yd ebr6yd ynerbyn.
 yn rodle g6yach g6yarllyn.
 Ygkyfyргеin kyfwyrein kyfyrbyn.
 ygkyrgoll tewdor tor dychlynn.
 ygkyfvranc powys pobyl degyn.
 ac oswallt uab oswi aelwyn.
 ynaele oual amovyn
 Oed aela6 coel c6yna6 can vrynn.
 yn ryuel yn ryva6r disgyn.
 wrth disgir ketwyr kadyrwehyn.
 yngkynnif sarff unbyn²³
 seuis ef seint du6 gennhynn.
 Kyndel6.

Can vod du6 yt vun y dilenn.
 tutwledic elwic elvydenn.
 tir g6reid gor6yf rac vnbenn
 Tiryon mon meillon ymorbenn.
 Tissilya6 teyrned nenbrenn.
 teyrnas dinas diasgenn.
 teyrn : : : ae kan kadyr eurbenn.
 teyrnwa6t teyrnwyr kyngen.
 kynnydwys kynnif kygorffen.
 Kynn6ys glein kynnglas dywarchenn.
 Kynnadyl kerd kerennyd gymenn.
 gein wennwas heb gas heb gynnh[en]
 Llan a6naeth ae la6uaeth loflenn.
 Llan llugyrn²⁴ lloga6t offeren.
 Llan tra llyr tralliant wyrdlenn.
 Llann drallan6 drallys dinorbenn.²⁵
 Llann llyda6²⁶ ganllyt6ed wohenn.
 Llann benn g6ern bennaf daearenn

Llann bowys baradwys burwenn.
 Llann gamarch lla6 barch y berchenn.
 Kyndel6 aecant.

Perchenn cor kerd woscor wasga6t.
 ketwascar cas llachar lluchna6t.
 lluch uaran lluch uann y vola6t
 aruolyant urdyant vrd enwa6t
 Berth veiuot o virein loga6t.
 lloc ua6rueith am uedueith uedra6t.
 teruyn tec ynterwyn veida6t.
 Aweles nywelir hyt ura6t.
 Caerrufein ryued olyga6t.²⁷
 caer uchel uchaf y defa6t.
 kaer ehang ehofyn y chi6tawt
 ny chyfret y phobyl ae phecha6t.
 caer arheul caer didreul didra6t.
 kaer bellglaer o bellglot ada6t.
 kaer barchus barhaus bara6t.
 a berit i bererinda6t.

Kyndel6 ae cant.

Pennyadur kerygl keressyt.
 ket achret achreuyd ygyt.
 perigla6r periglus wyndyt.
 G6ynda6t²⁸ g6ynn g6irion ormodbryt.
 pereit wa6t perua6t perheyt.
 peruolyant esborthant esbyt.
 peir kyfreith kyfr6yd yn kyuyt.
 Kyuoeth du6 an duc ygg6ynuyt.
 kyua vyd yr prydyd ae pryt.
 prydest loe6 pryder dihewyt.
 Diwahard y vard y venn6yt
 diffleistor teutor tor diffryt.
 Diffyrth hael hir brochuael broglyt.
 graduuel greidya6l y 6rhyt.
 g6yrth awnaeth nywneir hyd ennhyt.
 Nywnaethb6yt eiryoet yr²⁹ ynoes byt.
 oe ataf etwyn tanllyt.³⁰
 ydyfu adeil ar yhyt.
 G6yrth arall g6erthua6r y deturyt.
 gran : : yggre dybu dybryt.³¹
 gre yggredyf ynlledyf yn llucuryt.
 ygkarchar yn daear ynyt.

Post powys pergig kedernyt.
 pobyl argledyr argl6yd diergryt.
 porthloed bud porthloes oe vebyt.
 yu eluyd penn mynyd penyt.
 Kyndel6.

Pennyd6r pennaf y greuyd.
 a gred6ys y du6 deus douyd.
 cretet ba6p y peir lluosyd.
 lluossa6c yda6n y detwyd.
 Credaf da nydiua nydiuyd.
 nydiffyc onyt y diffyd.
 Credaf vi vyri vyrybyd.
 vyllywya6dyr crea6dyr credouyd.³²
 credaf ywen am reen am ryd.
 matgynnull ma6rweryd.³³
 Credaf ypost present press6ylwlyd
 amperis or pedwar defnyd.
 Credaf y peryf nef yn eluyd.³⁴
 am g6naeth o bura6r yn brydyd.
 Kyndel6.

Prydyd 6yf rac prydein dragon.
 pria6t kerd cadeir prydydyon.
 Gly6 amryd rogorueirch gleisson.
 gleissyeit li6: glas ganoligyon.³⁵
 Meu deturyt meint g6ryt g6ron.
 mal yg6naeth mechdeyrn haelon.
 meirch ar geirch yn garcharoryon.
 meith gerdet. mygr gydret geidryon.
 ymeiuot ymaent ar6ydon
 ar6reid y wreid vrythyon.
 Yma6rwled ymed ymaon.
 ythretheu y6 traethaduryon.
 Ydeugreir gyweir gyweithon.
 agyuyt yngyuoethogyon.
 y hynaf heny6 oe thiryon.
 handit ryd r6ng yd6y auon.
 y sygynuab gle6 gloc6 rodyon.
 a uolaf auolant veirdon.
 karaf y barch y harchdiagon.
 carada6c vreinha6c vreise rodyon.
 Card oleith o lud³⁶ esborthyon.
 perigla6r perthua6r pob6ysyon.

Del6 yd ym yndiamrysson.
 am lugyrn am gyrn amgeinyon
 yn vntref untreal wledolyon.
 yn unda6t vndat vrodoryon.
 Can drugar can war werydon.
 can ter6yn can torof eglynnyon.
 Can doruoed niuroed neuuyon.
 can vod du6. can vot ynwiryon.
 Amrod vyggwledic g6leityadon :
 drefret g6lat waret worthordyon.

 NOTES.

The matter of the foregoing poem is a subject which I would not venture to pronounce upon, as I do not profess to have nearly mastered the poet's language; but where his meaning seems clear I fear that I cannot always agree with Mr. Howel W. Lloyd, at whose suggestion I copied the poem, and whose translation is before me. The metre consists of eights, to which the poet seems to have on the whole rigidly kept, for when lines occur which will not scan, that is owing to the imperfect state of the manuscripts; however, I have no other copy before me than that in Gee's reprint of the *Myvyrian Archæology of Wales* (Denbigh, 1870), in which *Can Tyssilyaw* begins on page 177. It is accompanied by foot-notes giving the variations in the readings, but the Red Book is nowhere copied for this poem as far as I can see.

1. The word *teyrned* here is not the later Welsh *teyrnedd*, but *teyrnaidd*, "princely, lordly, kingly"; other instances of *ed*, equivalent to our *-aidd*, occur in the poem. Of course *teyrn* is a dissyllable throughout, and the derivatives are reckoned accordingly.

2. In Gee's *Myvyrian* this line reads *Ac eilrod eilrot gyhyded*, but in a footnote *eilvod* is suggested for *eilrod*.

3. *Dryganed* is a mutation of *tryganedd*, which has nothing whatever to do with *drwg*, as Dr. Pughe thought. I have noticed the word in the "Book of Taliessin" in Skene's *Four Ancient Books of Wales*, pp. 120 and 211. In both instances it means music or song, being, in fact, a derivative from *can*, "song." In the present instance it is the object of the verb *ganwyf*, and *gyhyded* is in apposition to it.

4. The unintelligible *ram* in this line is probably a slip of some scribe or other for *nam*.

5. The orthography of the *Red Book* forbids our regarding *terwyn* as meaning *terfyn*. *Terwyn* is "intense".

6. Here *ward* seems to mean *waraidd*.

7. This line means either "Heaven prevailed in the lands of Eifionydd", or, more probably, "He conquered or earned heaven in the lands of Eifionydd", which agrees with the next line, the meaning of which seems decidedly to be, "Well did he seek the prison of exile"; certainly not "From exile's bondage a benign resort".

8. *Pruded* stands for what would now be written *pruddaidd*; compare *teyrned* and *ward* already mentioned.

9. The *y* in *genedyl*, as usual in this poem and others of the 12th century, is what is called an irrational vowel, and does not count in the scanning. Other instances in this poem are *kadyr*, *llywyaŷdyr*, *creaŷdyr*, *gredyf*, *lledyf*, etc.

10. The repetition of *diofryt* is no doubt the result of a clerical error.

11. Above the *u* there is a stroke indicating an abbreviation, which I cannot complete.

12. This may be *vch*, that is *uch*, but it looks like *ych*.

13. This word may be *vreiscadorth*; the *c* is supplied in red ink above the line.

14. The point in the middle of the line probably means nothing.

15. This is undoubtedly a blunder; the word which suggests itself is *nis*, and in Gee's *Myvyrian* the reading is *nys*.

16. This line would be restored to its proper length, and so would the next one, by reading *y balchnaŷd* with the latter.

17. So this line stands in the MS. Gee gives two other readings:—"Ae balchvur ae balchuyr testeint"; and in the foot-note, "Ai balchwyr ai balchwir tessaint". Even then it is a choice of obscurities that we have.

18. Here *ffuryf* seems to count as a dissyllable, though one would expect it to have been a monosyllable. The word meant was possibly not our *ffurf*, but *ffyrf*, which Dr. Davies explains thus: "Firmus; item, idem quod *praff*, crassus". The whole line possibly means "Hell's bog of great antiquity", which could probably be paralleled from Dante's *Inferno*.

19. This line is of course a muddle. Gee's edition gives two other readings: "Uyth p't wythprif cymmeint", and, in the foot-note, "Wyth brif wyth brifwyd cymmmain". The *p't* is important, as it suggests *pechawt*, to which also *brifwyd* of the alternative reading points; but "Uyth pechawt wythprif cymmeint" is a syllable short, and I think the original must have been "Wyth prif pechawt wyth pryf cymmeint", or else "Wyth

prif pechawt wyth poen cymmeint"—eight cardinal sins to be punished by eight equivalent pains or worms. But was not the poet heterodox in his view as to the cardinal sins being eight, and not seven?

20. The MS. has *mimneu* or *minneu*, a clerical error for *minneu*.

21. The orthography of this poem settles the pronunciation of this word to be *lleu*, not *llew*: *lleu babir* is *canwyll frwyn*, or a rushlight, and the former word enters into the composition of *lleuad*, and probably *goleu* also.

22. This line is two syllables short. Gee has, "Yn pluyf plyninst ymorthryn", and in the foot-note another which is virtually identical with the one here given. So the original may be guessed to have been "Ympl6yf ymplymneit ym6rth-uyyn", which would be of the requisite length, and yield perhaps as much sense as other lines in this poem.

23. This line is three syllables short, another noun with its preposition having probably dropped out; originally it may have been somewhat as follows: "*Yn gnif yn kyunnif sarff unbyn*". The next line is one syllable short, and may be restored, perhaps, thus: "*Seuis ef a seint du6 gennhynn*"—"He and God's saints stood with them", that is, with the *unbyn*, plural of *unben*, a monarch; for *gennhyn* can hardly be "with us", as Mr. Lloyd takes it.

24. *Llgyrn*, probably, is not "horns", but *lucernæ*. How old is the Catholic practice of keeping a light burning where the Host is kept?

25. This line no doubt refers to some other church than Meivod: *tra Ulanw* might refer to Anglesey; but where is Llys Dinorben?

26. This does not, perhaps, necessarily refer to Armorica, as there is a Llyn Llydaw on Snowdon.

27. From these lines, it would seem that the subject of them had been on a pilgrimage to *Caer Rufein*, which can mean nothing but Rome, so far as I can see.

28. We have in this poem, *Gwyned*, *Gwyndyt*, and *G6ynda6t*, of which the last is highly interesting, as the direct representative of the *Venedot*, which we have in the genitive as *Venedotis* on one of the early inscribed stones at Penmachno: all these forms mean *Venedotia* or its people.

29. This line is improved by omitting *yr*.

30. This line is a syllable short, but in the foot-note to Gee's version, it is full—"Oe ataf etewyn tanllyd".

31. This line is imperfect, on account of letters having become illegible, and here the *Myvyrian* does not help us.

32. *Credouyd*, which would now be *credofydd*, is an interesting form, to be compared probably with *llu ovid*, that is, *llu ofydd*, in the Black Book of Carmarthen (*Skene*, p. 31), and also *llid o wit*, that is *llid ofydd* (*Ibid.*, p. 54). The last two would seem to mean the leader of a host, and leader in the strife respectively; so *credofydd* appears to mean leader of Christendom.

33. This line is two syllables short, and Gee's *Myvyrian* does not enable me to guess what it may have originally been. The line following seems to be still more hopeless.

34. If this line is correct—and the MSS. do not appear to vary,—the word *peryf* would seem to be a monosyllable, that is *perf*, though the poets treat it as *peryf*, of two syllables, down to the present day.

35. The points in the middle of this line are inexplicable, and so are several others in this last part of the poem.

36. The *o* before *lud* ends a line in the MS., and the sense must settle whether one is to read *o lud* or *olud*.

I cannot lay aside the pen without acknowledging my gratitude to the Principal and Fellows of Jesus College for access to the *Red Book*, and especially to the Librarian, the Rev. T. Llewelyn Thomas, for his valuable assistance and great courtesy.

J. RHYS.

PAROCHIAL HISTORY OF LLANYMYNECH.

BY JOHN FEWTRELL.

(Continued from Vol. x, p. 396.)

CHAPTER III.—ARCHÆOLOGICAL.

LLANYMYNECH during the early ages has been a place of some importance, and its position has consequently been taken advantage of by the British, the Romans, and the Saxons. It is within a short distance from several strong British fortifications; these by a chain of smaller earthworks forming a circle enclosing the district. Towards the north, at a distance of six miles, we find the remains of Hen Dinas (Old Oswestry), and as this stood on the frontier of the territory held by the Carnavii, it would be a fortress often contended for. Its size may be imagined when it is stated that the oval space enclosed by the entrenchments contains about sixteen acres, defended on all sides by at least three huge ramparts, with corresponding ditches. No doubt it would contain a large army; and this district would be comprised in the field of their contentions and struggles against neighbouring tribes and the Roman power. Upon the south-east lie the group of camp-crowned hills known as the Breiddens. Many have supposed that this place was the scene of the last battle between the brave Caractacus and Ostorius Scapula; and considering that the Romans held possession of Llanymynech, it would doubtless play an important part in this struggle. The Breiddens agree pretty closely with the account given by Tacitus (*Ann.* xii),

where he says that Caractacus "posted himself on a spot to which the approaches were as advantageous to his own troops as they were perplexing to the Romans. He then threw up, on the more accessible parts of the highest hills, a rampart of stones, below and in front of which was a river difficult to ford, 'amis vado incerto'. The remains of this fortress, as well as of several more lying near, can be easily traced. Again, on the west, and being in point of distance still nearer, we find a strong encampment on the summit of Bryn Mawr. Another reason of its importance is that it is situated at the entrance to the Bwlch Mawr (the Great Pass), which is formed by the narrow vale of the Tanat. In Roman times the valuable ores which the limestone rock contained, tempted the invaders to take possession, and no doubt many battles were at that period fought around the foot of the hill by the surrounding tribes of Britons.

I.—BRITISH PERIOD.

The earliest inhabitants of this district were the tribes known as the Ordovices, who peopled generally the present counties of Anglesey, Carnarvon, Denbigh, Flint, Merioneth, and part of Salop. Many of their *oppida*, or fortified camps, played a conspicuous part during the struggle of the Carnavii, the Ordovices, and the Silures, under Caractacus and Venusius, in opposing the Roman power. Clawdd Côch, situated near the present village, is supposed to have been a city of the Ordovices, and that the Romans on their way from Uriconium to Segontium took possession of it, and after they had left Britain it again fell into British hands.

Tanat Camp.—This is situated on the summit of a high ridge of land skirting the banks of the Tanat, and on the confines of the parish, a little more than a mile and a half from the village. It appears to have been an entrenched position guarding one of the fords of the adjacent river. It is well

known that fording a river was a very important part of ancient warfare, and how to cross was often a point of perplexity to those commanding. In this case we see the necessity of throwing up earthworks to defend the passage, inasmuch as the spot is at the entrance of a pass, the stream is swift and deep, bounded by high banks, and in the immediate neighbourhood we find the entrenchments of Clawdd Côch, and Bryn Mawr. On the eastern side of the camp a deep fosse was dug, and an escarpment thrown up for a distance of sixty yards. These are at the present time quite visible. The western side is defended naturally, the land descending abruptly to what was once the bed of the river. The form is slightly oval.

Cromlech.—This interesting relic of antiquity stood on the north-eastern end of the hill. It was formed of four upright stones, on the top of which was placed a flat slab measuring 7ft. by 6ft., and 18in. in thickness. It is known by the name “Bedd-y-Cawr” (the Giant’s grave). The British name appears to support the theory that the cromlech is a burying place, and not an altar devoted to religious purposes. The word is derived probably from the Welsh “cromen”, a roof, or vault, and “lech”, a stone, meaning a vault formed by a slab supported upon uprights; or, according to some, “the inclining flat stone”. Rowlands¹ derives it from the Hebrew *cærem-luach*, “a devoted stone”, but this is far fetched for a word or name in common use among our British forefathers. Many regard the cromlech as a distinct species of monument, differing from either a dolmen or a cairn. “When² the covering of stones or earth has been removed by the improving agriculturist, the great blocks which form the monolithic skeleton of the mound and its chamber usually defy the resources at his command. As the skeleton implies the previous existence of the organised body

¹ *Mona Antiq.*, p. 47.

² *Cham. Jour.*, No. 634. See *Guide to Prehistoric Monuments in Brittany*, by Lukis.

of which it formed the framework, so, upon this theory, the existence of a 'cromlech' implies the previous existence of the chambered tumulus of which it had formed the internal framework. Sepulchral tumuli were formerly classified according to their external configuration or internal construction; but more extended and critical observation has shown that mere variations of form afford no clue to the relative antiquity of the structures. But as it has always been the custom of the prehistoric races to bury with their dead objects in common use at the time of their interment, such as implements, weapons, and personal ornaments, we have in these the means of assigning the period of the deposit relatively to the Stone, Bronze, or Iron age." Sometimes no traces whatever of human remains are found in the chamber. Search was made to some depth in this cromlech, but nothing was found. The Rev. Walter Davies says¹ "it was the voice of immemorial tradition that a giant had buried his wife under this stone, with a golden torque about her neck. This report caused three brothers, who lived in the neighbourhood, some years back, to overturn the stone from its pedestals in search for the treasure. Thus we see how avarice stimulates men to deeds of villany, not even to spare, but sacrilegiously to overturn the altars of the gods. The neighbours will tell you, how this vile act did not escape the vengeance of heaven, but ended in the destruction of its perpetrators." The stones, after being thrown down, lay in that position for some years, and were afterwards entirely removed, so that at the present time nothing remains to mark the site of the cromlech except a low mound.

Druidical Remains.—On the south-western part of the hill stood two rows of flat stones, parallel, six feet asunder, and thirty-six in length. A tradition exists which states that in digging near this place a Druid's cell was discovered, but of what shape or size it does not relate. There were a number of human bones and

¹ *Cam. Reg.*, vol. i, p. 275.

teeth in a state of good preservation also discovered. In digging between the parallel rows a stratum of red earth was found, about an inch thick. It is said that when exposed to the air it had a fœtid smell, as that of decayed flesh, and tradition states that portions were even eaten by dogs, which caused the miners to suppose it was the remains of a mummy. It can only be conjectured for what reason these stones were so placed. Such parallel rows are found abundantly in Wales, Scotland, and Brittany, and are generally associated with sepulchral monuments. There is usually a circle formed at one of the extremities; but as the stones are now entirely removed, it is not known whether a circle existed here. In one of the Druidical rows explored by Dr. De Closmadeuc in Brittany, a large number of flint and other stone implements were found, consisting of polished axes, of fibrolite knives, and scrapers of flint, hammerstones, &c., along with large quantities of animal bones, and innumerable fragments of broken pottery. This is precisely the kind of deposit which might be looked for if the spot had been a place of interment. Doubtless the bones and teeth discovered on the hill point out a similar place. The Rev. Walter Davies seems to have held the opinion that it was a place dedicated to the cause of religion by the Druids. It certainly accords with the situation generally chosen by them as the site of a temple, "in the face of the sun, and in the eye of the light".

Meigen.—This British city is supposed to have occupied the site of Mediolanum, now called Clawdd Côch. The word is variously spelt, as Meigen, Teigen, and Meicen, and signifies "a recess". Occupying the position stated, its name is very appropriate, being surrounded on all sides by the hills of Bryn Mawr, Llanymynech, and Breidden. At the present time the extent, or even the exact site, cannot be identified, as it is only alluded to in a vague manner by Llywarch Hen and a few other Welsh writers. It is most probable that when the Roman legions left Britain, the cities and encamp-

ments would fall into the hands of the Britons. Therefore, considering the size and position of Clawdd Côch, it would doubtlessly be possessed by the British tribes; and would seem to agree closely with the site mentioned by Llywarch Hen, as being on the other side of the Breidden Hills, *i.e.*, the western side. Being built of wood, no trace of the city now remains. In the seventh century, this was the scene of a great battle fought between Edwin of Northumbria and Cadwallon. It is related that Cadwallon the son of Cadwane, and Edwin the son of Ethelfred, were both living in France, where they were brought up; they both vowed friendship, and came over to England, Edwin to gain the crown of Northumbria, and Cadwallon that of the Britons. Edwin appears to have been the vassal of his friend; for we find him applying to Cadwallon to be crowned equally with that king, and to throw off the vassalage. This Cadwallon refused, and war was the consequence. The British king gained a few slight advantages, making Penda of Mercia tributary, but was eventually beaten, and obliged to flee for safety to Scotland, and soon afterwards to Ireland. Edwin now entered Powysland, and plundered and burnt many towns. Cadwallon was enabled finally to raise another army, with which he encountered Edwin at Meigen, in Powysland. The Britons encamped on the banks of the Severn, Edwin and his Northumbrian forces having burnt the city of Meigen. This took place in A.D. 634. Cadwallon gained the victory, and Edwin was slain, with his son Osfride, and Gobold, king of the Isles of Orkney, who had brought reinforcements to Edwin. Some historians state that this battle took place at Hatfield. Baxter asserts, in his *Glossarium Brit.*, that in an old British MS. he had found that "a city called Caer Meigen was destroyed by fire by the hordes of Deira and Bernicia. Cadwallon, king of Gwynedd, was at war with Edwin, king of Northumbria in 634, and at the battle of Meigen, Cadwallon proved victorious". Llywarch Hen in his elegy says:—

“Lluest Cadwallawn ar Hafren,
Ac o'r tu draw i Dygen,
A breiaid yn llosgi Meigen.”

Cadwallon encamped on the Havren (Severn),
On the further (western) side of Dygen (Breidden),
Meigen being burnt by devouring hordes.

Nennius calls it “Bellum Meicen”. It is also spoken of in the following words: “Gueith Meiceren, et ibi interfectus est Etguin cum duobus filiis suis. Catguollaun autem victor fuit”. (And there (Meigen) Edwin and his two sons were slain; Cadwallon, however, was the conqueror.)

Mr. Williams says¹ that “the adoption of the leek as the national emblem is referred to the battle of Meigen, and for their heroic bearing in it the men of Powys acquired their fourteen privileges:—

“Gwyr Powys pobl disgywen,
Cad orllawes orllawen,
Pedair cynneddf cadw cadyr wrthen,
A'r ddeg yr ddugant o Feigen.”

Men of Powys! a people renowned
By a skilful contest of joyous result,
Fourteen immunities strenuously upheld and respected
They gained at Meigen!

Cynddelw—Breiniau Gwyr Powys, Myv. Arch., p. 186.

“Awch roddaf arawd orawen gyffes
Awch roddes awch reen
Wrth awch bod awch bod yn llawen,
Wrth awch bryd awch braint o Feigen.”

To you I will dedicate a panegyric of joyful effusion,
To you has your lord granted that, with your
Contentment of mind, you should be glad;
According to your desire your privilege from Meigen.

Cynddelw—Gwelygorddau Powys, Ibid., p. 186.

From another source we find the battle to have been fought at Hatfield, Yorkshire. Bede states² that “in the plain called Haethfelth” a battle took place in which Edwin and his sons were slain. In the *Brut G. ab Arthur*,³ it is stated, “Ac wedi mynegu hyny i Ed-

¹ *Mont. Coll.*, vol. iv. p. 199.

² *Hist. Eccles.*, ii, 20.

³ *Cynddelw*, p. 552.

win ef a gynnullodd atto holl frenhinoedd y Saeson a hyd a maes a elwir Hedfeld yn erbyn Cadwallawn a dechreu ymladd a'r Brytaniaid. Ac yn y lle ar ddechreu yr ymladd y llâs Edwin a'i holl bobl haiach, ac Offrid ei fab yn nghyd ag ef a Gotbott brenhin Orc a ddothoedd yn borth iddo a'r rhan fwyaf or eu llu yn nghyd ag hwynt". (And when that was told Edwin he gathered to himself all the kings of the English unto the place called Hedfeld, against Cadwallon, and began to fight with the British; and there, at the beginning of the battle, Edwin and almost all his people were killed, and Offrid, his son, with him, and Gotbott, king of Orkney, who had come to his assistance, and with them the greater part of their host.)

In comparing the accounts of Edwin's last battle, there is seen to be an error somewhere, whereas some ascribe his death to have taken place at Meigen, and some at Haethfelth. Though the latter name approaches near to that of Hatfield, Yorkshire, still it may have been the same place as Meigen, or there may have been two places called Haethfelth. The Rev. D. Silvan Evans asserts¹ that the Meigen of Llywarch Hen must be somewhere in Powys, and at no great distance from the Severn.

II.—ROMAN PERIOD.

That the Romans once occupied this district there can be no doubt, but the precise date cannot be ascertained, nor how long they remained. Taking those coins which were found here, we find the greater quantity were of the reigns of Vespasian and of Antoninus, the former dying in A.D. 79, and the latter A.D. 217, though it would not be a safe hypothesis to rely upon these dates in computing the period of the occupation. From the remains of their mining, it is very evident the stay extended over a long time. The ramparts constructed for the defence of their mines in this district show that the invaders did not intend to relinquish them so long as

¹ *Four Anc. Books of Wales*, vol. ii, p. 443.

they could possibly be worked. Considering the extent of these operations, there would probably be a necessity of stationing a company of soldiers somewhere in close proximity to the scene of their labours. The site of the "castra" is conjectured to be the spot now known as Clawdd Côch, situated at the base of the hill, and near what would be the direct road between several other Roman cities. Anyone visiting the hill and viewing the extent of their labours, cannot fail to be struck with the amount of perseverance those invaders must have evinced. Doubtless they had to carry on their operations with the mining implement in one hand and the weapon of war in the other, for they were in the heart of an enemy's country, an enemy who had never really been subdued, viz., the brave and intractable Ordovices. The first point that claims attention is the reputed site of their city or camp.

Clawdd Côch.—This name signifies the "red ditch", but why such a name is retained is not known, the soil not being of a reddish nature. It is thought by many antiquaries to be the site of the city called by the Romans, Mediolanum: Mediolanum is derived from the Latin, and has the meaning of a place between two streams, or at the confluence. Pennant¹ has taken it to be the Latinised form of Meudwy-lan (the hermit's close). Clawdd Côch very probably was first constructed by the Ordovices, as was also the oppidum of Hen Dinas (Oswestry). An objection may arise against this idea, inasmuch as the Britons generally formed their camps circular or oval, and not square, as this one appears to have been; but there are good reasons for supposing that, instead of a single camp there were originally three camps. Upon referring to the plan, we find, about halfway along the eastern side of the present entrenchments, a short rampart thirty yards in length adjutting towards the interior. It is conjectured that this earthwork, before being demolished, went straight across to the western side, and would form

¹ *Tours*, vol. iii, pp. 181, 182.

two camps. The Romans, it would appear, had destroyed the rampart, so as to allow the two camps to form a single larger one. Another rampart may have joined the extremities of the defences to the entrance, those now pointing towards the north. Thus three strongholds could have existed, and would, of course, be held by friendly tribes. It is known that the Roman invaders often occupied entrenchments constructed by their predecessors, modifying, as far as was necessary, the shape to suit their own requirements. They would alter the arrangements according to the number of troops it was intended should reside there. Here they would require a large number to keep in check the surrounding natives, who were probably scarcely ever at peace with the conquerors. It would be well here to consider the reasons for supposing this to be the site of Mediolanum. The name itself appears to signify a place situated betwixt the rivers or streams, the idea being that whatever it was, its site was near a confluence. Some translate the word as meaning "among the brooks or streams", so that it might be situated anywhere in the neighbourhood of brooks. But close to this spot we find the confluence of the rivers Tanat and Vyrnwy, a spot likely to take the attention of a Roman engineer. Being fixed upon the margin of the Vyrnwy, the river would greatly add to the strength of the fortress, as well as supply the garrison with plenty of water. The greater number of Roman cities are found placed upon the banks of some river, and not, as some assert this city was, amidst a number of brooks. In the next place, when the invaders had reached this district from the direction of Uriconium, they were on the confines of a mountainous portion of Britain, and here it would be necessary to erect some kind of fortification as a guard upon the natural frontiers. Where, therefore, would be a more eligible position than at Clawdd Côch? We know that there was not, as a rule, a great distance between their encampments. The nearest known one from this place

was Rutunium, now Rowton Castle, about nine miles distant. Again, Clawdd Côch is found to be situated at the entrance of the "Bwlch Mawr" (the great pass), one of the few easy roads into the interior of North Wales. The possession of such a road was very important in the route of an invading army. In examining a map of England and Wales, we find that straight lines drawn from Bangor-is-coed to Neath, and from Wroxeter to Tomen-y-mur, cross each other very near the spot mentioned. Another strong argument in favour of the supposition is, that there is evidence of Roman possession of the hill, upon which they sank a mine for extracting copper. In an enemy's country, it would be a necessity to keep a strong body of soldiers for its protection, and where would be a more eligible spot for their encampment than the foot of the hill, and upon one of the roads and passes into Wales.

Mr. Thomas Price, of Llanfyllin, writing to Mr. Josiah Babington, of Llanerch, in 1701, says:—"Touching the name and situation of Mediolanum, which Mr. Camden and his followers will have to be Llanfyllin. He places Mediolanum at twelve Italian miles from Rutunium or Rowton Castle, and twenty from Bonium or Bangor, which cut one another between Llanfyllin and Mathraval, where it can be neither Mathraval nor Llanfyllin, but some third place between both, which, in my opinion, can be no other than Meifod, which has been considerable in former times, and since their removal from Shrewsbury, the burial-place of the princes of Powys; for, besides the parish church now standing, I myself have seen the ruins of two other churches, and been told of a Crefydd-dy, or religious house; and several pavements and hearths have been dugged up in the neighbourhood, of which one, at a pretty distance from the present village, is to this day called Gweirg-lawdd-y-porth; and a like distance another way there is Pentref-y-Gof, the Smithfield of Mediolanum, besides the two "lanas", where the great Mediolanum has no river of its own, but is served by

two channels of the Fisinus and Adder." Camden, in support of the above conjecture, says, in his *Britannia Antiqua*, "I am fully persuaded that the Mediolanum of the Ordovices, celebrated by Antoninus and Ptolemy, stood in the county of Montgomery. The lines of position between Bononium, now Bangor on the Dee, and Rutunium, now Rowton Castle, cross each other betwixt Mathraval and Llanvyllin." Neither of the above seems to have thought of looking for the city in the vicinity of Llanymynech, where the lines mentioned would cross much nearer than it would to the places mentioned by those writers. Another writer, speaking of the great differences of opinion respecting it, does not appear to have had Clawdd Côch in his mind. He says:—¹

"In the present corrupt state of the text of Antoninus, it would be useless to seek out the true situation of Mediolanum. It has been placed by Gale and Stukeley at Meifod; by Horseley at Market Drayton; by Filstock at Middle; and by a writer in the *Cambrian Quarterly*, at Shrewsbury. None of these spots agree in the least with the distance in the *Itineraries*. In the same way, Rutunium has been variously placed at Rowton Castle, Rowton, and Ruyton-of-the-Eleven-Towns. The distance from Rowton Castle to Worcester agrees with the number of miles marked in the *Itinerary*, and so does Rushbury. The distance from Mediolanum to Uriconium exactly agrees with that from Caer Flôs to Worcester, and the intervening station at Rutunium, or Rowton Castle, to reach which we pass over Stretton Heath, tallies sufficiently to authorise our placing it there. But, on the other hand, by fixing Mediolanum at Caer Flôs, all the places between it and Deva disagree with the *Itinerary* numbers. The whole of the *Iters* relating to this district are very obscure, and I think it will be hopeless to attempt their illustration, until some one presents us with a better text of Antoninus to work upon." Mr.

¹ Hartshorne's *Salopia Antiqua*, p. 147.

Hartshorne evidently did not look for the site in the direction of Llanymynech, and possibly, had he done so, he would have found a still better agreement of the numbers given in the *Iters*. He mentions Clawdd Côch, the reputed site, the Causeway Lane, and the Roman Vicinal road, in connection with Offa's Dyke, no doubt considering the entrenchments as of Saxon date.

The only data we have for fixing the site of this city is that gathered from the *Iters* of Antonine. Mediolanum is first mentioned in *Iter* ii, and is given thus : "DEVA. LEG. XX. VICT., M.P. XX ; BONIO, X ; MEDIOLANO, XX ; RVTVNIO, M.P. XII ; VRIOCONIO, XI." These stations, Scarth states in his *Itinera*, are pretty clearly ascertained. Camden settles Bonium at Bangor-is-coed on the Dee ; and this view is confirmed by Chancellor Leman, who in a note to his copy of the edition of the *Itinerary of Antoninus*¹ says, the reason for preferring Bangor is, because there is a Roman road going from Chester to Wroxeter, which passes through it.

Mediolanum is fixed by Camden at Whitchurch ; by Bishop Gibson at Meifod ; but Leman says it is Clawdd Côch, near Llanymynech, at the confluence of the Tanat with the Vyrnwy, about twenty miles distance from Bangor. Rutunium, near Wem, and not far from Hawkestone Park. It is known as Rowton Castle. Deva and Uriconium are well known to be Chester and Wroxeter.

In treating of the Roman ways it will be necessary to inquire into the method of measurement and the distances comprehended between the stations, and the relative length of the Roman and English mile.

Unfortunately the text of the Roman *Itinera* appears very corrupt ; and this has probably arisen through the errors of copyists, it being very easy to mistake a number. Horsley,² in his essay on the *Itinerary of Antonine*, observes : "On a thorough and impartial trial I find

¹ Reynold's *Itin. of Anton.*, p. 201.

² "Were we sure of our military ways, and sure of our numbers, and did we certainly know what sort of miles were used in the

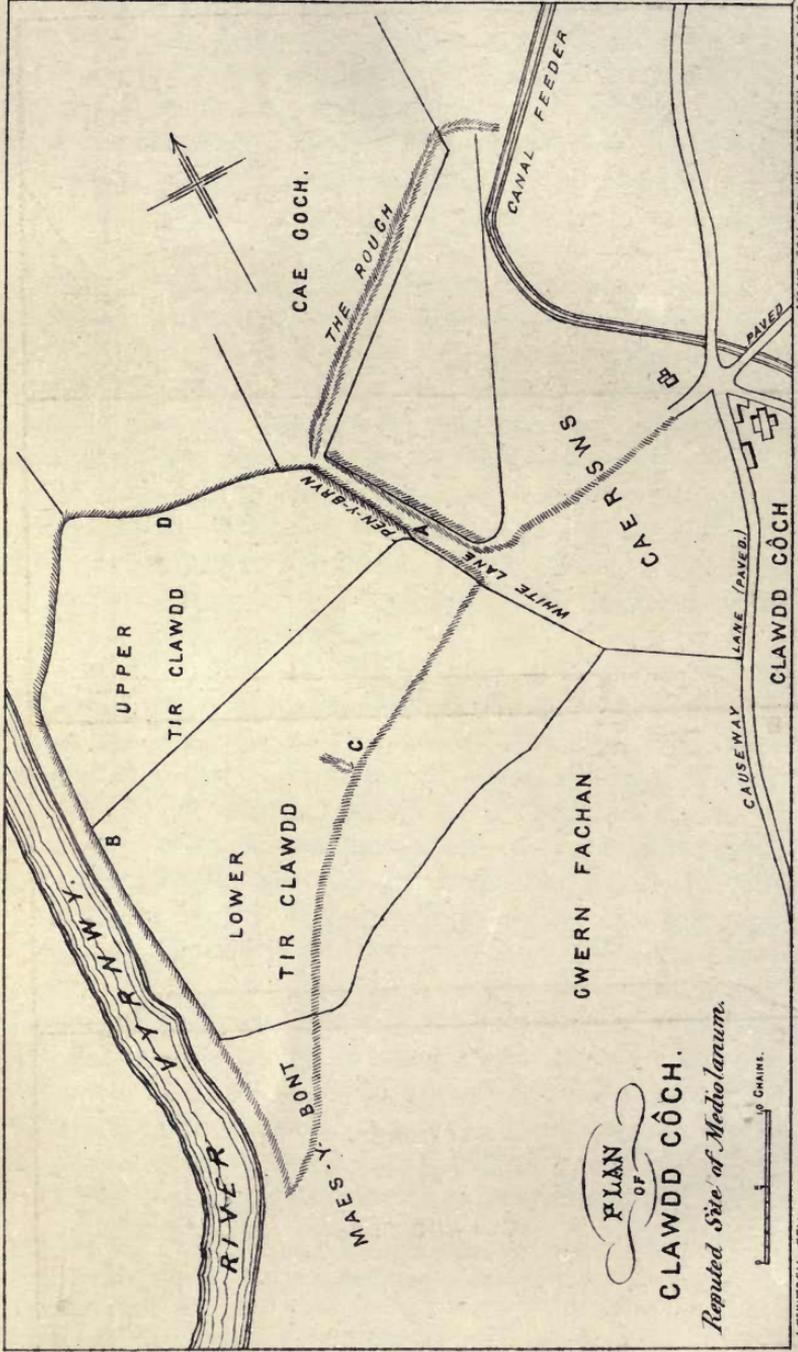
that through the most part of England, whenever we are sure, the proportion of the mile of the *Itinerary* to the English computed mile is as three to four. Near Wales, and in the western part of England, between the Severn and Chester, the proportion is as two to three ; *i.e.*, two English to three of the *Itinerary*. "Mr. Leman, who bestowed much attention on this subject, observes that nothing can be clearer than that the Roman miles were not always the same length, but differed from each other, like our computed ones, or like the leagues in France : for, in measuring a space of ground where the country is perfectly level, the Roman mile differs but little from our present measured one ; but they are infinitely longer than ours when the *iter* passes over a mountainous tract ; therefore, they would calculate the distances between the several stations by horizontal miles. Between Wroxeter and Carnarvon it requires a mile and a half to make our present miles coincide with the Roman.

The distance from Bangor-is-coed (Bonium) to Mediolanum is given as 20 Roman miles, this would therefore be equal to 13 English miles, the real distance being 17 miles. Between Mediolanum and Rutunium there are 12 Roman miles, or 8 English miles, which coincides with the measurement of the present day.

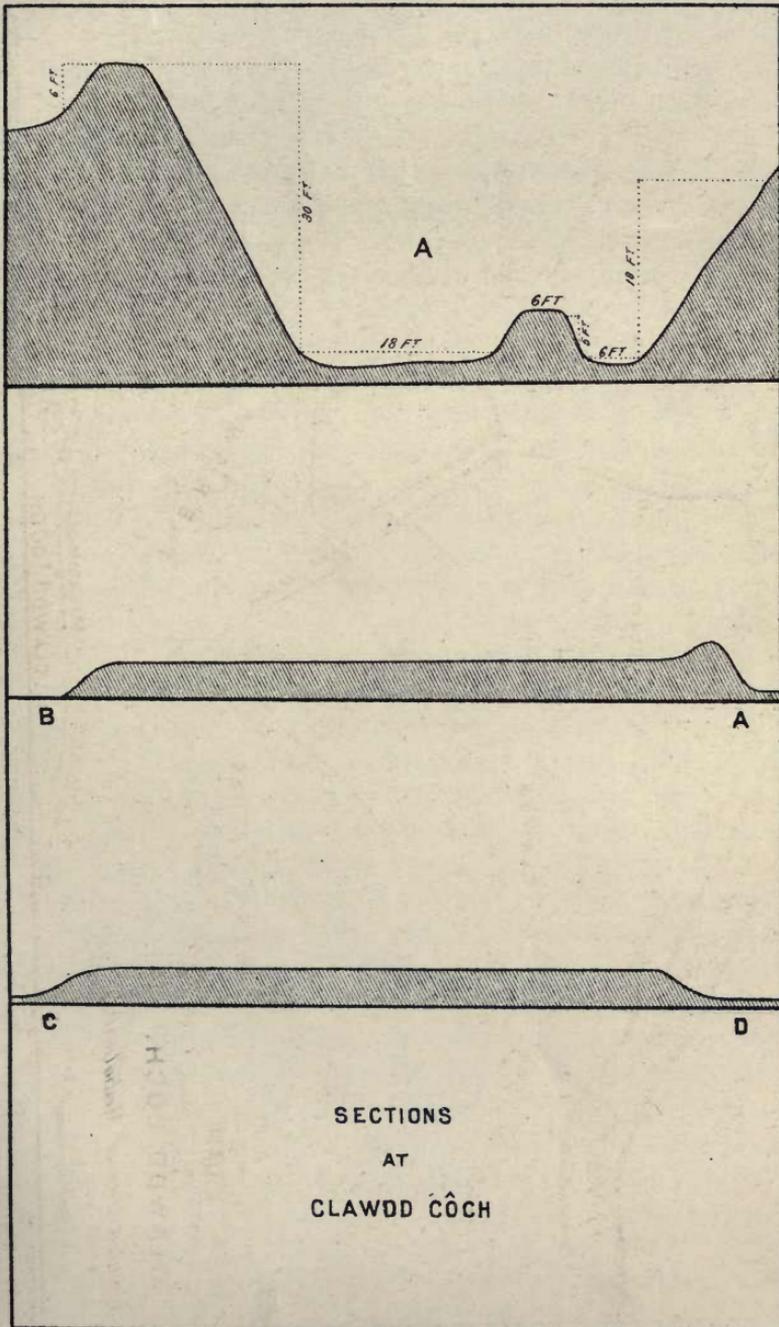
The distance from Mons Heriri (Tomen-y-Mur, Merionethshire) to Mediolanum is given as xxv M.P., in this there is probably an error. Canon Wynne-Edwards says : "Now a straight line on the Ordnance map from Segontium, in the direction of Uriconium, passes at 23 miles distance along it somewhere near Llangynog, at 25 miles near Pen-y-bont, and at 35 miles near Clawdd Côch, in Llanymynech parish. Mediolanum ought to be found somewhere along this line."

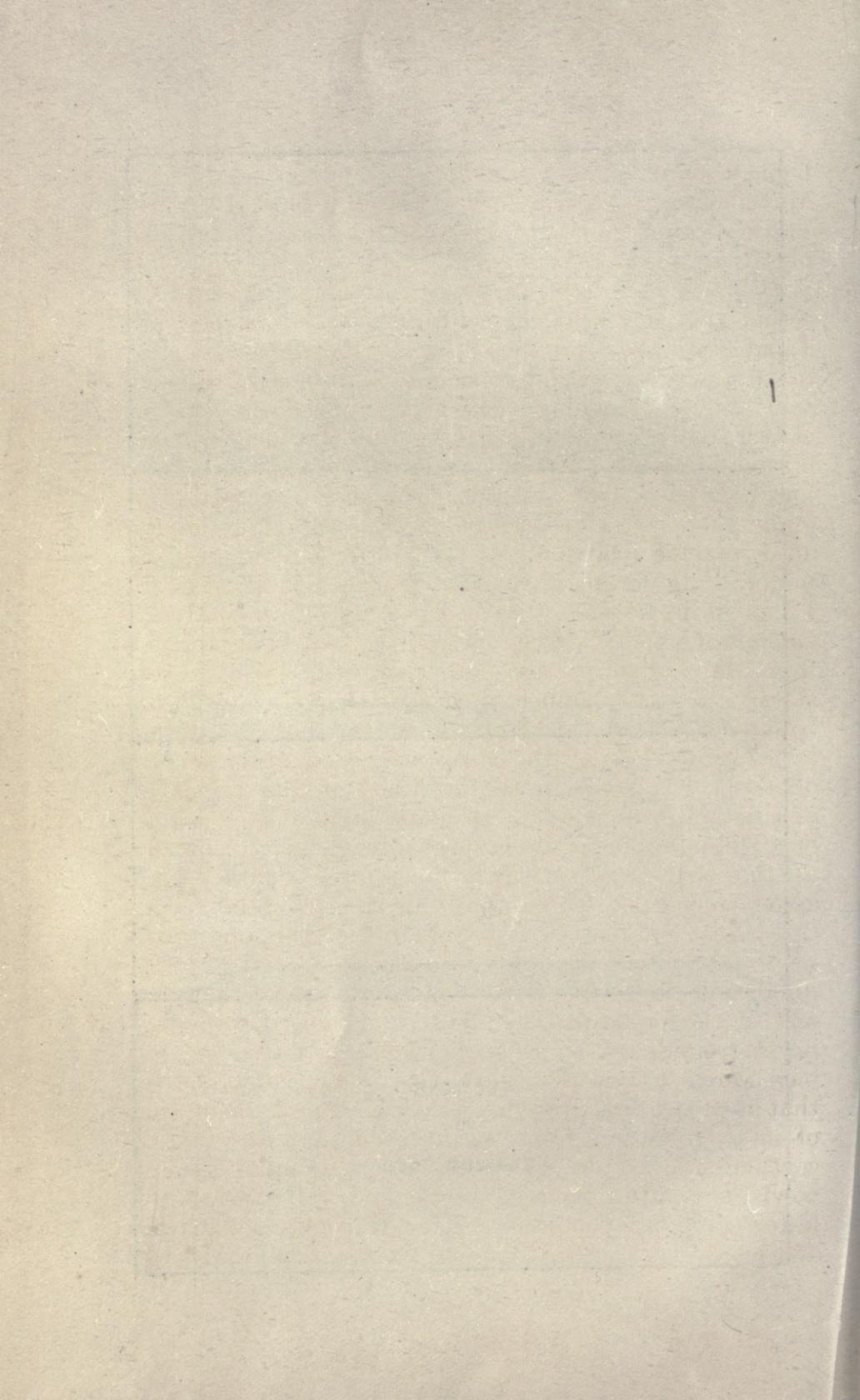
And if the reading in the *Iter* were at Uriconium

Itinerary it would then be an infallible guide to us. The *Itinerary* was written by a Roman, and most probably for the use of Roman officers, and with respect to Roman ways. The miles most probably are Roman."—*Itin. Anton.*, Horsley.



PLAN OF CLAWDD CÔCH.
Reputed Site of Mediolanum.





xxxv instead of xxv, Clawdd Côch, far the most probable, ought to be found to be the actual site of Mediolanum. At that spot especially, and along the line indicated generally, investigations and spade explorations ought to be made."

Physical Features of the site.—As before stated, the actual spot lies near the confluence of two rivers, the Tanat and the Vyrnwy. The district for some distance round is low, and appears to be formed of alluvial soil. On approaching Clawdd Côch, the observer is struck by the curious formation of it, inasmuch as it stands about 12 or 14 yards above the surrounding country. The first idea suggested is that the immense mass is of artificial work, though it would after careful examination seem too stupendous an undertaking for man's hand. During a survey of it, I had an impression that it was a natural mound the summit of which had been levelled, the soil being carried from the higher portions, and thrown down at the sides; after the manner of constructing a railway embankment. From all parts of the earthen platform, a beautiful view of the surrounding country can be obtained. Near where the farm now stands, the level of this platform is 15 or 16 yards high, and here was once found a deep ditch, probably the last remnant of the large fosses, which must have guarded the accessible sides. This ditch is now considerably filled up. Near the same spot was a large mound, surmounted by a clump of trees, and not of very large dimensions, but which stood on a higher level than the rest of the encampment. The side, viewed from the lower grounds was quite precipitous. A few years ago men were set to work to level this immense mound, so that at present its site can scarcely be traced. Nothing of much historical value was discovered, with the exception of a bed of calcine, and a few pipes having bowls similar to tobacco pipes, and on these were letters probably potters' marks. What became of the articles is not known. An old workman informed me

that the ground had the appearance as if fires had been burning on it. At present no conjecture can be hazarded as to whether these remains can be attributed to Roman or British times, or whether it was a spot dedicated to religion. The northern side of the platform seems to be quite artificial, though it is at least 12 yards above the surrounding fields to which it slopes down. The western side is at present bounded by the river, but within living memory a cart-road passed between the side and the river. Along the south-eastern side the land has apparently undergone much alteration. At one time there existed three well-defined terraces on this side, and were known as the Tir Clawdd (the place of the ditch). By careful examination they can still be traced. Two fields on the encampment are termed the Upper Tir Clawdd, and the Lower Tir Clawdd.

Very slight traces, if any, are left of the dykes or ramparts which were thrown up. The edges of the plateau are in many places abrupt, and generally sloping. I measured the northern slope, by far the most regular, and found it 14 yards from summit to base. The southern boundary has been ploughed up, and in time probably the traces of it will nearly be obliterated. Extending from the north-east corner is a large dyke, similar in construction to Offa's dyke, and standing 30 feet high, being precipitous on the outside, and guarded by a fosse on the interior. As the entrance appears to have been from the north-east, this would protect it. Even now, after the decay of ages, its strength is clearly seen, and when held by the invaders, was undoubtedly almost impregnable. There is an idea amongst the inhabitants of the place, that this earthwork is a portion of Offa's dyke, and was pointed out to me as such, but it is erroneous, as that dyke skirts the edge of the cliff. It is singular that scarcely any trace of fosses is to be found along the sides of the encampment. Had it been entirely a British post, we should, it is almost certain, have found

the remains of such. It may be conjectured that the height of the tract employed, was so much above the surrounding country, that further defences were needless.

With regard to the above-mentioned embankments extending towards the north-east, which a learned antiquary of the present day supposes to have been two sides of a British camp, they undoubtedly were modified to guard the entrance to the larger camp. The space enclosed by them is known as *Caer Sws*, a name applied to a Roman city on the road from *Nidum* to *Mediolanum*, and said to mean the "fortress of Susan".

Within a short distance of *Clawdd Côch* is a farm known as *Pentref* (chief town or city).

The above considerations, taken in connection with the Roman articles discovered in the neighbourhood, furnish strong reasons for assuming this to be the site of the lost city. Even if the Roman invaders did not possess the site, our British or Saxon forefathers could scarcely be said to have chosen a better spot for the building of an important encampment, such as this one must have been.

Roman Roads.—Should *Clawdd Côch* prove to be *Mediolanum*, then at this point, according to Sir R. C. Hoare,¹ four Roman Roads centred, viz., from *Uriconium*, from *Segontium*, from *Deva*, and from *Caersws*. That from *Uriconium* is known as *Sarn Helen*, and is generally ascribed to the Empress Helena, consort of the Emperor Maximus, in the fourth century. The Causeway Lane leading into the *Llantsantffraid* Road, near the village, from *Clawdd Côch*, may be the remains of this *Via*. Some authorities call this South Watling Street. The *Via Devana*, or *Media*, extends from Neath to Chester, and like the preceding road is called the *Sarn Helen*,² and also is known as *Sarn Susan*, on

¹ Scarth's *Rom. Iter*, p. 11.

² Perhaps a corruption of *Sarn-y-Lleng*, "the road of the Legion".
—*Ibid.*

account of the station *Caer Sws* which stood on it. A spot near the entrenchments at *Clawdd Côch*, is also known as *Caer Sws*. This road is in a finer state of preservation than any in Wales. The direction it would take before entering this parish would be through *Llandissilio*, and at that place a portion is to this day known as the *Street*, probably the remains of the Latin word "*strata*". It extends in the direction of the *Causeway Lane*, leading from *Clawdd Côch* to *Newbridge*. In the adjoining parish of *Llanyblodwel*, and along the vale of the *Tanat* is a road known as "*Street y Croesau*". The vale mentioned is of such a kind as would be fixed upon by a Roman engineer as the track for a permanent road.

Roman Mine.—This is known as the "*Ogof*", or cave, and is situated on the edge of a large depression on the summit of the hill. The entrance faces the north, and though large, is, owing to the *débris*, difficult to find. The name "*ogof*" is derived from the Welsh, and signifies a hole or cave, and is known to the inhabitants generally as the *ogo'-hole*, though both words have the same meaning. The excavation was made by the Romans in quest of copper ore, of which the rock in many places abounds. Though most antiquarians agree that it was worked by those invaders, it is a matter of doubt as to whether it was not originally a British mine. If entirely a Roman one, they have departed from the general form of their levels, which were made wide and high. The entrance is about nine feet high for a distance of fifteen yards, where it becomes narrow, so that for some distance visitors are obliged to stoop. In December 1877, I made a thorough examination of many of the passages, and took the following notes. At a short distance from the entrance is found the first chamber, the roof of which is supported by means of a pillar. Everywhere the mark of the chisel and hammer can be distinctly seen. In several places appear holes in the sides and roof of the passage about the size and length of a man's arm, and seem as if the

ore had been got out with long chisels. Two passages lead out of this chamber; in one is found a large pool of water, so as to be impassable; the other is comparatively dry. This passage I proceeded along, and found there was a strong draught of air, showing that it would ultimately open into one of the vertical shafts. This passage leads to the largest chamber, from which five passages branch. One of the longest is about the size of a man's body, and nearly round. Along the roof is a ridge, which makes it appear probable that the miners worked while in a lying posture. Many hollows were filled with the *débris* of the work. Several large bones were found, apparently human. At the extremity of one long passage was inscribed on the wall two names with the date 1829. The water which percolates through the limestone is in many places highly petrifying, and forms many beautiful stalactites, possessing a clear metallic sound when struck. The colour of these is generally of a greenish tinge, owing to the copper in solution being carried through by the water. A beautiful effect is produced when the chambers are lit up. On every hand appear

“ The inner vaults of this rude cavern,
Green with the copper tinge, where pendant glisten
Curled stalactites, like frozen snakes,
Where leathery crust, and vegetable film,
Hoar with their fungus, fringe the dripping roof.”

Some years ago all the windings of this subterraneous labyrinth were carefully explored by J. F. Dovaston, Esq., of West Felton. He says each passage was carefully marked with chalk, and thoroughly examined, with the exception of one, which was so full of water that it was quite impassable. Two hundred yards was the greatest extent of the excavation. He discovered many remains, one of which is worthy of notice, viz., a finger-bone with a ring on it. Notwithstanding the Romans were well skilled in mining, and generally worked a mine until they had exhausted the metal, they seem to have thrown aside, either as useless, or an

unknown metal, a valuable ore, viz., zinc, in both its forms, commonly known as "calamine" and "black jack".

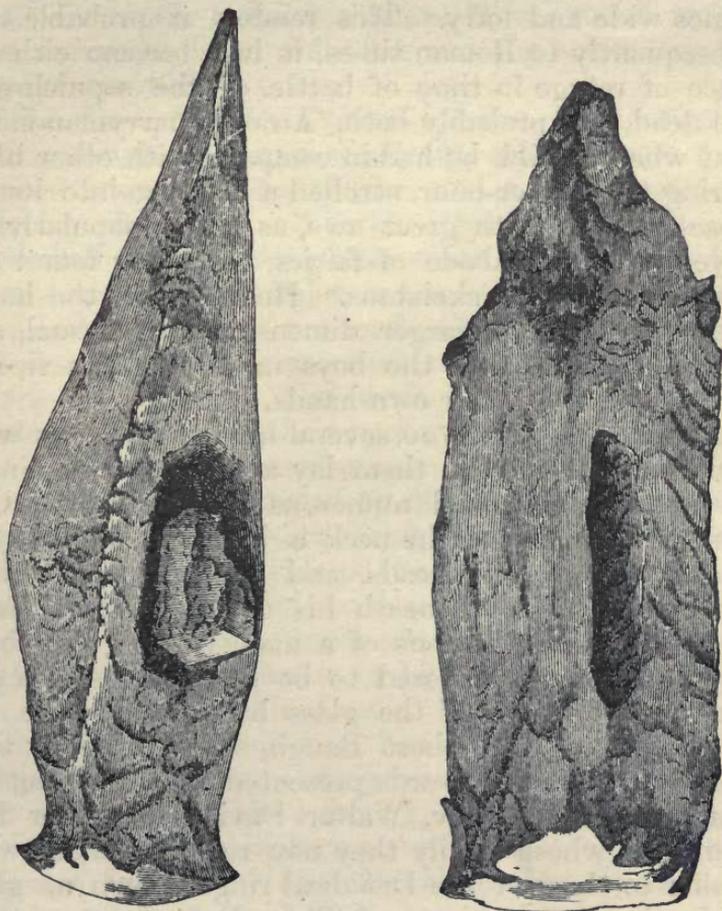
Some of their mining tools have, during explorations, been discovered. There are at present in the Free-School Library at Shrewsbury two very singular iron picks, which are certainly of Roman manufacture, and are altogether different in form from miner's picks of the present time, which are pointed at both ends. The largest of these is nearly fourteen inches long, the shorter one a little over nine inches; but originally it has been longer, as a considerable portion of the pointed end has been broken away. The handles themselves, from the weight of the iron, were probably very short, and used with one hand only. They are well figured in the accompanying wood-cuts, which are engraved from drawings kindly furnished to the Powys-land Club by Dr. Henry Johnson, of Shrewsbury. No information has been obtained as to the kind of wood of which the handles were made.

They are stated to have come from Uriconium (Wroxeter), which is, however, an error, as they were found on Llanymynech Hill. (Hartshorne's *Salopia Antiqua*, p. 60, n.)

Several trenches exist, which were cut for the purpose of collecting water, or conveying it from the higher grounds into reservoirs, to be used in ore-washing.

About the middle of the last century many curious discoveries were made in the interior of the cave, among which are mentioned coins of Antoninus and Faustina; but as many of the successors of Antoninus are so designated on their coins, and as there are two empresses named Faustina, such a loose description, especially without any mention as to the metal or size of the coins found, can convey little information beyond the probability that the coins were of an earlier period than those large quantities of smaller Roman money occasionally found in various parts of Wales,

and which are almost always of the Lower Empire, and more especially the times of the Constantines. Mr. Walter Eddy, agent for Mr. Cornwallis West of Ruthin Castle, in a letter dated July 29, 1869, states that several years ago some miners found on the hill a



great number of coins, which he understood were contained in two earthen vessels, which was in all probability the fact. He saw a few of them, and remembers that on one was the name of Vespasian, so that the coin belonged to that Emperor or his son Titus, whose coins are distinguished from those of his father by an

initial T. It is to be noticed that the coins previously discovered in the Ogof, as mentioned above, were nearly of the same date.

At different periods great quantities of human bones have been brought to light, that had been hid in the recesses of the cavern, especially where the passage becomes wide and lofty. This renders it probable that subsequently to Roman times, it had become either a place of refuge in time of battle, or the sepulchre of the dead, and probably both. An old quarryman states that when a child, he had in company with other boys, during the dinner-hour, strolled a distance into its recesses, though with great awe, as it was popularly believed to be the abode of fairies, etc.; they found the remains of several skeletons. He described the hand-bones as being of larger dimensions than usual, and remembers distinctly the boys measuring the size in comparison with their own hands.

About the year 1750 several human skeletons were found entire, and by them lay a number of culinary vessels, a hatchet, and numerous Roman coins. One skeleton had around the neck a bracelet of what appeared to be glass beads, and another had a very curious battle-axe beneath his arm. Close by were also found the skeletons of a man, woman, and child, also what were supposed to be the remains of a dog and a cat. Some of the glass beads came into the possession of Mr. Robert Baugh, schoolmaster at that time, and were afterwards presented to a relative, the daughter of the Rev. Walter Davies (Gwallter Mechain), in whose family they now remain. They were similar to those of the Druidical rings known as *glain neidr*, the *ova anguinum* of Pliny. Referring to similar beads Mr. Edward Lloyd, writing to R. Davies, Esq., of Llanerch, in a letter dated September 22, 1701, says: "I do not know whether it be Roman, or referable to our *glain neidrs*, picked up in Wales by the name of *glain neider*, in the Highlands by the name of *Crap an Aithreach*, in the Lowlands by that of

Adder-sten, and in Cornwall Milpreve ; these are celebrated amongst the vulgar in Scotland as in Wales ; but in England there is no talk of them, excepting in the west of Cornwall. I am fully satisfied from Pliny's account of the *ovum anguinum* that these were also Druid amulets, and am apt to suspect that they had, even in those barbarous times, the art of making and staining glass ; and that was the art called "cel-fyddyd fferyllt."

The Rev. Walter Davies informs us¹ that about fifteen years after this discovery, other miners found several human bones there ; and a golden bracelet clasping the wrist. Whether this was a torque, as described in the *Montgomeryshire Collections*, vol. iii, p. 424, or a simple armlet, is not known.

Another discovery was made some years ago by some miners while cutting a trench near the Ogof. About three feet beneath the surface they came on two skeletons, lying on their backs and side by side. On the bones of the arms of one were armlets,² the material of which was not stated by Mr. Walter Eddy, under whom the men were working, but it was no doubt bronze ; and by the side of the other was a bronze celt which, from Mr. Eddy's account, must have been of the socketed kind and furnished with a loop. This last was given to a gentleman in Liverpool ; the armlets to Mr. West of Ruthin Castle, but whether they are still in the possession of his grandson, the present owner of the castle, is not yet ascertained. They were not at least exhibited during the Ruthin meeting of the Cambrian Archæological Association, with the other objects of curiosity contributed by Mr. West to the temporary museum in 1855.

Popular tradition states that the cave leads down to Fairy-land, and that its recesses are the abodes of

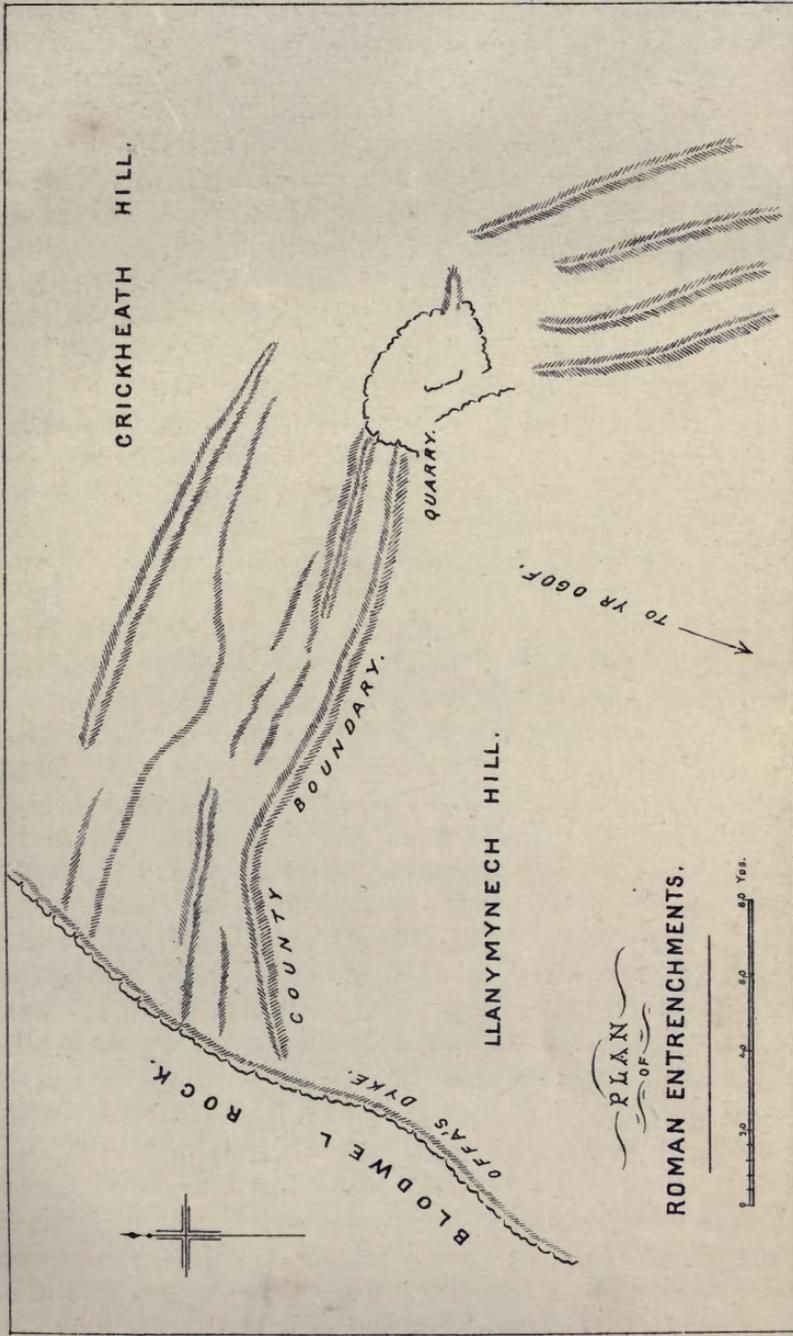
¹ *Cam. Reg.*, vol. i, p. 271.

² A small bronze armlet was found in the Roman villa explored at Caersws. One end was imperfect, and the other was a small hook, and it exactly fitted the wrist. See *Mont. Coll.*, ii, 56.

fairies. Some have stated that they have gone down it so far as to hear the Tanat and Vyrnwy roll over their heads. Another tradition allows that its subterraneous paths lead to the Castle of Carreghova, and were used for the purpose of escape during time of war. There is an old tale, believed by many, that once upon a time an old blind fiddler found his way down its depths, and was heard playing from a room in the village. Within the memory of the present generation, a man has missed his way out, and remained a prisoner there three days, and when got out was much exhausted.

Method of Smelting. — The copper ore when extracted was apparently smelted in large open hearths, of a circular form. Many of these are to be seen on the hill, one of them being five feet in depth and about sixteen in diameter. They are cone-shaped, and the ore was probably roasted in crucibles placed in the hearth.

Entrenchments.—These occur on the northern portion of the hill, and were doubtless constructed for the protection of the mine against the depredations of the surrounding tribes. Three immense ramparts remain, made stronger by deep fosses, dug on the outer sides. They are composed of loose stones, and probably had, when constructed, a covering of earth. These entrenchments extend the whole breadth of the hill, and formed an impregnable barrier against the tribes of the plain. On the remaining sides the cliffs formed a natural defence. As is usually found in Roman fortifications, the walls are continued over the higher portions of the hills as well as the lower, but stand higher in the hollows, in some of which traces of a fourth wall appear, as an additional security. The inner wall appears to have been the highest, and also the strongest. They were doubtless intended to guard the mines worked by the Romans, and like all other remains of their fortifications, bear testimony to the pains they took to gain security. Being in the midst of hostile tribes, whom they never really subdued, it



PLAN
OF
ROMAN ENTRENCHMENTS.



CRICKHEATH HILL.

QUARRY.

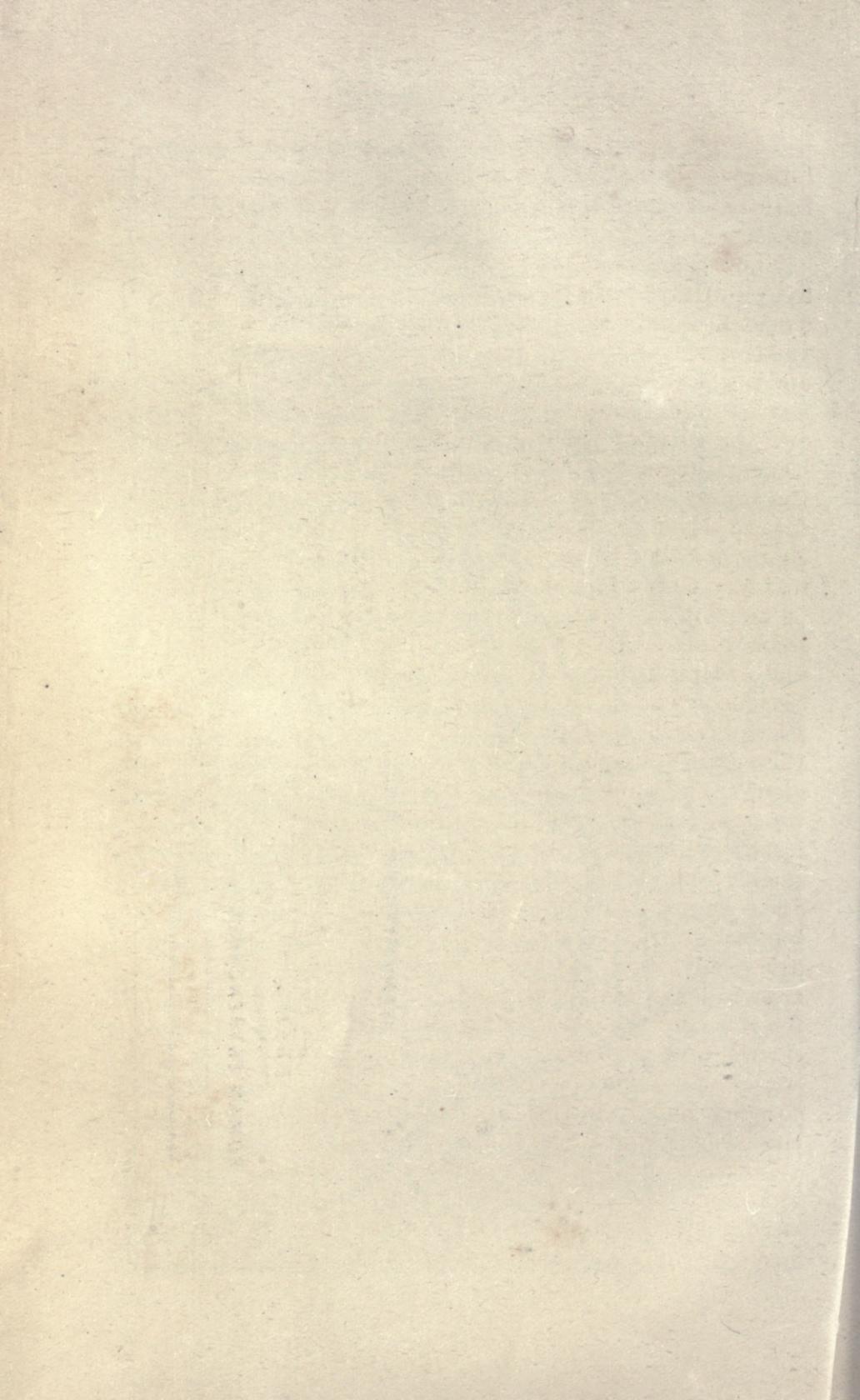
TO YR OGD.

COUNTY BOUNDARY.

LLANMYNECH HILL.

BLODWE L
ROCK.

OFFAS DYKE.



was highly necessary that the miners should have good protection. From the present appearance it would have taken a strong body to carry the entrenchment by storm.

The escarpments now traceable are slightly over five hundred yards in length; and upon the eastern side, where they are quite parallel, are about twenty-five yards apart. The average distance between the mines and outer walls is about seventy-five yards. A section near a small quarry gives the height about eight yards, and the diameter at the base about ten yards, but this latter distance has been increased by the *débris* from the upper portion. The two inner walls are very close to each other, and are well defined. It is very probable that towards the east they extended to a much greater distance than at present, but owing to the cultivation of the hillside they have been entirely removed. The inner rampart forms the boundary between Shropshire and Denbighshire, and is also the parish boundary, and divides what is locally known as Crickheath and Llanymynech Hills. Archæologists can easily find these entrenchments, a low stone wall being erected along the boundary. Some are of opinion that the remains do not belong to Roman times, but are of later construction, being thrown up by the Saxons during one of the many struggles against the Britons. It is described as of Saxon date upon the late Ordnance Survey. They certainly appear to defend a larger area than would be occupied by a small army in entrenchments, and inasmuch as Roman works extend over nearly the whole area enclosed, it was to all appearance constructed by the Romans, and accords well with their plans of fortifications. The distance of the fortifications from the copper mine is about eight hundred yards, and lie to the north of it.

Discoveries pointing to Roman occupation.—Excavations can scarcely be said to have taken place, even upon a small scale, so that nothing of great value has been discovered. Still, at different times strong evi-

dence is brought to light. Beds of calcine have been found while digging, and occasionally a coin.

Causeway Lane.—This leads from the Llansantffraid road, near the bridge spanning the Vyrnwy, direct to Clawdd Côch ; and again leads from the Wern on the same road, but nearer the village, to the same place. Its total length is nearly a mile, and it derives its name from the fact that it is paved. The pavement extends for a breadth of two yards, while the road is six yards in breadth. It is a matter of doubt as to whether the pavement is Roman or of a subsequent period ; if of the former, the road would appear to be a vicinal one, leading from the main one to the encampment. The road which it joins at Newbridge passes at a short distance through Llandissilio, and is known as “The Street”, probably the remnant of the Latin “strata”. Local tradition, too, points out this lane as being paved with stone by the Roman occupants. We know that these people generally formed the road in a straight line as nearly as possible : the Causeway Lane, compared with others in the district, is thus formed. The stones are rounded, as if brought from the bed of the river, and generally small. They are placed in tolerable regularity, the margins having a course of large stones. No traces have been discovered of the pavement extending across the road. In both roads it occurs on the north side. That the Romans had several ways of making a road is certain : sometimes we find the pavement laid the whole breadth of the road ; in other places large stones are placed at the sides, and the centre filled with broken pieces and gravel ; and again we find only a causeway, as in this case.

Lance Head.—This relic is of bronze, and was discovered on the hill about 1866,¹ being afterwards purchased by Mr. Morris C Jones, who presented it to the Powysland Museum, where it now remains. From the small size of the head it is conjectured that such lances were thrown by the hand, and not used as a spear.

¹ *Mont. Coll.*, vol. iii, p. 433.

The length is three and one-eighth inches, the diameter of the mouth of the socket a little over five-eighths of an inch. The shaft must have been very light, and hardly adapted for any other purpose but of being thrown. The following woodcut is from a drawing by Arthur Gore, Esq., of Melksham. The head was fastened to the shaft by means of a rivet, and, as is frequently the case, one of the holes is slightly larger than the other, as if the pin tapered at one end, so as



to admit of being driven in more firmly. These holes were not formed in the casting, but were subsequently pierced by hand.

Roman Fibula.—This was presented to the Powysland Museum by Miss Luxmore in 1870. It is composed of bronze, and was found at Pant by a man while digging in his garden. It is in a good state of preservation, though it was found four feet beneath the surface. The exact spot was not far from the place where the “bit” was discovered.

Ring.—An ancient ring, also in the museum, was discovered, but whether it is of Roman manufacture or not is uncertain.

Some years ago an urn was discovered by an old man, while removing some of the “raffle”, or refuse stone, etc., from the quarry. It contained a large number of gold and silver coins, as well as bronze; many of which were identified as Roman. These were all disposed of to visitors for a trifle, and doubtless the urn has found a resting place in the cabinet of some antiquarian visitor. Another urn was also discovered, but this one shared a curious fate. The person¹ who found it had some mis-

¹ The account is related by, I believe, a daughter of the quarryman who discovered the remains. He kept it a profound secret until near the time of his death.—J. F.

givings as to whether he would be deemed the lawful owner, and consequently allowed his treasure to remain, it is supposed, where he discovered it, but, as may be expected, carried off many of the coins at intervals. Returning one day to again open the urn, he found a large quantity of raffle had been carried to the place and completely buried it. The heap of *débris* is still pointed out where the relic is entombed. This is another instance where avarice causes the loss of great antiquarian treasure.

Another large find took place within the present century, and, like the above, has been a "family secret". The parties forwarded the coins to the authorities of the British Museum, and were amply repaid in current coin, which was apparently of more value to them. They are there to be seen in a cabinet, simply labelled "Shropshire."

From the foregoing it appears that large quantities of coins lay, and probably at present lie buried, perhaps hidden in time of war, the formation of the cliffs here favouring the secretion of such valuables.

Unknown Object.—During the making¹ of the railway from Llanymynech to Llanfyllin, part of the Cambrian line, the workmen discovered two bronze objects lying near one another, but not in actual contact. The exact spot where they were found is near the spot where the railway crosses the canal. The illustration, half-size from a photograph, represents one of them; the other is exactly similar in form and details, but is nearly a quarter of an inch longer. They are unlike any known relic of early or later time, and failed to elicit any opinion from the Society of Antiquaries, before whom they were submitted. Various museums in France have been searched to ascertain if similar objects existed, but without success; so that as far as can be ascertained, this antiquity is probably unique. They are supposed by the best authorities of the present time to be portions of a horse-bit, corresponding

¹ *Mont. Coll.*, vol. iii, p. 445.

to what are called the checks of a bit. On the central stem will be noticed two projecting mouldings, which are apparently intended for use, and not merely for ornament. As far as can be ascertained from ancient reliefs and coins, the Greeks and Romans used only the simple snaffle, which was usually made of several pieces, so as to be flexible. The curb-bit seems to have been unknown to them, and when more severe measures were necessary, these flexible and easy bits were armed with nobs like wolves' teeth, and hence called "Lupatum." Nor had they any check pieces, as we now use the term, for the check pieces of Homer are rather parts of the bridle connecting the bit with the head-stall, so as to prevent its escape from the mouth. From examples of ancient bits found in these islands, we learn that large rings were added to the bit proper, which served both for the reins and for the straps that discharged the duty of the Homeric check-piece. Now if the objects here considered are that part of the bit, it is clear that these large rings could not have been adapted for holding them. It is, however, a circumstance worth notice that in one case mentioned in the *Archæologia*, xvi (Appendix), a bit was found on the large ring of which were certain small projections or knobs, which kept the ring in its place, the end of the bit being curved. Now, on referring to the cut, the two projecting mouldings seem intended to do the same office as the knobs on the rings. Even if this was not intended, still the limiting the play of the ends of the bit would be desirable, and this these mouldings would equally effect.

Count Caylus (vol. ii, p. 401) describes a snaffle bit found in the middle of the last century at Bavay, in the Département du Nord, France, and gives a representation of it in plate 123. It is jointed, and terminates with small rings, which are portions of the bit, and not mere appendages like the larger ones of the Somersetshire and Berkshire examples. These small rings have a diameter very nearly the same as that of

these supposed check-pieces, and are rather too contracted to admit of two sets of straps, namely, for the reins and head-piece. That a much larger ring was required for such straps is evident from the dimensions of the ring of the Bavay bit, which is less than half an inch in diameter. One of these bits, with large rings, was found in 1803, on Hagbourn Hill, near Chiltern, in Berkshire, together with a bronze-socketed celt and lance head, exactly similar to the one found in Kilhaul. On this ring, which, it should be remembered, was an addition or appendage to the bit, were the studs or knobs alluded to. In June 1801 (*Archæologia*, xv), twelve bits, with a large number of curious bits in bronze and iron, were found on the top of Polden Hill, Somersetshire. Of these twelve bits, no two are exactly alike, although they were all generally similar to one another. They had the same large rings, which were however of a somewhat oval form, and unprovided with the knobs of that found in Berkshire. There were also with the Polden Hill relics some straight pieces of iron which were thought to be check pieces, as they were ornamented only on one side; but by check pieces in this case must be understood an appendage to the head-stall rather than to the bit, so that these ornamented pieces may have been fastened on to the check-strap as a mere ornament, like those of the Homeric age.

If then, the conjecture that these miniature dumb-bell-shaped objects were attached to the bit by insertion to the terminal rings, as in the Bavay specimen, it is clear that the rings must have been forged on the stem, or admitted of being opened for their insertion; this opening, however, is not represented in the plate. (Caylus, *Recueil*, etc., vol. ii, p. 401.) The upper portion would secure the strap communicating with the head-stall; the lower one would serve for the reins of the rider. A saddler of the present day, however, would have made the last aperture vertical, not horizontal; but this does not appear to be an insuperable difficulty;

a more serious difficulty is the fact that the bit itself is missing, and that it is not easy to understand how this could have been the case, unless these adjuncts were connected with it in some other and less secure manner than the one suggested. With these objections and difficulties it is impossible to express an opinion with much confidence; but until another theory, that is without these difficulties, be suggested, it may perhaps be allowed to assume as very probable that these curious objects are connected with horse trappings in some way, if not part of a bit. It has been suggested that these holes in them are not intended for straps, but ornamental decoration to the head-gear of a horse. But even this idea does not remove the difficulties of the question. The dimensions of the



larger one are five inches in length, one and four-tenths inches in diameter across the bowl at each end, and four-tenths of an inch across the stem. The smaller one is one quarter of an inch smaller.

An account of these "unknown objects" was given in the *Archæologia Cambrensis*,¹ and attracted the notice of Mr. Edward Clibborn,² Curator of the Museum of the Royal Irish Academy, Dublin, and resulted in that gentleman corresponding with the Editor. He mentioned that a similar object had been found in Ireland, and as the writer of the article had given the subject of things of this kind an interest, he would apply to the lady who had the one he alluded to for the loan of it, so that he might have the benefit of the discovery there. Mr. Clibborn added, that "speaking

¹ *Arch. Camb.*, October 1871, p. 320.

² *Mont. Coll.*, vol. v, p. 187.

from memory, he should say the thing found there was exactly the same with one of the articles described. It had been a question with him whether the thing were really an antique. The notice of the Rev. E. L. Barnwell seemed to prove it was."

Mr. Clibborn afterwards wrote to say, "that the curious double spoon affair, exhibited to me, turned out to be actually one of the articles found in Montgomeryshire, so that there are only two, and not three of these curious puzzles above ground, so far as I know."

These interesting antiquarian remains are at present in the possession of Mr. W. H. Bickerton, of Newton-on-the-Hill, Shropshire, and are well worthy of further investigation on account of their uniqueness.¹

On examining the spot where the above were found, we were able to find no traces of an encampment, though the configuration of the land is such as to afford a good site. The distance from Clawdd Côch, the reputed Roman encampment, is about a mile and a half.

III.—SAXON PERIOD.

Offa's Dyke.—This is known to the Welsh as Clawdd Offa, and to the English as Offa's Dyke, or the "Off Ditch." Its construction is generally ascribed to Offa, the king of Mercia, whose reign extended from A.D. 755 to 794. To this monarch, the greater portion of Britain was at that period obliged to yield the sovereignty, and Mercia soon became the largest and most powerful of the Anglo-Saxon States. Since being erected into an independent state by Penda, about 626, it had been so much extended until it comprised the whole of central Britain, London being its capital. He marched his victorious armies across the Severn, and settled all the country between that river and the Wye with Anglo-Saxons, and limited the territories of

¹ In an article on "Metallic Ornaments and Attachments to Leather", by the Rev. A. Hume, D.C.L., (*Transactions of the Historic Society of Lancashire and Cheshire*, vol. xiv, p. 148), a handle of a shield is figured, something of the shape of this object, but flat.

the Britons to the district west of the great rampart which he formed. Though there can be no doubt that the cession of Shropshire was obtained from the British Prince (Eliseg, it is supposed) only by the military preponderance of the Saxon, yet it seems equally certain that it must finally have been the subject of a specific negociation. A work of so much labour as Offa's Dyke, evidently designed, according to his practice in other places, as the line of demarcation between two kingdoms, could never have been carried into execution without the concurrence of the sovereign on each side of that boundary.¹ From an old MS. work² we glean the information that to construct this immense earthwork of the height of forty feet, it took a large body of men, "able and accustomed to work in the fields," over seven years. Pennant tells us, that in all parts the ditch is on the Welsh side; and that there are numbers of small artificial mounts, the sites of small forts, along its course.

The general course of the Dyke for a distance of nearly 100 miles is as follows; from the mouth of the Wye it runs in a northern direction by Brachy Hill and Leintwardine, Herefordshire. From thence to Knighton in Radnorshire, and enters Montgomeryshire at an old alehouse known as Pwll-y-piod, between Bishop's Castle and Newtown. It then passes near Mellington Hall, past Lymore Park, to Nantcribba, where a portion of it is in a good state of preservation. It then passes by Leighton and Buttington Church, where traces of it are lost for the distance of five miles; probably owing to the course of the Severn serving as a continuation. It again appears near Llandissilio, and afterwards enters the parish of Llanymynech. Extending along the edge of the limestone cliff, by Tref-y-clawdd, Cefn-y-bwch (Oswestry race-course), Selatyn, to the Ceriog. Traces are afterwards found near Chirk Castle, Pentrebychan, Minera, Brymbo, to Coed-talwrn, and Cae-dwn, a farm

¹ *Hist. of Shrewsbury*, Owen and Blakeway.

² *Historia Wallica*.

in the parish of Mold, and near the Clwydian Hills, beyond which it does not extend.

In the parish of Llanymynech it can be traced near the Bridge Inn, where the Vyrnwy forms the boundary, and extends along the side of the Llandissilio road towards the village. Unhappily, during the formation of the Potteries Railway, the road was raised in order to cross a bridge, and consequently the dyke demolished. A low bank points out its position beneath the western wall of the churchyard, which wall is supposed to be built on the top of the dyke. From this place it runs straight through the village, and forms the boundary between England and Wales. The Lion Hotel is built upon it, and also the Smithy, the Bradford Arms Inn, the Bradford Cottages, the Cross Keys Hotel, and the shop and cottages to the north. The bank can be seen between the Lion Hotel and the Smithy, and also where the roads cross. Its course is again lost from the Canal Bridge to the County Stone,¹ on account of the road being raised. From the County Stone it runs along the side of Pen-y-voel Lane, and after a short distance across the fields to the cottages, known as the Castle. Here was probably one of the earthen mounds erected for defensive purposes, and afterwards the site of some small fortification of stone. When an old building called the Castle was taken down a few years ago, the walls were found to be about nine feet in thickness, and there was discovered a deep well such as those used for purposes of concealment. It then extends to the foot of the cliff, and reappears on the brow, skirting the western edge of the Blodwell Rock, and thence towards Llyncllys. In some places on the hill, the wall is still over six or seven feet high, and the ditch very deep. The fact of its being thrown up along the edge of the cliff, proves that it was then intended as a boundary mark, as the rock being precipitous would form a natural barrier for warlike purposes.

¹ A stone placed to mark the spot where the three counties of Montgomery, Denbigh, and Salop meet.

No doubt it failed as a line of defence, inasmuch as an enormous army would have to be stationed along its site, and kept continually upon a war-footing, even in times of peace, the Britons being ever on the alert to surprise their English neighbours. The forces, too, kept for its defence, would if extended over a distance of 100 miles be very much weakened, and could not concentrate in time to oppose a sudden raid across the dyke.

Watt's Dyke.—Along the eastern side of the hill another dyke is found, and here as in the village separates the two kingdoms. Some have supposed this to be a portion of Watt's Dyke, and that it was constructed before that by Offa. Pennant, however, describes the course of Watt's Dyke as extending from Maesbury, near Oswestry, to the river Dee, below Basingwerk Abbey. He says the southern end of the line is lost in morassy grounds; but was probably continued to the river Severn. The ditch is observed to be on the English side in this case. Seeing that there is no certainty as to the commencement of this earthwork, and that tradition points out the above name, and that, moreover, it passes in the direction of Maesbury, it is not improbable that it is a portion of Watt's Dyke.¹

To give less offence to the conquered Britons, Offa made the strip of territory lying between the two dykes neutral ground. Here the Britons, Danes, and Saxons, could meet for the purpose of barter, and any one had full liberty upon the ground. This wise provision of the conqueror doubtless caused some show of friendship between the neighbouring parties. Churchyard, in his *Worthies of Wales*, makes mention of the neutral

¹ The direction of this dyke after leaving Llanymynech is, from Maesbury to Hen Dinas (Old Oswestry); by Pentre clawdd to Gobowen; by Prys Henlle; crosses the Ceriog between Brynkinallt and Pont-y-Bleu Forge; through Wynnstay Park to Erddig, where there was a strong fort on its line; near Wrexham; Melin Puleston, Dolydd, Maesgwyn, Rhos-ddû, Croes-oneiras, over the Alûn, to Rhydin, by Hope, Molesdale, Mynydd Sychdyn, Monachlog, Northop, Bryn Moel Coed-y-Llys, Holywell, to Basingwerk Abbey.—*Cathrall*.

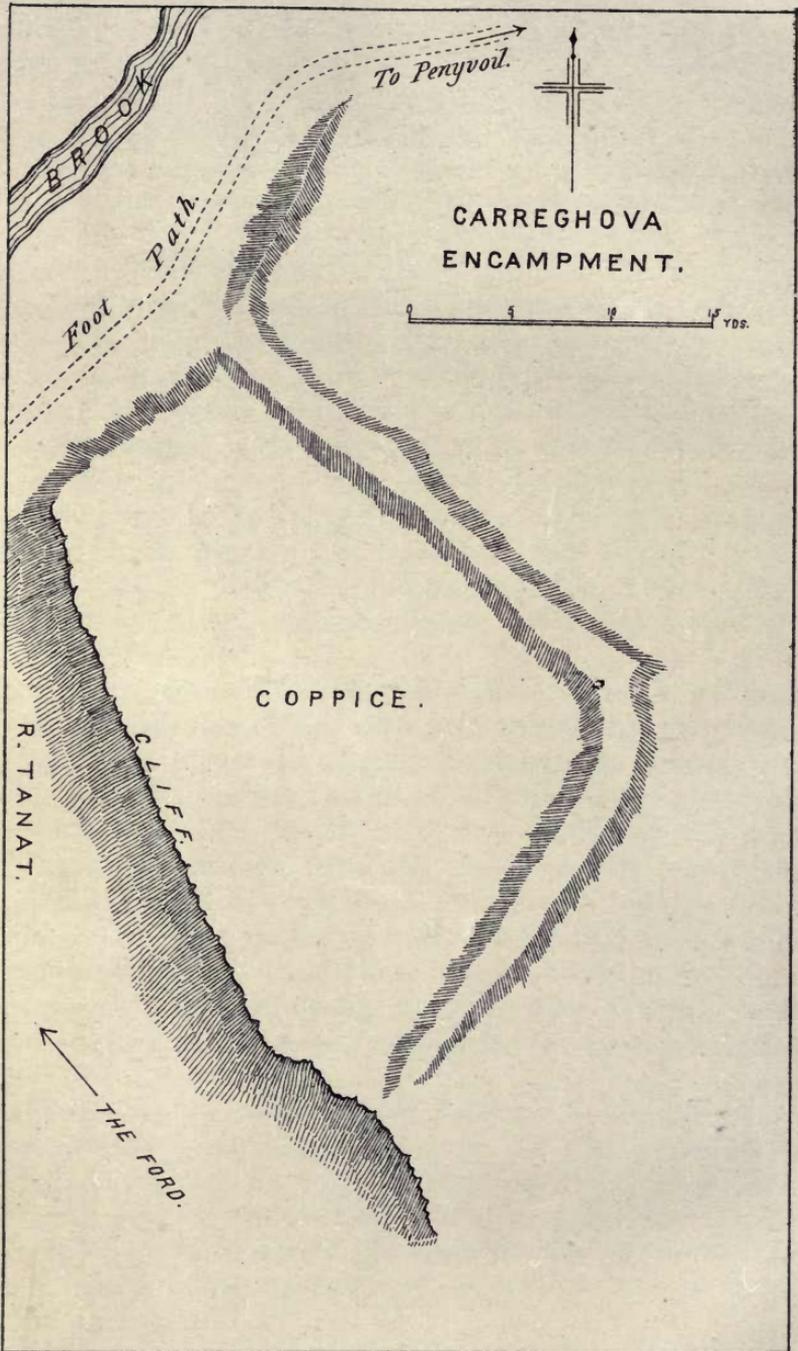
territory, and of the use to which it was applied in those unsettled times :—

“ Within two miles, there is a famous thing
 Called Offa’s Dyke, that reaches farre in lengthe ;
 All kind of ware the Danes might thither bring ;
 It was free ground, and called the Britaine’s strength.
 Watt’s Dyke, likewise, about the same was set,
 Between which two, both Danes and Britaines met.”

Ero Brock Penn (The Gallows Field).— This is situated near Carreghova Hall, the site of the castle. Among the severe laws which prohibited either party from passing the limits of the neutral ground for war-like purposes, was one enacted by Harold, and stated that the Saxon who was found on the British side of ground was to be hanged, and the Welshman who was found on the Saxon side was mercilessly deprived of his right hand. Tradition points to “*Ero Brock Penn*” as the place where the above law was carried into effect.

The district between the Offa’s Dyke and Watt’s Dyke which has been termed neutral ground, was in after years the scene of great contentions, and in which was included nearly the whole of the eastern townships of Llanymynech parish. It was, during the Norman rule, known as the Marches, and conferred upon some of William the Conqueror’s favourite followers. In process of time, its limits were extended to the district east and west of the dykes, but generally signified the portion of land between England and Wales. Whoever held the Marches, had despotic power there for the time.

Mines.—No direct proof remains that the Saxons renewed the search for copper in the Roman level, but tradition leaves us the account that they did continue the mining, and sank perpendicular shafts for the purpose. Of these there are nine on the summit of the hill, some being upwards of 40 or 50 feet in depth. The diameter of the mouth is generally about 10 feet, and the shaft apparently cone shaped. Though they



are formed through the rock, there is a casing of small stones, extending to the base, giving them the appearance of modern limekilns. No doubt lead was one of the chief objects of search. Some of the shafts were driven through the passages of the "Ogof", and for some distance below the level of the floor.

In later times attempts have been made to renew the workings, especially one of the large mines towards the south-west, it yielded for a time a large quantity of lead, and afterwards failed. These attempts have probably gone on for many generations, but never with great success. About the early part of the present century several mining tools were discovered in one of the old workings, showing that it had been abandoned some time.

IV.—MEDIÆVAL PERIOD.

Carreghova Castle.¹—This is one of the many historical places which cannot fail to interest those who wish to keep in remembrance the events of bygone days of Powysland. Many of the venerable relics still remain to testify of the power of the princes who held the sovereignty of this part of Britain; but of this fortress the only remains are those found recorded in the annals of history. Suddenly the bulwarks and towers arose, and as suddenly they were erased, and that so completely, that only a small fosse remains to point out the site of the stronghold. The chief events in its annals are known and chronicled; but the time and circumstances of its overthrow are shrouded in the womb of a bye-gone age. Yet the eye of the Cambrian patriot may well be fascinated by the romantic beauty of the site, and by its imposing military station, his mind may be interested in its turbid and changeful career, and his imagination may find abundant scope for roving in the intermediate mazes of uncertainty,

¹ I beg to acknowledge the kindness of the Rev. G. Sandford, who allowed me the use of his interesting paper on "Historic Spots", for the compilation of this section.

which cluster about its downfall. The castle derives its name from Carreg, a stone, and Hwva, Offa, the rock or stone of Offa; probably so called on account of Offa's Dyke being thrown up along the brow of the cliff. Between this cliff, known as Blodwell Rock, and the river Tanat, stood the fortress, its immediate site being the left bank of that river; the water being taken from the Tanat to fill the fosse. It stood in the township of Carreghova, formerly belonging to the Hundred of Chirk, and in the county of Denbigh, but now joined to the Lower Division of the Hundred of Deythur, Montgomeryshire.

At the Norman Conquest, the whole of this district fell into the hands of Roger de Montgomery, who was a relative of William the Conqueror, and a knight of great valour, and became therefore a portion of the Shropshire Palatinate. The remainder of the parish fell to the possession of Alan, also one of William's nobles, to whom was given the title of Baron of "Oswaldestre", and from whom was descended the noble line of Fitzalans. Carreghova was thus a distinct fief from that of the Walcheria¹ of Oswestry.

The Norman Barons soon began to erect numerous fortresses upon their lands, chiefly to assert their own rights, and to keep their fiefs free from the incursions of their neighbours and the adjoining Welsh tribes. During this period were erected the castles of Ellesmere, Shrawardine, and Ruyton, in the interior of Shropshire; Carreghova, Oswestry, Knockyn, and Whittington castles were erected nearer the British borders. These lordships were known as the Lordships of the Marches, and were for ages the cause of numerous petty wars. Pennant says William's design in establishing them was to give to those whom he had brought over the power of providing for themselves, and to reduce at the same time the opposition of the

¹ "A district of the borders which, from its exposed situation, was necessarily governed and protected by the local chieftains, and amenable to peculiar laws and customs quite differing from English law."
—Eyton, *Ant. Shrop.*

Welsh people. The lands were held by certain tenures, and the lords had despotic power over their vassals.

History relates that Carreghova was often the scene of warfare between the Lords of the Marches and the Princes of Powys. It is first brought under our notice through the struggle between Owen Cyveiliog and his son Gwenwynwyn, and these lords.

Florence of Worcester tells us that in the year 1101, when Robert de Belesme, Earl of Shrewsbury, commenced the fortifications of Bridgnorth against King Henry I, he also began another fortress in Walonia, in a place called Caraclove. In the year following, the earl was employing workmen by night and by day, in order to complete the walls and towers of these two castles. Belesme's design¹ with regard to Carreghova Castle had, perhaps, something to do with the alliance which he formed with the Welsh princes, Cadwgan and Gervase, sons of Rees. The earl put great trust in this alliance, and one of the first moves of King Henry was to dissolve the compact by bribing the Welshmen. The surrender of all Belesme's castles is announced by Florence in the same sentence with his banishment from England. Eyton presumed that Carreghova was included, and thus devolved to the crown.

In 1165 we find Henry II entering Wales near Oswestry, where he encamped, and preparing to engage the Welsh forces under the command of Owain Gwynedd and his brother Cadwallader and Rhys ap Gruffydd; these were allied with the Powysians under Owen Cyveiliog and the sons of Madog ap Meredydd. From this time Henry had possession of Carreghova Castle, and kept it well garrisoned, it being a key to the district he was entering upon. After slight successes on the banks of the Ceiriog, he was obliged to encamp on the Berwyn Hills, from whence he soon retreated, owing to his supplies being cut off, and heavy rains falling.

Southey, in his *Madoc in Wales*, introduces David

¹ Eyton, *Antiq. Shrop.*

and Madoc, the sons of Owain Gwynedd, conversing about this campaign:—

“‘Ay . . . many a day’,
David replied, ‘together have we led
The onset. Do’st thou not remember, brother,
How in that hot, and unexpected charge
On Ceiriog’s bank we gave the enemy
Their welcoming?’

‘And Berwyn’s after strife’,
Quoth Madoc as the memory kindled him,
‘The fool that day, who in his masque-attire
Sported before King Henry, wished in vain,
Fitter habiliments of javelin proof.’”

Henry II is charged in the Shropshire *Pipe Roll* of 1159 with the following expenditure due to the sheriff: “Et in liberacione Coterellorum de Carleroel £15 5s.,” or the setting at liberty of a band of soldiers fitted for predatory warfare, and placed in garrison at Carreghova.¹ This was probably the ransom of a portion of the garrison taken prisoners by the Welsh.

In 1160 the sheriff again has a claim against the king: “Et in liberacione 1 militis et 20 servientum et Portarii et Vigilum de Carecoel £25 14s. 9d. et in municione ejusdem Castri 73 sol’, et in reparanda portâ de Carrecoel 3s. 4d. (And in liberating one soldier, twenty servants, the porters, and watchman of Carreghova, £25 14s. 9d. ; in fortifying the same castle, 73s., and in repairing of the gate of Carreghova, 3s. 4d.)

These prisoners no doubt resulted from an attack by night by the Welsh, in which they surprised the castle and retreated.

Another charge is stated in 1163 for £10 13s. 4d ; money paid to the garrison, to urge them to withstand the fresh attacks with which they were threatened by their foes.

We now arrive at the time when struggles and war were carried on by Owain Cyveiliog and his family. Bleddyn,² Prince of Powys, had divided his possessions

¹ *Mont. Coll.*, vol. vii, p. 380.

² Bleddyn, Meredydd, and Owain Cyveiliog resided at Mathrafal,

between his two sons Meredydd and Cadwgan. The former shortly afterwards basely put to death his brother and his children, and re-united the lands under his own government. Before his death they were again divided between his son Madog, and his grandson Owain Cyveiliog. This took place in 1129.

In the year 1163, Powell's *Welsh Chronicle* tells us that Owen Cyveiliog, Prince of one part of Powys, and Owain Vychan, younger son of Madoc (the then lately deceased Prince of Powys Vadoc, or the Lower Powys, and the pensioned ally of Henry II), got the castle of Carreghova by Oswestry and wasted it. In Wynne's *History of Wales*,¹ we also find it asserted that "Owen the sonne of Gruffyth ap Meredith, named Owen Cyveiliog, and Owen ap Madog ap Meredyth got the Castell of Carrechova by Oswestry and wasted it." Duke, in his *Antiquities of Shropshire*, p. 302, says, that in the 8th year of Henry II, Owen Cyveiliog not only took the castle, but also laid the country around waste.

Owen Cyveiliog was a firm adherent to the English, and was received into the pay of King Henry. In 1160 he received from that source the sum of 40s. for services rendered; after this he appears to have deserted his allegiance. After the battle of Crogen he again joined the King's party, as is evident by a payment on the 29th of September 1166, of 100s. This alliance caused the Princes of North and South Wales to join their forces, and take from him the district of Caereinion, but this, by the aid of the English, he was soon able to reconquer. From this period till his death he remained in the pay of the English, though it is related that he fell sometimes into displeasure. In 1188, Archbishop Baldwin, returning from Wales to Shrewsbury, excommunicated "Oen de Cevalioc (Owen Cyveiliog) because he alone of all the Welsh princes, had not

which was the seat of the princes of Powys after they were obliged to leave Pengwerne (Shrewsbury), and their dominions were limited to the district west of Offa's Dyke.

¹ P. 183 (ed. 1774).

advanced to meet the Archbishop." In 1177, he attended a summons of Henry II to a parliament held at Oxford, to give his counsel concerning the affairs of Wales. He died in the year 1197, leaving his son Gwenwynwyn to succeed him, both in his possessions, and his allegiance to the English. For some years after this, the Welsh appear to have recoiled from attacking the castle, no doubt finding that the alliances with the English would hinder them from gaining and afterwards holding it. The accounts of expenses for the thirty years succeeding 1164 are simply for maintaining the servants and keeping up the repairs of the walls, etc. The reason for the non-maintenance of the usual garrison is uncertain. In the *Pipe Roll* of 1164 there are no specific charges worthy of note. The sum of £90 9s. 10d. is the total amount charged by the sheriff as the cost of the works and service of the king, and the liveries of his servientes. In 1165, the sheriff charges £4 11s. 8d. for the liveries of 110 servientes during the quarter ending at Christmas 1164, but for the three quarters ending Michaelmas 1165 he not only charges several such general items, but a specific one of £20 expended on the Mill of Carrecoen,¹ and we hear no more for twenty-nine years as to any expenditure on its castle or garrison.

Woodward, in his *History of Wales*, remarks that the Castle of Carreghova belonged to Gruffydd Maelor, Lord of Bromfield, or Maelor, son of Madoc ap Meredydd, and brother of Owen Vychan, and it is possible that Gruffydd thought that he had some territorial claim to it; but it was unquestionably in the actual possession of the English, when it was successfully assaulted by Owen Cyveiliog and his cousin, Owen Vychan. It is worthy of observation that the fine martial poem of Owen Cyveiliog,² "The Hirlas Horn", is supposed by

¹ There is a mill at present near the site of the castle. It is not improbable that the weir is the one used in 1165, and that the mill stood where the present one now stands, though I am not aware of any discovery leading to this inference.

² Owen Cyveiliog, eminent as a prince, poet, and orator; he con-

many to have been composed after this adventure and to contain evident allusions to it in the word "Maelor", and the "two fearless of nature".

"When the dawn arose a shout was given ;
 Foes were sending a luckless destiny.
 Mangled with ruddy wounds our men, after heavy toil,
 Were seen scattered about the wall of the vale of Maelor.
 I chased away the strangers inured to contention,
 Dauntless in the conflict, with red-stained weapons.
 The tumult hurries on the two fearless of nature.
 They would break as a whirlwind over a fair retreat,
 With opposing fronts in the combat of battle,
 Where the face of the gold be-spangled shield they would
 quietly break.
 Thoroughly stained their shafts after head-cleaving blows,
 Thoroughly active in defending the glory-bounded Garthran,
 And there was heard in Maelor a great and sudden outcry,
 With horrid scream of men in agony of wounds,
 And thronging round the carnage they interwove their paths."

Carreghova Castle was left by mutual consent in the hands of Owen Vychan, who retained possession of it for twenty-nine years, but his alliance with his cousins of Powys Uchaf was neither cordial nor fortunate, and was terminated in bloodshed.

In 1186, Llewellyn, a Welsh Prince, son of Cadwallon ap Gruffydd ap Conan, who had been murdered by the English, was deprived of his eyesight in this castle, by his brethren, and in the following inauspicious year Gwenwynwyn, Prince of Higher Powys, united with his illegitimate half brother Cadwallon ap Owen, named Maelrhy, in an action which rather designated the ferocity of their age, than the infamy of the indivi-

tributed some of the finest lays in his native language to the Augustan period of Cambrian literature. The poet Southey, in his *Madoc in Wales*, describes his hero visiting the princely walls of Mathraval, where he resided :—

"Mathraval's Lord, the Poet, and the Prince,
 Cyfeiliog stood before them in his pride ;
 His hands were on the harp, his eyes were closed ;
 His head, as if in reverence to receive
 The inspiration, bent."

Mont. Coll., vol. iv, p. 43.

duals. They captured the Castle of Carreghova in a treacherous nocturnal attack, and immediately murdered its governor, Owen Vychan, in his own fortress. We are informed by Enderbie¹ that "the next yeare Owen Vachan, the sonne of Madog ap Meredyth, was slain in the Castle of Carrecgova, hard by Oswaldtree, in the night time, by Gwenwynwyn and Cadwallon, the sonnes of Owen Cyveilioc, and shortly after Llewyllin sonne of Cadwallon ap Gryffyth ap Conan, who was murdered by the Englishmen, was taken by his own brethren, and had his eis put out." These two accounts seem to disagree slightly, but the main portions accord. But a short time elapsed ere these treacherous brothers quarrelled, and we are informed that Cadwallon, in 1198 was entrusted by the English Government with the charge of Church Stretton, county Salop, and the English actually paid Wenonwen Fitz Owen £2 3s. 4d. in recompense for injuries done him by Cadwallon in time of peace.

In the reign of King Richard I, the English again had possession of Carreghova Castle. At this time is recorded a very interesting account of mining. It appears that from Roman times the rocks in the vicinity of the castle had yielded much mineral wealth, such as lead, copper, and zinc; but there had been discovered a silver mine, which soon fell to the English. Where this mine existed is not at present known, both history and tradition are silent as to its position. We are informed that King Richard I worked the silver mine, and established a money change at Karrocanein; probably the money-change means a mint. The works were carried on under the superintendence of Joseph Aaron, a clerk of Hubert, Archbishop of Canterbury, who acted as Viceroy of England, and Justiciary of Wales, during the absence of the king in Normandy. Eyton, quoting from the *Pipe Roll* of 1195 containing the receipts and expenditures of Aaron, says that he received from the issues of the mines at Karacovein,

¹ *Cambria Triumphans*, p. 288.

between June 24th, 1194, and May 21st, 1195, £18 3s. 5d.; thence to June 1st, 1195, £2 7s. 8d., total amount, £20 11s. 11d. Also received £2 0s. 2d. "de proficuo cambi", which is supposed to mean the profits of mining the specie yielded. It has been surmised¹ that silver coins of Richard I, with a Shrewsbury mint mark, may be still in existence. No doubt the unprofitable issue of the mining experiment speedily dictated its suspension. The profits of the mine were apparently great, when we compare the value of money in those days with the present value. Since that time not only silver, but gold has been discovered in small quantities.

Once again we find the castle and its district falling into the hands of the English through the influence of Richard's Chief Justiciary, Hubert, Archbishop of Canterbury, who, it appears, added the functions of warrior to those of prelate, while acting as Viceroy in the absence of the king. He besieged Powys Castle in 1195, and by the following year it was entirely in the English power. We are in possession of a curious document which throws much light on the transactions at this time, viz., the possession of Carreghova. It relates to the interests of Lilleshall Abbey, at Allbright Lee, near Shrewsbury, where Thomas Burnell, of Acton Burnell, was the Abbot's tenant in 1195. The agreement was entered into May 10th, 1195, soon after Archbishop Hubert had reduced Carreghova Castle, and during the last illness of Thomas Burnell, and commences thus:—

"Hæc est convencio inter Abbatem de Lilleshall et Thomas Burnel in vigiliâ Ascensionis proximæ postquam Castellum de Karrehovâ redditum fuit a Walensibus Domino Regi per Dominum Cantuariensum."

"This is an agreement between the Abbot of Lilleshall and Thomas Burnel, made on the eve of Ascension-day, after Carreghova Castle has been regained from the Welsh Lord, to the king, by the Lord of Canterbury."

¹ Eyton's *Ant. Shrop.*

The English, however, only retained possession of the castle of Carreghova for a short time, and then restored it to Gwenwynwyn for services which reflect no credit on his patriotism or political consistency. Powys Castle was also given over to him at the same time, and was selected by him as his residence. Jane Williams gives a very interesting record in her *History of Wales*, p. 297. She says that Rhys ap Gruffydd, Prince of South Wales, who had been in his youth one of the most stalwart champions for Cymric liberty which this land of patriots ever produced, had died. He had disinherited his son Maelgwn, and intended Gruffydd to be his successor. Gruffydd therefore hastened to the English court, where he obtained a recognition of his right to the inheritance, but he had scarcely taken possession of it, when Maelgwn, with his ally Prince Gwenwynwyn, marched so secretly and suddenly upon Aberystwith, that after a fierce and bloody contest they captured Gruffydd, and possessed themselves of Aberteifi Castle, and Ceredigion. Maelgwn delivered up his brother to Gwenwynwyn, who placed him in the hands of the English, to be delivered as a prisoner of war, and then receiving Carreghova as the price of the betrayal, he proceeded by force of arms to subject Arwystli to his own authority, and, not long afterwards, in 1197, the death of his father, Owen Cyveiliog, gave to him the local sovereignty of Powys Uchaf. How long the castle remained in the possession of "The Torch of Pengwern", "The Wolf of Plinlimmon", as Gwenwynwyn is termed by the Bards, is not known, and for a short period history is entirely silent upon the matter. It again reverted to the English, but whether by arms or diplomacy is not stated. Within half a mile of the site of the castle lies a memorable spot, Gwern-y-Vigin, where a battle was fought about the year 1202. At that time Gwenwynwyn was at war in alliance with Llewellyn ap Jorwerth,¹ Prince of

¹ Llewellyn ap Jorwerth, usually styled "the Great", son-in-law of King John, having married his illegitimate daughter, Joan, had clearly discerned the miseries and dangers overhanging his distracted country,

North Wales, and son-in-law to King John. It is very probable that Gwern-y-Vigin was one of their battle-fields, and that it terminated in favour of the English; and hence we conjecture that the Castle of Carreghova was the fruit of their victory.

We are well aware that on August 2nd, 1212, Robert de Vipont, being besieged in Mathraval Castle by the Welsh, was rescued by King John in person. Within the next four days this officer undertook the custody of the four Castles of Oswestry, Chirk, Carreghova, and Eggelawe; and William Briwere, Peter Fitz Herbert, Alan and Thomas Basset, John Marescall, and Thomas de Erdinton, accepted on the King's behalf De Vipont's undertaking.

At Michaelmas, 1212, the sheriff of Shropshire charges the king for certain outlay, incurred in rescuing the castles of Haliwell and Madrael, and for certain military works at Karrachove, and Madrael.

On June 10, 1213, King John orders John de Vipont to deliver up Carreghova Castle to the custody of John le Strange;¹ and John Marescall was to see that from the rivalry and disunion of its rulers, and determined to avail himself of the interdict imposed by Pope Innocent III on King John, absolving his vassals from their fealty to the English monarch. Entering, therefore, into a confederacy with Gwenwynwyn, Prince of Upper Powys, Griffith Maelor, Prince of Lower Powys, Maelgwm ap Rhys, Prince of Deheubarth, and Meredyth ap Owen of Cydewen, whom he had won over to his views, he had attacked in quiet succession, and with uniform good fortune, various castles built or garrisoned by the English.

In a short period only two castles in Gwynedd, and Mathraval in Powysland, remained in the iron grasp of the national foe, and the last fortress was soon invested. In this eventful crisis John proved himself equal to the momentous emergency.—Eyton's *Antiq. of Shropshire*, vol. i, p. 267.

¹ The founder of this family of Estrange was Guy L'Estrange, the youngest son of the Duke of Bretagne. His sons were Guy, Hamon, and John, all of whom held lands in Shropshire by gift from Henry II. The younger Guy was Sheriff of Salop from the sixth to the eleventh of Henry II; and from the seventeenth to the twenty-first. His son Ralph had no issue, and his three sisters became co-heiresses. The male line of the family failed in John le Strange, who died in the seventeenth of Edward IV, leaving an only daughter, Joan, who married George, son and heir of Thomas Stanley, who was created Earl of Derby by Henry VII.—*Cathrall*.

this was done. A third Patent, addressed to John le Strange himself, appoints him Castellan of Carreghova during the King's pleasure. After this event no further information can be gathered respecting either the castle or silver mine of Carreghova. The date of its ruin is probably near to the time, when, in 1226, Oswestry was appointed by King Henry III, as the place of conference between Llewellyn ap Jorwerth, Prince of North Wales, and certain Lords Marchers, to whom the former owed restitution. That Prince after destroying all the towns and fortresses in Brecon, raised the siege of Oswestry, set fire to Clun, and demolished Powys Castle, afterwards reducing Oswestry to ashes. Then, in conjunction with Lord Pembroke, he made another inroad into the Marches, and laid all places and fortresses in ruins. Perhaps Carreghova was numbered among these, seeing that he passed from Oswestry to Powys Castle, and had destroyed both. The conjecture may be safely hazarded that the Castle of Carreghova was dismantled or destroyed during the Welsh wars of Henry III, or the conflict with the Barons of England, assisted by the Prince of North Wales, and that the exhausted mines had ceased to excite the cupidity of adventurers, or that the direction of their costly shafts was irrecoverably lost. If the territory called Kahercohou, in the *Feodary* of 1272, was the district round Carreghova Castle, its annexation to the Walcheria of Oswestry was perhaps partial or ill-defined. If the last John Fitz Alan held it of the Crown, as probably he did, it must have been held so by some tenure less absolute and free than that which secured the prescriptive immunities of the hundred of Oswestry.

The only relics now existing of this famous old fortress are the fosse guarding the eastern side, and vaults or cellars. The latter were discovered in November 1871, by Mr. R. Lloyd, Carreghova Hall, while making a drain in an adjoining field. A few feet below the surface the workmen struck through the roof of

the vault, the walls of which were of immense stones, and extended beneath the present hall. The mortar had hardened so as to be scarcely distinguished from the stones. Around the walls could be seen shelves, upon which were a number of small shallow vases, having two looped handles, and apparently full of some substance. It is to be regretted that none of these underground chambers were explored; Mr. Lloyd, the present tenant, immediately covering the aperture, an accident having happened, which may have been serious. Doubtless, it is reserved for the future to show what articles, etc., pertaining to this memorable old castle, are still in existence.

This noted stronghold, which had existed from 1101 to 1226, scarcely one hundred and twenty years, has left little behind it but a name to bear witness to its history. No lordly residence is formed from its ancient walls, which had stood through that period of bloodshed, neither do ruins in all their grandeur speak of the past—all are swept away. It exists¹ but in memory, and the evils and the horrors inseparable from strife among contiguous nations have been terminated, and the results have been very advantageous to England, and perhaps no less beneficial to Wales. Cambria and her more powerful neighbours have coalesced in an indissoluble union, like the Severn and Vyrnwy in their neighbouring confluence.

It is remarkable that such a fortress should so suddenly sink into oblivion,² we may say as suddenly as its towers had been reared. Apparently from the historical account it was valued and contended for by Britons and English alike. It seems very striking that no hand attempted once more to rear its massive towers, and again fill its fosses with water; and what is more strange is that no trace of ruins remains above ground, unless they were used in the construction of

¹ *Mont Coll.*, vol. vii, p. 385.

² Tradition says it was in its latter days constructed of wood, and so accounts for its sudden disappearance, which it is said was by fire.

the present hall. Its historical associations are wonderful during the short period of existence; alternately being the seat of one of Cambria's patriotic princes, and then reverting as a reward to some enterprising English warrior. Now in hands of those who had dearly paid for its conquest, and again falling to the lot of a traitor to his country. For a short period its halls resounded with the strains of music, and again, ere those strains had scarce died away, its chambers were deluged with blood.

The sentinel from its lofty tower often gazed with a restless glance on both sides of the Tanat, anticipating the catastrophe which finally overwhelmed it. Provisions were constantly stored in its ample cellars against the ever-recurring contingency of a sudden attack, and its wells of water were anxiously scrutinised and tested in prospect of a perilous siege. The spot where scenes of bloodshed and the clang of arms abounded now presents a different view to the contemplative mind; the stronghold has given place to the homestead, and the sword to the ploughshare.

Though the Castle has disappeared, the Hall built upon its site is one full of interesting recollections. In 1660 it was the seat of Sir Thomas Jones,¹ Chief Justice of the Common Pleas, and Member of Parliament for Shrewsbury. It has since his time remained in the family.

Discoveries of the Mediæval Period.—In making an excavation upon the summit of the hill, the miners discovered beneath a large mound the remains of a horse and a man. Among these were a spur and a "bit", in a good state of preservation. They were assigned to the time of Charles I, and supposed to have belonged to one of that unfortunate monarch's cavaliers, who had been slain while accompanying Charles from Chirk to Llandissilio.

Not far from the same spot a small field-gun was

¹ An engraved portrait of this worthy has lately been presented to the Powys-land Museum.

discovered in a garden, and near it a cannon ball. The gun for some time was left in the garden as an ornament, and eventually was purloined. It is not known what became of the shot.

It was conjectured that a slight skirmish may have taken place near that spot between the stragglers of Charles's army and those of the Parliament; from the human remains this appears evident.

In 1876, a silver shilling of the reign of Charles I was found by a person while digging in his garden. It was in a good state of preservation.

Visits of Sovereigns.—The village being situated upon the highway between Oswestry and Welshpool, princes in passing from these places would necessarily visit this parish, several of which are recorded. While Carreghova Castle stood, many princes of North Wales and several kings of England found their presence there obligatory. In 1295, Edward I passed through (June 24) on his way from La Pole (Welshpool) to Album Monasterium (Oswestry).

The next visit of which we have the account is that of Charles I. Probably the human remains before mentioned, which were discovered on the hill, were those of one of his followers. The King's diary says:¹—"Monday, Sep. 29, 1645. Leaving Oswestree (a garrison of the rebels), on the left hand, to Llandisilio and Llandreinio, coun. Montgomery, where the army lay in the field, some chiefs in some houses." This journey was doubtless made across Llanymynech Hill; a tradition exists to that effect.

No record is given of another visit of a sovereign until 1817, when on Monday, January 6, the Archduke Nicholas of Russia, late Emperor, and father of the present Emperor, passed through the village on his way from Powis Castle to Wynnstay, via Oswestry.

The next visitor was our present sovereign, when Princess Victoria. She was on a visit with her mother, the Duchess of Kent, to Powis Castle, and passed

¹ *Wars in the Welsh Marches*, Powell.

through the village on her return in September 1832. The company stayed for a short time at the Lion Hotel, then occupied by Mr. Lloyd. The village made the usual preparations for the reception of her Majesty, especially the quarrymen, who had previously prepared the rock for a number of blasting explosions, which answered very successfully as a salvo for her Royal Highness.

Mansions.—Two mansions are situated within the parish.

(a) *Llwyn-y-Groes* (the grove of the cross), within the township of Llwyntidman, and about three quarters of a mile from the village. This was formerly the seat of John Evans, M.D., and afterwards of Richard Nightingale Broughton, Esq., from whom it passed after a short time to the present lessee, J. Pryce, Esq. It is a fine substantially built residence, of modern architecture. At different periods during the present century many alterations have been made in this mansion, chiefly when held by Dr. Broughton; so that at present it is all that can be desired as a good residence, in addition, being situated in the midst of very fertile land.

(b) *Carreghova Hall.*—This lies within the township of Carreghova, and on the banks of the Tanat. It occupies the site of the old castle, the cellars of which still remain under the present building, and under an adjacent field. In 1660, it was occupied by Sir Thomas Jones, Chief Justice of the Common Pleas, and Member of Parliament for Shrewsbury, in that year. It afterwards passed into the hands of Sir J. T. Tyrwhitt Jones, Bart., Usher of the Black Rod, and father of the first wife of the late John Mytton, Esq., of Halston. It is now in the possession of the same family, being owned by Sir Henry Tyrwhitt. The building presents a dull heavy appearance, such as is usual in mansions of the period of the seventeenth century. The property amounts to about two hundred and twenty acres. The present tenant is Mr. R. Lloyd.

Another fine mansion once stood near the present rectory, and was known as Chamber Wên (see Ecclesiastical section).

To the south-west, and on the confines of this parish, but separated from it by the Vyrnwy, is situated Pentre Heylyn; a mansion as much connected with, and as well known, as if it were situated within the bounds of this parish. It was formerly the seat of the Heylyns,¹ who took this for their cognomen, from their being hereditary cupbearers to the princes of Powys. It seems they were also purse bearers, and ministers of finance, and their extravagance of the public money gave rise to the proverb—"Hael Heylyn o gôd y wlad" (Heylyn is generous out of the public purse). One member of this family became a noted person, the Rev. Dr. Peter Heylyn, who became chaplain to Charles I and Charles II. The Rev. G. Vernon in his life of the Doctor says,² "He was the second son of Henry Heylyn, gent., descended from the ancient family of the Heylyns of Pentre-Heylyn in Montgomeryshire, then part of Powys-land; from the princes whereof they were derived, and unto whom they were hereditary cupbearers. For so the word Heylyn does signify in the Welsh or British language. After which office they were in great authority with the princes of North Wales, as plainly appears from Llewellyn, the last prince of that country, who made choice of Grono-ap-Heylyn to treat with the commissioners of Edward I, King of England, for the concluding of a full and final peace between them. And Pentre-Heylyn continued the seat of this ancient family till about the year 1637, at which time Rowland Heylyn, Alderman and Sheriff of London, and cousin-german to our Doctor's father, dying without issue male, the seat was transferred to another family into which some of the heiresses were married, but the doctor designed to repurchase it, and had infallibly effected it, had not death prevented the

¹ *Cam. Reg.*, vol i, p. 278.

² *Life of the learned and Rev. Dr. Peter Heylyn*, London, 1682.

execution of his purpose." The same writer says¹ of Rowland Heylyn, "this Rowland Heylyn was a man of singular goodness. He caused the Welsh Bible to be printed at his own charge, in a portable volume, for the benefit of his countrymen; which was before in a large church folio. He also published *The Practice of Piety*, in Welsh; and a Welsh dictionary, for the benefit of his countrymen. The Welsh Bibles before were rare and costly, but now grown common in every man's hand, and in his own mother's tongue." He died in 1634, and the estate was transferred to the Congreve family, one of his daughters having married one of them. Dr. Peter Heylyn, nephew of Rowland, died in 1662.

The estate is now in possession of the Rev. John James Turner, M.A. (St. John's, Camb.), who was for some years curate of Llanymynech.

¹ *Ibid.*, ed. 1663.

(To be continued.)

MONTGOMERYSHIRE WORTHIES.

BY RICHARD WILLIAMS.

(Continued from Vol. xi, p. 34.)

GRUNDMAN, REV. MARTIN, was ejected from the living of Llandyssil in 1662 for Nonconformity. "Being at London at the time of the Plague, he was so poor that he was not able to remove his family, and was carried off by it. He was a very holy, humble man, and an able minister." — Calamy's *Nonconformists' Memorial*, 2nd ed., vol. iii, p. 494.

HERBERT.—Very complete notices of the most eminent members of this illustrious family having already appeared in the pages of *Mont. Coll.*, the reader is referred to them under the following references:—

- William Herbert, of Park. Sheriff 1547 and 1569, vol. ii, p. 387.
 Edward Herbert, his half-brother. Sheriff 1557 and 1568, vol. iii, p. 341.
 Richard Herbert, of Montgomery Castle. *Ib.*, p. 364 and vi, 409.
 Matthew Herbert, of Dolguog. *Ib.*, 366.
 John Herbert. Sheriff 1559 and 1575. *Ib.*, 370.
 Richard Herbert, of Park. Sheriff 1576 and 1584. Vol. iv, p. 382.
 Sir Edward Herbert, of Powis Castle. Vol. v, p. 170.
 Sir William Herbert, his son, 1st Lord Powis. *Ib.*, 175.
 Sir Percy Herbert, his son, 2nd Lord Powis. *Ib.*, 183.
 William Herbert, his son, 3rd Lord Powis and 1st Earl, Marquis and Duke of Powis. *Ib.*, p. 190.
 Lady Winifred Herbert (afterwards Countess of Nithsdale). *Ib.*, p. 364.
 Lady Lucy Herbert, Abbess of Bruges. *Ib.*, 379.
 William, 2nd Duke of Powis. *Ib.*, 381.
 William, 3rd Duke of Powis. *Ib.*, 388.
 Sir Edward Herbert, K.C.B., Lord Herbert of Chirbury. *Ib.*, 479 and vi, p. 415.

- Charles Herbert, of Aston. Sheriff, 1608. Vol. v, p. 483.
 Admiral Arthur Herbert, Earl of Torrington. *Ib.*, 485.
 Sir William Herbert. Sheriff, 1613. Vol. vi, p. 43.
 George Herbert, the Poet. Vol. vii, p. 125.
 Richard, 2nd Lord Herbert of Chirbury. *Ib.*, p. 136.
 Edward, 3rd Lord Herbert. *Ib.*, p. 139.
 Henry, 4th Lord Herbert. *Ib.*, p. 147.
 Sir Henry Herbert, of Ribbesford. *Ib.*, p. 151.
 Henry, 1st Lord Herbert of Chirbury (2nd creation). *Ib.*, p. 155.
 Henry, 2nd Lord Herbert of Chirbury. *Ib.*, p. 156.
 Henry Arthur, Earl of Powis. Vol. viii, p. 1.
 Richard Herbert, M.P. *Ib.*, p. 6.
 Francis Herbert, M.P. *Ib.*, p. 6.
 George Edward Henry Arthur, 2nd Earl of Powis. *Ib.*, p. 7.
 Edward, 1st Earl of Powis (present creation). *Ib.*, p. 14.
 Edward Herbert, 2nd Earl of Powis (present creation). *Ib.*, p. 17.
 See also a Genealogical Key Chart of the noble family of Herbert, in vol. ii, p. 387.
 Also a Table of the early descent of the Herbert family in vol v, p. 158.
 Also a Genealogical Table of the descendants of Sir Henry Herbert of Ribbesford, vol. vii, p. 157.

HERBERT, RICHARD of Meifod, was son of Richard Herbert, Esq., of Park (Sheriff of Montgomeryshire, 1576 and 1584), and was Sheriff in 1657. For his devotion to the royal cause he was one of the intended Knights of the Royal Oak—his estate being valued at £700. He sold his estate in Meifod, and this branch of the Herbert family is now extinct.—(*Gwallter Mechain's Works*, vol. iii, p. 207.)

HERBERT, LIEUT.-GEN. THE RIGHT HON. SIR PERCY EGERTON, K.C.B., was the second son of Edward second Earl of Powis, K.G., of the present creation, by his wife, Lady Lucy Graham, third daughter of James third Duke of Montrose, K.G. He was born at Powis Castle, 15th April 1822, and educated at Eton, whence he proceeded to Sandhurst, and obtained his first commission in the army as an ensign in the 43rd Regiment, in January 1840, becoming Captain in 1846, Major, 27th and Lieut.-Col., 28th May 1853; Colonel and Aide-de-Camp to the Queen, 29th June 1855, Major General in 1868, Lieut.-General, 1875, Colonel 74th Highlanders, 1876.

He served in the Kaffir War in 1851-53, also in the expedition to the Orange River territory, and was engaged in the battle of Berea, and was promoted for his services by the recommendation of the Commander-in-Chief. He also served during the Russian war, as Assistant Quartermaster-General of the Second Division of the Army of the East, from its formation to November 1855, and, subsequently, as Quartermaster-General of the Army of the East, until June 1856. During his active services he was present at the battle of the Alma (where he was wounded), the affair of the 26th October, the battle of Inkerman, and the siege and fall of Sebastopol, where he was again wounded. On his return home from the Crimea his old neighbours at Welshpool, in August 1856, gave Colonel Herbert a magnificent reception. On the 11th of the following month, there was also a grand county demonstration in his honour at Shrewsbury. There were also great rejoicings at Ludlow, where he was presented with a sword by his constituents.

For his distinguished services in the Crimea, Colonel Herbert was made Aide-de-Camp to the Queen, and nominated a Companion of the Order of the Bath. He was also made an Officer of the Legion of Honour, and a Commander of the second class of the Sardinian Order of St. Maurice and St. Lazarus. He received the third class of the Order of the Medjidie, the Turkish medal, and the Crimean medal with three clasps. He afterwards commanded the 82nd Foot during the Indian mutiny, and was present at Rohilcund under Lord Clyde in 1858, and in various affairs and skirmishes at Bareilly and Shahjohampore. He commanded the districts of Cawnpore and Futtehpore till the spring of 1859, and a force in pursuit of Ferozeshah and a rebel force to the banks of the Jumna. Shortly after his return from India, Colonel Herbert was appointed Deputy Quartermaster-General at headquarters, an office which he filled for two years.

As a campaigner, probably few officers have ever ex-

hibited greater powers of enduring fatigue and privation than Colonel Herbert. This was especially the case during the Crimean campaign. He was always foremost where there was danger, and for this earned from his men (by whom he was greatly loved) such nicknames as "Fire-ball", "Ball-proof", and "Danger." For nine months he was never undressed during the night, but wore his clothes and was booted and spurred night and day. Many anecdotes are related of his coolness, endurance, and personal bravery. At the battle of Inkerman, Colonel Herbert especially distinguished himself. It had long been his habit to go out to the pickets at two o'clock in the morning, seldom returning till noon, and sometimes not until the evening. Being apprehensive of an attack, he had ordered his servant to wake him should he happen to be asleep whenever he heard any firing. He had been out the whole of the night previous to that eventful day, and had just returned to his tent, about a quarter past five o'clock in the morning, when he heard the sound of firing. He immediately sprang to his charger, telling his servant to be at a particular point of the hill with another horse at a time he named, adding, "If I be alive I shall be there." He then shook his servant by the hand and galloped off, being first on the hill. He was met with a volley from the foe, who were partially concealed by the fog. He galloped back and fetched up his division, urging them to double up as quickly as possible. Here he was joined by General Pennefather, and the two officers used their utmost efforts to get the troops into action. He remained with his division, which kept retiring and advancing up the hill, till half-past ten o'clock, when the Guards came to their relief. Colonel Herbert used extraordinary efforts to get up the artillery, which was terribly crushed in the effort. His division kept a portion of the hill for hours, notwithstanding that all their ammunition was expended. At one o'clock, the French came up at a quick pace, and were received with loud cheers by the now nearly ex-

hausted British troops. After this the battle was soon over.

Colonel Herbert entered Parliament in February 1854 as Conservative member for Ludlow, and he continued to represent that borough until September 1860. In July 1865 he was elected for South Shropshire, and he sat for that constituency up to the time of his death. In spite of increasing indisposition, he took an active part in the discussion of the Army Purchase Bill in Parliament, advocating vigorously the claims of the officers of the army. He also acted as the representative of the various classes of officers before the Army Purchase Commission.

Colonel Herbert married, on the 4th October 1860, Lady Mary Petty Fitzmaurice, only daughter of the Earl of Kerry, son of the third Marquis of Lansdowne, K.G., who still survives, by whom he had issue a son and two daughters who survive him.

In 1866 he was made a Knight Commander of the Bath, and in March 1867 he became Treasurer of Her Majesty's Household (an office held by him till December 1868), being at the same time made a Privy Councillor.

Sir Percy Herbert suffered much during the last two years of his life from a painful disease brought on by his arduous services on behalf of his country, and which resulted in his death on the 7th October 1876, in the 55th year of his age. He was buried at Moreton Say Church, Salop, where his great grandfather Robert, Lord Clive, K.B., was also buried.

Of General Herbert it may with truth be said that he was a brave and true soldier, who worthily sustained the military traditions of his family and the honour attached to the illustrious name he bore, and that distinctions such as were bestowed upon him for his services have seldom been better earned or more worthily bestowed.

HOWEL, GWILYM or WILLIAM, was a native of Llanurig, where he was born in 1705. He, however, spent

the greater part of his life at Llanidloes, holding the post of steward of the Berthlwyd estate for many years, and at one time serving the office of Mayor of that borough. He was a poet of some merit, but is best known as the publisher of a series of Welsh Almanacks or Annuals, containing, in addition to the astronomical notes and other intelligence usually comprised in such publications, original poetry and other literary matter of much interest. These Annuals (ten of which were published under Mr. Howell's editorship) attained great popularity. They were printed at Shrewsbury. Several local Eisteddfodau were held under his auspices at Llanidloes. He died on the 4th March 1775, and was buried under the yew-tree near the entrance to the churchyard there. He left a son and daughter.—*Mont. Coll.*, iii, p. 250, and viii, p. 218.

HUGHES, REV. DAVID, M.A., was a native of South Wales. He was brought up at Jesus College, Oxford, and was an excellent scholar. In 1808 he obtained the Rectory of Hirnant, and in 1813 that of Llanfyllin. He was one of the Public Examiners at his University in 1810-11, and was corrector of the University Press when the corrected edition of the Bible was brought out in 1810. He also published a Visitation Sermon. He died April 11th 1850, and was buried in Llanfyllin churchyard.

HUGHES, REV. JOHN, of Pontrobert, was born on the 22nd of February 1775, at Penyfigin, in the parish of Llanfihangel, of poor parents. He lost his father when he was about seven years old. Like John Foster, he was brought up to the trade of a weaver, but like him he did not greatly prosper in that calling. After a somewhat turbulent youth he, in his 22nd year, became "serious" and joined the Calvinistic Methodists, with whom in 1802 he began to preach. He was ordained to the full work of the ministry at Bala in 1814. Having had but few educational advantages in early youth, he by dint of hard study not only mastered the English language, but acquired a very fair knowledge of Greek,

Latin, and Hebrew. He indeed compiled a Welsh-Greek Dictionary, which it is said still remains in MS. He was long considered one of the leaders of the Calvinistic Methodists in Wales. His sermons (many of which were published) were vigorous, terse, and lucid. His appearance was uncouth and ungainly, his personal habits were slovenly and forbidding, and his voice unmusical and somewhat harsh; but, notwithstanding all these disadvantages, he often displayed great power in the pulpit, and he undoubtedly possessed great influence over his brethren. He wrote and published several religious biographies; and also many hymns in Welsh, some of which will long retain their popularity. He worked hard and travelled many thousands of miles on horseback during his long ministerial life. In his younger days he made several journeys to London on horseback, and he used to say that each night on his way he managed to find lodging with a Welshman. He died at Pontrobert, Meifod, where he had spent the greater part of his life, on the 3rd of August 1854, in the 80th year of his age, and was buried in the chapel graveyard there, where a monument with a suitable inscription has been erected to his memory.—*Y Methodist*, 1854, p. 85; *Mont. Coll.*, xi, p. 81.

HUGHES, WILLIAM, the harpist, was a native of Llansantffraid, where he was born in 1798. He was a brilliant player on the Welsh or triple harp. He unsuccessfully competed with Benjamin Connah and others at the Wrexham Eisteddfod in 1820. At Carnarvon Eisteddfod in September 1821 (the Marquis of Anglesey presiding), we find him again competing with Connah (his old master) and nine others, and carrying off the silver harp with twenty guineas. His success was received with great enthusiasm, although it seems that some of the judges wished to award the prize to Connah. He competed again at Welshpool in 1824, but giving way to habits of intemperance he never distinguished himself again in public. At the time of his death, which took place at Liverpool, in 1866, he was

engaged to play the harp at an hotel there.—*Camb. Brit.*, iii, pp. 58, 126; *Mont. Coll.*, iv, p. 158.

HUGHES, EDWARD (*Eos Maldwyn*), son of the above-named William Hughes, was also an accomplished harpist. Among many other Eisteddfodic honours, he won a grand Welsh harp at the Abergavenny Eisteddfod, with a silver medal presented by Lady Hall (now Llanover). He died of consumption, at Liverpool, on the 9th of December 1862.—*Mont. Coll.*, iv, p. 159.

HUMPHREY, or WMFFRE DAFYDD AB IFAN, was an excellent poet, and parish clerk of Llanbrynmair. He flourished between 1620 and 1660. He was on terms of friendship with William Phylip of Ardudwy, another eminent poet of that age. W. Phylip once paid a visit to the village of Llanbrynmair, and asking a young lad to shew him the house of Wmffre Dafydd, the lad led him to the churchyard and, pointing to a *fresh grave*, said, "This is the house of Wmffre Dafydd ab Ifan." This circumstance greatly affected W. Phylip, and caused him to write his *Ode to the Grave*. Several of Wmffre Dafydd ab Ifan's poems are still extant.—*Brython*, ii, 190.

HUMPHREYS, HENRY, the harpist, of Welshpool, was the son of Henry Humphreys of the same place, an excellent trumpet player. He unsuccessfully contested for the silver harp with several eminent players at the Carmarthen Eisteddfod in July 1819, when Thomas Blayney was declared the victor. One of the airs played by him was a beautiful one, not so well known as it should be, called "Holl ieuencyd Cymru" (All ye Cambrian youth). His father having died about this time, leaving a widow and eight children in indigent circumstances, this air, with Humphreys' variations and with a monody on the death of Sir Thomas Picton, by the Rev. Walter Davies, was published, with the assistance of the Rev. J. Jenkins of Kerry, for their benefit. He afterwards unsuccessfully competed on the triple harp with nine others at the Wrexham Eisteddfod on the 14th September 1820, where he executed "Pen

Rhaw", with variations, in a very masterly manner. At a Bardic Meeting held at the Rev. John Jenkins' house at Kerry on the 23th January 1820, the Rev. Walter Davies addressed the following *Englyn* to Humphreys :

“Poed heb loes hir oes a hedd—i'r ifanc,
 Er afaeth a mawredd ;
 Bydd Harri, goleuni gwledd,
 Cywir dôn, cured Wynedd.”

He won the silver harp at the Brecon Eisteddfod in 1822, and again at Welshpool in 1824.—*Cam. Brit.*, i, 36, 254, and ii, 140 ; Gw. Mechain's *Works*, i, 246 ; Price's *Remains*, ii, 406.

HUMPHREYS, JAMES, an eminent conveyancing counsel, was born at Montgomery about the year 1768, his father being Mr. Charles Gardiner Humphreys, a solicitor in good practice there. He received his early education at Shrewsbury School, after which he was articled to Mr. W. Pugh of Caerhowell, a solicitor in very extensive practice, and grandfather of Mr. W. Buckley Pugh, of Dolfor Hall and Patrington, a member of the Powysland Club. Leaving Caerhowell, he was for a short time at the office of a Mr. Yeomans at Worcester, and then proceeded to London, where, in 1787, he entered as a pupil the chambers of Mr. Charles Butler. At this period of his life he imbibed those liberal political principles to which he was a stedfast adherent ever afterwards, and which brought him into association and intimacy with Horne Tooke, Dr. Parr, Sir Samuel Romilly, and other leading men of the day. On leaving Mr. Butler's chambers, Mr. Humphreys commenced practice as a Conveyancer, in which, though slowly, he established a high reputation and a lucrative business. He contributed several articles to the *Supplement to Viner's Abridgment* ; but the work which at the time made him famous was one published by him in 1826, under the title of *Observations on the Actual State of the English Laws of Real Property, with the Outlines of a Code*. This publication produced numerous pamphlets for and against his views, one of his

principal opponents being Sir Edward Sugden, afterwards Lord St. Leonards. A second edition of the *Observations* came out in 1827. This work, undoubtedly, did much to place the subject of law reform in the prominent position it occupied soon after that date, and to bring about the amendments in the law of real property afterwards made by the legislature. In 1822 he married Charlotte, daughter of Bartlett Goodrich, Esq., of Saling Grove, Essex. His health, which had long been delicate, gave way in the autumn of 1829, and his illness was aggravated by a fall from his horse about that time. He lingered, however, until the beginning of the winter of 1830, when he died at Upper Woburn Place, London, aged 62 years. His nephew, the late Erskine Humphreys, Esq. (father of A. C. Humphreys-Owen, Esq., of Glansevern), wrote an interesting memoir of him, which appeared in the *Cambrian Quarterly Magazine*, iii, p. 288.

HUW CAE LLWYD was probably a native of Arwystli. He was a poet who flourished from 1450 to 1480. He presided at the Glamorgan Gorsedd in 1470. There are at least eight of his poems preserved in the British Museum.—*Mont. Coll.*, iv, 56.

HYWEL AB SYR MATHEW, an eminent poet, herald, and genealogist, who flourished between 1530 and 1570. Lewis Dwnn wrote an elegy upon him, dated 1581. Some of his poems are still preserved. According to a memorandum attributed to Rhys Cain, dated about 1570, he wrote a history of all Britain, and his books were seen by him and pronounced fair, valuable, and intelligent. Lewis Dwnn inspected his MSS. also, and bore testimony to their great value. The latter was also a pupil of his, and had many of his books. William Lleyn was also one of his pupils. His name would imply that he was the son of a Protestant clergyman.—*Jones' Welsh Bards*, p. 87; *Brython*, iv, 56; *Mont. Coll.*, iv, 127.

HYWEL SWRDWAL, "Master of Arts and chief of Song", according to a memorandum dated about 1570, and attributed to Rhys Cain, "wrote the history of the three principalities of Wales, from Adam to the first

king, in a fair Latin volume, and from Adam to the time of king Edward I; also he wrote a Welsh Chronicle, which is now with Owain Gwynedd, chief bard, and a teacher of his science." He is said to have lived at Machynlleth.—Jones' *Welsh Bards*, p. 87.

IDLOES, the founder of the church at Llanidloes, was a saint living in the early part of the seventh century. He was the son of Llawvrodedd Varvog (or Varchog) Coch.

" A glywaist ti a gânt Idloes
Gwr gwâr hygar ei einioes ;
Goreu cynnydd cadw moes."

(Hast thou heard what Idloes sang,
A man of a peaceful and amiable disposition ;
The best [road to] prosperity is by observing civility.)

—Rees's *Welsh Saints*, p. 298 ; " Eng. y Clywed", *Myv. Arch.*, 127 ; Iolo MSS., 558, 651.

IEUAN AB HYWEL SWRDWAL, Master of Arts, an eminent poet and historian who flourished from about 1430 to 1480. He wrote a fair book in Welsh of the three principalities of Wales from the time of Cadwalader to that of king Henry VI; and he was "a primitive bard of transcendent merit". Some of his poems are preserved in manuscript. In the *Cambrian Reg.*, vol. ii, p. 299, will be found a curious "Awdl" (Ode) written in English by him in 1450, but in the Welsh orthography, and which consequently is perhaps, at the present time, the best record we have of the pronunciation of English at that period. It is an address to the Virgin Mary, and begins,

" O michti ladi owr leding to hâf
At hevn owr abeiding
Unto thei ffeast everlasting
I set a braintes ws tw bring."

This interesting composition is among the Welsh School MSS.—Jones's *Welsh Bards*, p. 87 ; *Cam. Reg.*, ii, 299.

IEUAN TEW, otherwise called Ieuan Tew Hên, or Ieuan Tew Hynaf, was an eminent poet of Arwystli, who flourished from about 1400 to 1440. He presided

at the Glamorgan Gorsedd in 1420. Some of his poems remain in manuscript.—Williams' *Em. Welshmen*.

IFAN, SYR, o Garno, a clergyman and an accomplished poet who lived at Carno about 1600. A *Stanza to the Snake*, and a few other short compositions of his are to be found in the *Greal*, p. 318. A poetical correspondence carried on by him with his neighbour, Huw Arwystli, is also referred to in *Mont. Coll.*, v, p. 57.

IORWERTH AB BLEDDYN ab Cynfyn, a prince of Powys, "the honour and comfort of Britain."¹ Having, in 1101, joined Robert de Belesmo, Earl of Salop, and Arnulph, Earl of Pembroke, in rebellion against the king (Henry I), the latter

"Was counseled to send priuillie to Iorwerth ap Blethyn, promising him great gifts, if hee would forsake the Earle and serue him, remembring what wrongs the Earles father Roger [de Montgomery] and his brother Hugh had doone to the Welshmen. Also the king to make him more willing to sticke vnto him, gaue him all such lands as the Earle & his brother had in Wales without tribute or oth; which was a peece of Powys, Cardigan & halfe Dyuet. * * * Iorwerth being glad of these offers receiued them willinglie, and then coming himselfe to the king, he sent his power to the Earles land, which doing their maisters comandement, destroyed and spoiled all the countrie, for the Earle had caused his people to conueie all their cattell and goods to Wales, litle remembring the mischiefes that the Welshmen had receiued at his fathers and brothers hands. But when these newes came to the Earle to Cadogan & Meredyth Iorwerths brethren, they were all dismayd & despaird to be able to withstand the king: for Iorwerth was the greatest man of power in Wales. * * * After this [1102], when the king was returned home, Iorwerth tooke his brother Meredyth, and sent him to the kings prison: for his brother Cadogan agreed with him, to whome Iorwerth gaue Caerdhydh & a peece of Powys. Then Iorwerth himselfe went to the kings court, to put the king in remembrance of his promise: but the king, when he saw all quiet, forgate the seruice of Iorwerth, and his own promise, and contrarie to the same tooke Dyuet from Iorwerth, and gaue it to a knight called Saer; and Stradtyw, Cydewen and Gwyr he gaue to Howel ap Grono: and so Iorwerth was sent home empty. * * * In the end of this yeare

¹ "Decus et solamen Britanniae".—*Ann. Camb.*, p. 33.

the king did send diuerse of his counsell to Shrewesburie, and willed Iorwerth ap Blethyn to come to meete them there to consult about the kings busines and affaires. Now when he came thither, all the consultation was against him, whō contrarie to all righte and equitie, they condemned of treason, bicause the king feared his strength, and that he would revenge the wrongs that he had receiued at the kings hands, and so they committed him to prison. * * * Then [1109] also the king remembered Iorwerth ap Blethyn, whom he had kept long in prison, and sent to know of him, what fine he would paie to haue his libertie; and he promised the king 300 pound, or the worth thereof in cattell or horses: then the king set him at libertie, and gaue him his land againe. * * * [1110.] And shortly after Madoc ap Riryd returned from Ireland, because he could not well awaie with the maners and conditions of the Irishmen, and being arriued came to the countrie of his vnkle Iorwerth, who hearing that, and fearing to lose his lands (as his brother Cadogan had doone), made proclamation that no man should doo for him, but take him for his enimie. Which when Madoc vnderstood, he gathered to him a number of vn-thrifts and outlawes, and kept himselfe in the rockes and woods, deuising all the meanes he could to be reuenged vpon Iorwerth, for that vnkindnes and discourtesie as he tooke it, and so entred freendship priuily with Lhywarch ap Trahaern, who hated Iorwerth to the death. Then hauing knowledge that Iorwerth laie one night at Caereneon, they two gathered all their strength, and came about the house at midnight, then Iorwerth and his men awoke, and defended the house manfullie, vntill their foes set the same on fire: which when Iorwerths men saw, euerie one shifted for himselfe, so that some scaped through the fire, and the rest were either burnt or slaine, or both. Then Iorwerth himselfe seeing no remedie, aduentured rather to be slaine than burned and came out: but his enimies receiued him vpon sharpe speares, and overthrew him in the fire, and so he died a cruell death."

—Powel's *Hist. of Cambria*, pp. 157-170; *Myv. Arch., Brut y Tywysogion*, pp. 611-615; *Annales Cambriae*, pp. 33, 34.

JAMES, JOHN, at one time Colour-Sergeant in the 50th Regiment of Foot, and who lived to the extreme old age of 100 years and upwards, was born at Buttington Green, in the parish of Welshpool, in 1774. He enlisted in the Montgomery Militia

in 1798, volunteered into the 63rd Regiment of the line in 1799, and went to Holland with the Duke of York, where he was wounded in the left leg. He volunteered into the 50th in 1801, to go to Egypt with Sir Ralph Abercrombie; in 1807 went to Copenhagen to take the Danish fleet, came home, and was equipped to go to Spain; was at the battle of Corunna, and present at the death of Sir John Moore; was through the whole of the Peninsular War, and wounded on July 25th, 1813, at Mayo, in the Pyrenees, through both thighs, and was sent to the hospital at Vittoria to be discharged, when he was sent to England. Total years' service, 14; pension, 1s. 10d. per day. The following character was given to him by Sir Charles Napier, Lieut.-Col. 50th:—
"Sergeant James is a good and brave soldier, and has always received a high character from the officers under whom he has served. He stood by his captain when every other had left him or been killed; nor did he forsake that gallant and lamented officer till ordered to save himself by his captain, who expired as he spoke." Lieut.-Col. C. Hill, 50th Regiment, also recommended him for a pension as "a brave, well-conducted soldier." He wore a medal with two clasps, on which were inserted the following battles:—Toulouse, Pyrenees, Vittoria, Fuentes-d'Onor, Talavera, Vimiera. His wife, who died about a dozen years before him, was with him through the whole Peninsular War. She was a brave woman, and at Mayo, where he was last wounded, she found him lying on the field of battle, had his wounds roughly dressed, lifted him on a mule herself, and held him there for some miles, till they overtook the army, when he was properly attended to. After his return to England, Sergeant James became lock-keeper on the Shropshire Union Canal at Pool Quay, which berth he held till about ten years before his death, when the company granted him a pension, and he went to reside at Cefn, Buttington, where he lived till his death. After his retirement from the army, Sergeant James suffered great pain from the wounds in his thighs; he also

suffered from asthma for many years, and it is wonderful how, with all his suffering, he attained his great age. He was most probably the last survivor of the celebrated 50th who fought all through the Peninsular War. He died May 25th, 1875, and was buried at Welshpool on the Saturday following. — *Newtown Express*, June 1, 1875.

JENKINS, REV. JOHN, of Kerry, was the second son of Mr. Griffith Jenkins, of Cilbronau, in the parish of Llangodmore, Cardiganshire, and was born April 8th, 1770. He received his early education at a neighbouring school and at the Academy at Carmarthen. In 1789 he was admitted a member of Jesus College, Oxford, from which, after a time, he removed to Merton College. After the usual lapse of time, he took his B.A. degree, and the same year (1791) was ordained Deacon, and became curate to his uncle, Dr. Lewis, rector of Whippingham, Isle of Wight. He officiated there over six years, but in 1799 he became Chaplain on board the *Agincourt* man of war on the West Indies station. The fleet on that station was under the command of Admiral the Hon. William Waldegrave, who was the same year, for his distinguished services in the great naval battles of St. Vincent and others, raised to the peerage under the title of Lord Radstock. In March 1802, Mr. Jenkins was transferred from the *Agincourt* to the *Theseus*, which with other ships was occupied in watching the Island of Jamaica. Here he remained until July 1804. In that year the blacks of St. Domingo rose in insurrection, took possession of the island, and massacred a large number of the white inhabitants at Cape Francis. The third day after the massacre, Mr. Jenkins with Lieut. Muddle ventured on a mission to De Salines, the leader of the insurrection, with the object of interceding for and preventing the massacre of the remaining whites in other parts of the island. The two arrived at the residence of the President, and were led into a dark room, where they were kept for many hours in suspense as to the safety of their own lives. At last they were libe-

rated without gaining their object, and with some difficulty regained their ship in an open boat, upon a dark and stormy night. The information they had obtained, however, enabled the fleet to save the lives of about a thousand of the white population of Monte Christi, who were conveyed in safety to Cuba. Fearlessness was, indeed, throughout life one of Mr. Jenkins' chief characteristics. The insalubrity of the climate, however, told upon his health, and in September 1804, he was obliged to return on board the *Bellerophon* to his native country. When his health was sufficiently restored, he, in the following summer, undertook clerical duties at Manor Teivi, in Pembrokeshire. Having, however, during his naval chaplaincy, gained the warm estimation of the Admiral, Lord Radstock, the latter obtained for him the appointment of a Chaplain to H.R.H. the Duke of Clarence, afterwards king William IV; and he now used his influence with Dr. Burgess, bishop of St. David's, to obtain promotion for him, in which he succeeded, for the bishop soon conferred upon him the valuable living of Kerry, in Montgomeryshire. Mr. Jenkins took up his residence at Kerry in 1807, and there spent the remaining 22 years of his life. Having found the vicarage and other buildings in a ruinous state, he in a short time rebuilt them at considerable expense. He soon formed an acquaintance with several gentlemen in the neighbourhood of literary tastes, including the Revs. Walter Davies, David Richards, David Rowland, and others, who frequently met at his house in social converse on topics relating to Wales, its literature and poetry. Dr. Burgess was present on one of these occasions, in August 1818, and during his visit his interest in such matters was greatly awakened. The result was that it was determined, if possible, to revive the ancient Eisteddfodau on a worthier scale than they had lately been held, and arrangements were made for holding the first of a new series of such national gatherings in July 1819, at Carmarthen, under the presidency of Lord Dynevor. Others were held annually for some

years afterwards in various parts of Wales—of most of which Mr. Jenkins was the heart and soul. He, however, gradually became so disgusted with the Anglicising tendencies of some persons connected with the movement, and the neglect of native talent in favour of the importation of singers and musicians from England, that he did not attend the great Eisteddfod held at Denbigh in 1829. The first week of every new year was observed by him as a kind of bardic festival, during which his house and table were open to all bards and minstrels. On April 8th, 1823, he married Miss Elizabeth Jones, second daughter of the Rev. Edward Jones, vicar of Berriew, and niece and heiress of Edward Heyward, Esq., of Crosswood, Guilsfield—a lady of kindred tastes with his own. The only issue of this marriage was one son, John Heyward Jenkins,¹ born April 4 1824. Mr. Jenkins was a frequent contributor, on antiquarian and other subjects, to the *Cambrian Quarterly Magazine*, and, under the name of “Hooker”, to the *Gwyliedydd*. One or two sermons and some poetry of his were also published. He was also an accomplished musician, and contributed not a little to rescue some of the old Welsh tunes from oblivion. Besides the vicarage of Kerry, he held the rural deanery of Maelienydd, the prebendary of Mochdre in the collegiate church of Brecon, and, latterly, a prebendal stall in the Cathedral of York. There is a touch of romance in connection with his promotion to the latter dignity. While he was on board the *Theseus*, on the West India station, a young man named Vernon, a son of the Bishop of Lichfield—who served in the same ship as midshipman—was struck down by yellow fever. His bed being in a close, ill-ventilated part of the ship, Mr. Jenkins thought that, unless he could be removed to a healthier part, his death would be certain. He therefore inter-

¹ He, about twenty years ago, exchanged the name of Jenkins for Heyward, and is now known as John Heyward Heyward. Mr. Heyward is Colonel of the Royal Montgomery Militia, and served the office of Sheriff in 1861.

ceded with the captain, but failing in his attempt, he resolved to give up his own bed to the patient, whom he afterwards tended with affectionate care. The young man, to his great joy, recovered, and subsequently forsook the navy and entered the church. Mr. Jenkins had almost forgotten this incident, when, in 1828, he received a letter from his old friend, Mr. Vernon, informing him that there was a prebendal stall in the Cathedral of York worth £600 a year, in the gift of his father (then Archbishop of York), at his service. Mr. Jenkins went to Oxford and took his degree of Master of Arts to qualify him to hold his new office, which, however, he was destined to occupy but a short time. The tropical climate of the West Indies had doubtless seriously injured his constitution. He was taken ill on Monday, the 2nd November 1829, and on Friday the twentieth of the same month he died. In 1830, a marble tablet to his memory was placed in the church of his native parish, Llangoedmor, Cardiganshire, and subsequently another was placed over his tomb in the chancel of Kerry church, with the following inscription:—

“Sacred to the memory of the Rev. John Jenkins, M.A., Prebendary in the dioceses of York and St. David’s, Chaplain to His Royal Highness the Duke of Clarence, and twenty-two years vicar of this parish; who in every relation of life, whether clergyman, magistrate, son, husband, father, brother, friend, was most exemplary. He departed this life November 20th, 1829, aged fifty-nine years, leaving a mournful widow, an infant son, and a numerous circle of relations and friends, to lament his loss.”

—*Cam. Quar. Mag.*, ii, 88; Gwallter Mechain’s *Works*, ii, 413; *Gwyliedydd*, 1831.

JONES, DAVID (of Llansantffraid), was born at Llanfyllin, December 2nd, 1797, and was the youngest of thirteen children of Mr. Robert Jones, a respectable tradesman. In November 1817, he married Miss Elizabeth Griffiths, of Llansantffraid, and, in May 1819, removed to that place, where he carried on business as

a shopkeeper until his death. In 1827, mainly through his exertions, a chapel was built in the village by the Independents, with whom Mr. Jones was an active member. He at this time carried on also an extensive business as maltster; but about the year 1836, when the Teetotal movement first began in Montgomeryshire, Mr. Jones became one of its earliest and most zealous adherents and advocates; and not only so, but, at a considerable pecuniary sacrifice, he at once gave up the malting business and converted his malthouse into a temperance house. He travelled, spoke, and wrote much during the rest of his life on behalf of total abstinence. He was also an earnest promoter of Sunday schools and other religious movements, and, for the last ten years of his life, an acceptable lay preacher with the Independents. He died August 6th, 1848, in his 51st year, and was buried, in accordance with his own wishes, under the communion table at the Independent Chapel, Llansantffraid. He left a widow and five children, one of whom (Mr. T. G. Jones) is a contributor to the *Montgomeryshire Collections*. He was the author of a tract in English with the title *A Teetotaler's Defence*. Shortly after his death, a memoir of Mr. Jones was published by his pastor, the Rev. Hugh James.—*Cofiant Mr. David Jones*.

JONES, EDWARD, D.D., Bishop of St. Asaph, was born at Llwyn Ririd, in the parish of Forden. He was the son of Richard Jones, Esq., by Sarah his wife (daughter of John Pyttes, Esq., of Marrington), and was baptized 24th July 1641. He was educated at Westminster School, whence he was elected to Trinity College, Cambridge, where he was elected Fellow in 1667. He obtained a doctor's degree, became Master of Kilkenny College and Dean of Lismore in Ireland, and in 1682 was raised to the Bishopric of Cloyne, from which, on 13th December 1692, he was translated to St. Asaph. His promotion is said to have been entirely owing to his being a native of the country, and thereby qualified to be made a plausible competitor, in order to defeat

the claims of a person in nomination, of the same country, and of great learning, integrity, and experience. But this worthy person had given offence by appearing in the Convocation of 1689 against the measures of Dr. Tennison, then Archdeacon of London, and afterwards Archbishop of Canterbury. The contrast between his and his eminent predecessor's (Bishop Lloyd) administration of his diocese, was sad and painful in the extreme. That of Bishop Jones was marked by so much corruption, negligence and oppression, that in 1697 an address signed by thirty-eight of the principal beneficed clergy, was sent to the Archbishop, representing their complaints under no less than thirty-four heads, and praying for an inquiry. These charges the Bishop was summoned to answer on the 20th July 1698. By his own confession he had been guilty of gross neglect of ecclesiastical discipline, not only in not punishing a case of known drunkenness, but even in promoting to a canonry one who had been accused to him of crimes and excesses; he had permitted laymen to perform the office of curates at Abergele and Llandrillo; he had been guilty of a simoniacal contract in the disposal of some of his preferments, and had allowed his wife to receive money, by way of earnest, for certain promotions. Besides which, he had been in the habit of appropriating to himself a year's profits of vacant livings, on the plea of carrying on the lawsuit for the recovery of the advowson of Llanuwchllyn—a plea never put into practice. After much delay, the Archbishop's sentence was pronounced in June 1701. It was that the Bishop be suspended from his episcopal office, administration, and emoluments for the space of six months, "et ultra donec satisfecerit". He died May 10th, 1703, at Westminster, and was buried in the parish church of St. Margaret. He had been married to Elizabeth, eldest daughter of Sir Richard Kennedy, Bart., of Mount Kennedy, Wicklow, by whom he had several children. One of his grandsons (Richard Jones) was Mayor of Shrewsbury in 1753.—(Williams' *Em.*

Welshmen; *Mont. Coll.* vii, p. 208; Thomas's *Hist. of St. Asaph*, p. 127.)

JONES, HUGH, was born at Maesyglasau, in the parish of Mallwyd, about the year 1750. He was the master of a moveable day school and also sold books for the Shrewsbury booksellers. He translated into Welsh the *Works of Josephus* and *Buchan's Family Medicine*, both of which were published. He had also made some progress with the translation of *Matthew Henry's Commentary* and *Dr. Watt's World to Come*, when death put an end to his labours. At the time of his death, which took place at Denbigh in 1825, he was reader and corrector of the press in Mr. Gee's office. He was buried at Whitchurch near that town. Besides the above, he also wrote two original works in Welsh, called *Meditations on the Seasons* and *A Word in Season*, and he was the author of several of the old Welsh Psalm tunes.—(*Enwogion Cymru*; *Llyfr. y Cymry*, 550.)

JONES, HUGH (Erfyl), was born at Cefnbachau, in the parish of Llanerfyl, in the year 1789. He was a nephew of Hugh Jones, of Maesyglasau. Being a cripple, and, therefore unable to earn his living by physical labour, his parents gave him a better schooling than their other children, to fit him for the calling of a schoolmaster. He was a good Welsh scholar, a sound critic, and a talented poet. For many years previous to his death he resided at Chester, where he corrected the press for Mr. Edward Parry, and afterwards for Messrs. John Parry and Son. From the beginning of 1835 to the end of 1840 he edited the *Gwladgarwr Magazine* jointly with the proprietor, Mr. Parry. He also assisted in the bringing out of other Welsh works. He died at Chester May 25th, 1858, aged 69, and was buried at Llanerfyl.—(*Enwogion Cymru*.)

JONES, JOHN (Myllin), was a young poet of great promise. He was born about the year 1801 at Glyniau, near Llanfyllin. He was a shoemaker by trade, and for a time worked at Liverpool. His poetic genius

early attracted the attention and received the encouragement of the Rev. David Richards, Llansilin, and other patriotic Welshmen of his neighbourhood. He gained the prize at the Welshpool Eisteddfod in 1824 for the best 12 stanzas of *Epitaph to Dic Sion Dafydd*. He was the author also of many excellent songs and stanzas, some of which, unfortunately, have been lost. He died of consumption at the early age of 25. See an interesting sketch of the poet by his friend the Rev. Robert Jones of Rotherhithe, in *Mont. Coll.* vol. viii, p. 131.—(*Ibid.*)

JONES, REV. JOHN, M.A., Rector of Llanllyfni, Carnarvonshire, was born at Lledfair Hall, Machynlleth, in 1786. He was educated at Bangor Grammar School, and from thence proceeded to Christ Church, Oxford, where he graduated in due course. He was in 1819 inducted to the Rectory of Llanllyfni, which he held up to the time of his death. He was one of the earliest members of the Cambrian Archæological Association, and a valued contributor to the *Archæologia Cambrensis*. He left a number of well-written and valuable papers on archæological subjects, which were placed by his executors at the disposal of the Association. Mr. Jones was an excellent antiquary, and possessed a clear judgment and a well-stored mind. He died on the 12th February 1863.—(*Arch. Camb.*, 1863, p. 167.)

JONES, REV. THOMAS, a very eminent tutor and lecturer at Trinity College, Cambridge. The following interesting memoir of him was contributed to the *Encyclopædia Londinensis* by his friend the learned Dr. Herbert Marsh, afterwards Bishop of Peterborough :¹—

“The Rev. Thomas Jones was born at Berriew, in Montgomeryshire, on the 23rd of June 1756. His education, till he entered on his twelfth year, was con-

¹ This Memoir was afterwards reprinted in the form of a Broad-sheet, by Waidson of Welshpool. There is a framed copy of the latter at Snowfields, Kerry, the seat of Edward Davies, Esq., whose mother was a first cousin of Mr. Jones. It also appeared in the *Athenæum* many years ago.

fined to the instruction of a common country school, first at Berriew, and afterwards in the neighbouring parish of Kerry. During the time that he frequented the latter school, the vicar of the parish, discovering in him those talents which he afterwards so eminently displayed, advised his mother (for he lost his father at an early age) to send him to the grammar school at Shrewsbury. Here he continued nearly seven years, and was inferior to none of his schoolfellows, either in attention to study or in regularity of conduct.

“ On the 28th of May 1774, he was admitted at St. John’s College, Cambridge, and came to reside there in the October following. From that time the excellence of his genius became more particularly conspicuous. He had acquired, indeed, at school a competent share of classical learning; but his mind was less adapted to Greek and Latin composition than to the investigation of philosophical truths. At the public examinations of St. John’s College he not only was always in the first class, but was, without comparison, the best mathematician of his year. His first summer vacation was devoted entirely to his favourite pursuit; and, at that early period, he became acquainted with mathematical works which are seldom attempted before the third year of academical study. He remained at St. John’s College till after the public examination in June 1776; and on the 27th of that month he removed to Trinity College. To this step he was induced by the same unfortunate cause which has deprived St. John’s College of many other very distinguished members, the limitation in the election to fellowships. By this limitation, which, when the college statutes were framed, was intended to obviate a then existing evil, there can be only one fellow at a time from each diocese in Wales; and, there being then a fellow from the diocese of St. Asaph, who was not expected very soon to make a vacancy, Mr. Jones, who was of the same diocese, had no prospect of obtaining the reward to which his talents and conduct entitled him. When he removed to Trinity

College, he determined (according to the academical phrase) to degrade a year : he became a member of the year below him, and thus deferred the taking of his bachelor of arts degree till January 1779. His motive for so doing was not any design of more effectually securing to himself the first rank in academical honours (for there are few years in which he would not have obtained the same distinguished place), but solely to obviate the objection, which might otherwise have been made to him when candidate for a fellowship in Trinity College, that he had resided little more than a year in that society when he took his bachelor's degree. His superiority at that time was so decided, that no one ventured to contend with him. The honour of Senior Wrangler was conceded before the examination began ; and the second place became the highest object of competition. If anything were wanting to shew his superiority, it would be rendered sufficiently conspicuous by the circumstance that he was tutor to the second Wrangler.¹ And the writer of this memoir gladly embraces the opportunity of publicly acknowledging that, for the honour which he then obtained, he was indebted to the instruction of his friend.

“In the same year in which Mr. Jones took his bachelor's degree, he was appointed assistant tutor at Trinity College. On the 1st of October 1781, he was elected Fellow, and in October 1787, on the resignation of Mr. Cranke, he was appointed to the office of Head Tutor, which he held to the day of his death. In 1786 and 1787, he presided as Moderator in the philosophical schools, where his acuteness and impartiality were equally conspicuous. It was about this time that he introduced a grace, by which fellow-commoners, who used to obtain the degree of bachelor of arts with little or no examination, were subjected to the same academical exercises as other under-graduates. During many years he continued to take an active part in the senate-house examinations ; but latterly he confined himself

¹ This was the writer himself.

to the duties of college tutor. These, indeed, were sufficiently numerous to engage his whole attention; and he displayed in them an ability which was rarely equalled, with an integrity which never was surpassed. They only who have had the benefit of attending his lectures are able to estimate their value. Being perfect master of his subjects, he always placed them in the clearest point of view; and, by his manner of treating them, he made them interesting even to those who had otherwise no relish for mathematical inquiries. His lectures on astronomy attracted more than usual attention, since that branch of philosophy afforded the most ample scope for inculcating (what, indeed, he never neglected in other branches) his favourite doctrine of final causes, for arguing from the contrivance to the contriver, from the structure of the universe to the being and attributes of God. And this doctrine he enforced, not merely by explaining the harmony which results from the established laws of nature, but by shewing the confusion which would have arisen from the adoption of other laws. His lectures on the principles of fluxions were delivered with unusual clearness, and there was so much originality in them, that his pupils have often expressed a wish that they might be printed. If these, as well as his lectures on astronomy, had been published, the world would certainly have derived from them material benefit. But such was his modesty, that, though frequently urged, he never would consent; and when he signed his will, a short time before his death, he made the most earnest request to the writer of this memoir, that none of his manuscripts should be printed. But it is a consolation to know that his lectures on philosophy will not be buried in oblivion; all his writings on those subjects have been delivered to his successor in the tuition, and, though less amply than by publication, will continue to benefit mankind.¹

¹ The only things he ever published were a *Sermon on Duelling* and an *Address to the Volunteers of Montgomeryshire*. The former was published as a warning to the young men of the University, soon

“As the admissions under him as tutor were numerous beyond example, the labour and anxiety attendant on the discharge of his duties gradually impaired a constitution naturally feeble. During many years he suffered from an infirmity of the breast, and it was his constant belief that this infirmity would be the occasion of his death. But he seemed to have recovered from this complaint, when he was attacked by another of still more dangerous tendency. He was latterly subject to internal inflammations, which at length produced one of the most singular and distressing ulcerations in the annals of medicine. He went immediately to London to consult Dr. Baillie and Mr. Cline; but the disease was soon found to be incurable. His friends, indeed, at one time flattered themselves with the hope of his recovery; for, when he had been in London about six weeks, he was so far restored, after a confinement to his bed, attended with excessive pain, that he was not only enabled to remove to a lodging in the Edgware Road for the benefit of the air, but to walk several miles without apparent fatigue. The former symptoms of his complaint gradually abated, and at length totally ceased. But this cessation was only the prelude to another form of the disease, which proved more immediately fatal. A total and insurmountable obstruction ensued, and he died on the 18th of July 1807. It was his particular request to be buried without pomp, and in a churchyard only so far distant from town that his body might not be exposed to the depredation of nightly robbers. He was conveyed, therefore, to the burial-ground of Dulwich College, followed by his relations in London, and by some of his nearest and dearest friends.

“His academical character has been already described. As a companion he was highly convivial; he possessed a vein of humour peculiar to himself; and no one told

after a fatal duel had taken place in the neighbourhood. The latter, which he wrote with great animation (for he was a zealous advocate of the volunteer system), was calculated to rouse the volunteers to a vigorous defence of their country.

a story with more effect. His manners were mild and unassuming, and his gentleness was equalled only by his firmness. As a friend, he had no other limit to his kindness than his ability to serve. Indeed, his whole life was a life of benevolence, and he wasted his strength in exerting himself for others. The benefits which he conferred were frequently so great, and the persons who subsisted by his bounty were so numerous, that he was often distressed in the midst of affluence. And though he was Head Tutor of Trinity College almost twenty years, with more pupils than any of his predecessors, he never acquired a sufficient capital to enable him to retire from office, and still continue his accustomed beneficence. But he never boasted of the good which he did, not even to his intimate friends; and it was only through incidental occurrences that the writer of this memoir obtained the knowledge of it.

“In theology and in politics Mr. Jones has occasionally taken an active part. On these subjects, as the author of this memoir sometimes differed from his deceased friend, he must speak with delicacy and caution. The parties which Mr. Jones has openly espoused are so well known, that the public can need at present no further information; and many private opinions, both in theology and in politics, which he entrusted only to his most intimate friend, it would be a breach of confidence to reveal. It is sufficient to say, that in both of them his sentiments on various speculative points underwent a material alteration. Of his practical theology, which remained always the same, the best description which can be given is the description of his latter end. He waited the approach of death with a dignified firmness, a placid resignation, and an unaffected piety, which are rarely equalled. Even after his eyes were grown dim and his speech began to falter, he uttered with great fervency what he had frequently repeated during the course of his illness, that prayer in the Visitation of the Sick,—‘Sanctify, we beseech thee, this thy fatherly correction, that the sense of my weak-

ness may add strength to my faith and seriousness to my repentance.' On these last words he dwelt with peculiar emphasis. About the same time he said to his surrounding friends, as distinctly as the weakness of his voice would permit him, 'I am conscious, no doubt, of many failings; but I believe I have employed the abilities with which God has blessed me to the advantage of my fellow creatures. I resign myself, then, with confidence into the hands of my Maker.' He shortly after expired, without a groan or struggle.

"Thus lived and died one of the most able and most amiable of men. His memory will ever be revered, and the loss of him will be deeply felt by all who knew him—by no one more than by the author of this memoir, who is proud to style himself his most intimate friend,

"HERBERT MARSH.

"Cambridge, Feb. 19, 1808."

As above stated, Mr. Jones, who died a bachelor, was buried at Dulwich, where a plain tombstone was afterwards placed over his grave, to the memory of one "eminently distinguished by his piety and abilities." He was the owner of several farms in Montgomeryshire, viz., Trefeen, Coedybrain, and Ross in Kerry, and Henllys in Manafon. The former he devised to his first cousin, Mrs. Davies of Trefeen (afterwards the wife of the late Mr. J. Humffreys Parry, and step-mother of that eminent advocate Mr. Serjeant Parry), who left it to her son, Edward Davies, Esq., the present owner. There is at Snowfields a crayon portrait of Mr. Jones, also an engraved portrait, by James Heath, from a painting by Gardiner of Kendal, formerly in the possession of the Rev. W. G. Judgson, one of his executors.

The *Address to the Volunteers* referred to is a very spirited composition. It was printed at Shrewsbury, and was extensively circulated at the time. The following is a copy:—

TO THE VOLUNTEER LEGION OF THE COUNTY OF MONTGOMERY.

My Friends and Countrymen, — It appears from all the accounts lately received from the Continent, that immense preparations are made to invade this Country, and that the speedy attack of a French army may be expected. I presume to address you, from a persuasion that there are but few whose minds are duly impressed with the importance of the contest in which we are engaged. You are unquestionably unanimous in your determination to resist them to the utmost of your power. *Resist or be ruined*,—that is your only choice. To stimulate your exertions at this awful crisis, I beg leave to draw the outlines of the deplorable condition into which the people of this Country must inevitably and irretrievably sink, if, through cowardice or indolence, they fail of success. In that case—

The King is dethroned—

The Parliament dissolved—

England becomes a province of France—

The liberties, and the independence of our Country, are lost for ever.

Were I apprehensive that even in the severest trials you would shrink from the duty which you owe to your King and your Country, I would ask you, or rather I would entreat you to ask yourselves,—Will you tamely submit your necks to the yoke of France? Will you turn your backs in the day of battle, and suffer yourselves to be insulted, and trampled upon by your Conquerors? Shall it be in vain that your Wives, your Sisters, and your Daughters, implore your protection? Shall the fair Damsels of Britain be basely resigned as a prey to the Janizaries of Buonaparte? Shall the young men (a consideration more especially interesting to the lower orders of society), who are now the hope, and may soon be the support, of their Country, be dragged from their homes, and drafted into the French Army, to fight in foreign climes the battles of the Corsican Usurper?—With the Conquest of England, Buonaparte would gain the Navy of England, and with the navy of England, he would achieve the conquest of every nation of Europe. What would then be the agony of indignation and remorse which you would feel if you saw the *Britannia*, the *Ville de Paris*, the *Venerable*, and the *Vanguard*, which have borne the triumphant standards of *Howe*, *St. Vincent*, of *Duncan*, and of *Nelson*, sailing under French colours to extend the dominion—the despotism of France? Would you patiently surrender your gallant Seamen, who have so gloriously supported the honour of their King and Country in the battles of the *first of June*—of *Cape St. Vincent*—of *Camperdown*, and

the *Nile*, to become the slaves of Buonaparte—to be employed in reducing the now independent Nations of Europe under the yoke of France? Lastly, will you suffer the wealth which the labour of our husbandmen, the skill of our mechanics, and the enterprise of our merchants have earned for the support of their families, and which constitutes the envied prosperity of our country, to be seized by an horde of organized robbers, whom the hopes of plunder have allured to the standard of a perfidious, tyrannical usurper?

Desolation marks the progress of the French armies,—their footsteps are traced in blood. Their Leader is, you know, a compound of inordinate ambition, diabolical malignity, and insatiable revenge; and, as we alone of all the nations of Europe, are found to withstand his project of universal dominion, England is now the object of his fiercest attack:—the English are a nation he would sacrifice half the people of France to subdue. He is pledged to glut his ravenous gang with the wealth of London, and to divide amongst them the whole property of Britain. Endeavour, for a moment, to imagine what must be the consequence, should our conquered country be abandoned to the lust and rapacity of the French, when Buonaparte, and every soldier in his army, would estimate the service he does to France by the extent of the misery and havoc which he makes in England.

There is another consideration, which must nerve every arm, and fortify every heart. Such has been the course of events, that into our hands are consigned the Liberties of Europe. Should Buonaparte achieve the conquest of England, the rest of Europe becomes an easy prey. Of the different nations into which it is divided, the more powerful have been terrified by the French:—the weaker have been plundered and oppressed. They all wait, with trembling anxiety, the issue of the contest. If we fail, they must submit their necks to the galling yoke of France: if we succeed, their liberty and independence will soon be restored. Should we emulate the valour displayed by our ancestors in the fields of Poitiers and Agincourt, of Blenheim and Ramilies—should we march forth to meet the foe, determined to conquer, or to die—should we attack the invaders of our country with the impetuosity, which the justness of our cause, the importance of the stake, and the abhorrence of the enemy, ought to inspire—should our strenuous efforts be crowned with success,—with what ecstasy will every nation in this world hail the joyful tidings—with what fervour of attachment will they implore upon their deliverers the blessings of Heaven! A defeat upon the coasts of England,

will be to the Usurper but the beginning of sorrows ; it will be the signal for the different Nations in Europe to assert their independence. Myriads of swords would then leap from their scabbards to wreak vengeance upon the perfidy, the oppression, and the cruelty of France. It would then be seen, whether the deliberate murderer of the disarmed, defenceless Turks at Jaffa, can make universal abhorrence a foundation for universal dominion.

If the spirit with which a soldier sustains the danger and fatigue of battle can be inferred from the object for which he contends, how encouraging is a comparison between the French and English armies ! *They* fight to enslave a foreign land ; *we* for the freedom of our own ; *they* fight for plunder ; *we* for everything dear to man in civilized life. To the enthusiasm of Liberty they owe the triumph of many a bloody day ; but that spirit is now no more. The French soldiers have traitorously turned against their country the arms with which they were entrusted for its defence : they have basely surrendered its liberty to an Usurper, and the Government of France is now the despotism of Algiers.

That it is wise to take an hint even from an enemy, has been so long and so generally admitted, as to become proverbial. The French soldiers, if any hopes of success remain, found them upon their superior dexterity in military evolutions. This consideration will tend, I trust, to reconcile you to the attention, however fatiguing, that is necessary to make yourselves expert in the use of arms. Without this skill the most ardent courage is of little avail : valour, without discipline, serves only to add to the triumph of the enemy, by extending the havoc which it enables him to effect. A confidence that you are adroit in the tactics of the field, will soon in actual service give you that readiness under arms, which, in the opinion of experienced officers, is the only thing that would then be required to complete the military character of the Volunteers : and then, should even the winds and the waves be propitious to the enemy, and enable them to elude the attack of our brave Tars, who form the glorious advance guard of their country,—united with the Regulars and the Militia, you would engage them with the greatest chance of success, and the least expenditure of British blood :—Should an army of ruffians set foot on the English shore, you will then be enabled to oppose them with matchless vigour and effect. But as we are to contend with the whole power of France, and as that power is now at the absolute disposal of a man of daring enterprise, extraordinary talents, and still more extraordinary fortune, we must be

prepared for a struggle of the most tremendous kind. In the course of the war, the conflict may be severe, and the victory doubtful. Let our minds be fortified for so awful a crisis, by considering the importance of what the battle must decide: if we fail, the light of Liberty is extinguished for ages—the gloom of despotism, with its chill that paralyses every noble exertion of the mind and benumbs every generous feeling of the heart, will then envelope this fair Isle, the seat of Commerce, Arts, and Learning; and eventually degrade and debase an incalculable portion of mankind. We must then fall down upon our knees before our conqueror, and humbly implore *the sacred Majesty of Napoleon*, that after dividing our property amongst his soldiers, he would be graciously pleased to spare our lives, upon condition that we and our children become the abject slaves of the French.

But, however calamitous the consequences of defeat, proportionably brilliant will be the glory of success;—transcendent will be the merit of having saved our country—immortal the honour of having checked the mad career of a Tyrant, marching in proud array to enslave, and consequently to barbarize, the civilized world.

When, therefore, the attack of the enemy is announced, and the trumpet summons you to arms, let this be the sentiment displayed upon your Banners—

The Independence of our Country, or an honourable grave:—
This the resolution rooted in your hearts—*To return Victorious, or return no more.*

AN ANCIENT BRITON.

SKETCH OF PEDIGREE OF PRICE OF PERTHEIRIN.

Lewis Price married, on 8th October 1647, Mary Sheinton, heiress of Perthairin, parish of Llanwnog, county Montgomery, and probably daughter and heiress of Richard Sheinton, and it is probable he went to live there on his marriage. An entry in the *Parish Register*, and his serving the office of churchwarden, prove he resided at Perthairin in 1688. He had issue (mentioned in his will 6th March 1700, proved at Bangor 8th Sept. 1702), three sons and four daughters:—1. Thomas, married and had issue; but as Perthairin (the Sheinton property) came to his nephew Stafford, son of his younger brother Daniel, Thomas had either no surviving male issue or was of a previous marriage, and, therefore, not entitled to the Sheinton property. 2. Daniel, of whom hereafter. 3. Samuel, who died unmarried. 1. Margaret, buried at Llanwnog 1699. 2. Elizabeth, married 1695 to Humphry Mynton, of Kerry, county Montgomery. 3. Grace, unmarried, buried at Llanwnog 1688. 4. Sarah, married John Blackmore. Lewis Price died 1702 (his wife, Mary, died 1712). His second son,

Daniel, educated at Westminster and Trinity College, Cambridge, was appointed to the living of Aspeden, county Herts, in 1685. He became Dean of St. Asaph, and died 1706. He married Elizabeth Hodgson [or Hudson] 1689 or 1690, and had issue four sons and two daughters, all baptised at Aspeden as shown by that register:—1. Daniel, born Oct. 9th, 1691, supposed to have died young. 2. Stafford,¹ born Oct. 27th, 1692, at Aspeden, of whom presently. 3. John, born Sept. 26th, 1695, of whom nothing is

¹ His name, Stafford, was apparently taken from Stafford Leventhorpe, who was vicar of the adjoining parish of Stevenage to Aspeden. He died in 1678, or fourteen years before the birth of Daniel Pryce's son Stafford. The families were connected by marriage, but it is not known how. For the family of Leventhorpe see Burke's *Extinct Baronetage*.

known. 4. George, born Oct. 24th, 1696, afterwards of London. 1. Elizabeth, born Nov. 17th, 1698. 2. Barbara, born Sept. 26th, 1700. Daniel died and was buried at St. Asaph 1706. There is no record of the death of his wife. His second son,

Stafford, of Trinity College, Cambridge, took his diploma as M.D., married Mary, daughter of Captain David Evans—she, through her mother, only daughter of Mansell Stradling, was probably the heiress¹ of the Stradlings, of St. Donat's—but did not get the property. Stafford had issue two sons and four daughters; he lived at Perthairin, where his children were born, as appears by the *Llanwnog Register*:—1. Daniel, baptised at Llanwnog 1728, and died unmarried 1812. 2. Stafford, baptised 1732, of whom presently. 1. Elizabeth, baptised 1730. 2. Mary, baptised 1735. 3. Sarah, baptised 1737. 4. Martha, baptised 1740. Daniel, the eldest son, joined his father in cutting off the entail of Perthairin, when it was sold.² This would be about 1750, when Daniel would be of age. Stafford died in 1761, and left his unsold property (Trafaelgwyn), part in county Montgomery and part in Radnor, to his son Daniel.

Stafford, the second son, removed to Shrewsbury. He married Ann Bright, and had issue two sons and two daughters:—1. Samuel, who died an infant. 2. Stafford, born 1776, afterwards of Hendon, of whom presently. 1. Mary, died unmarried. 2. Elizabeth, twice married. He died in 1784. His second son,

Stafford, removed to London, and married, 1804, Margaret,³ daughter of William Davies, Esq., of Brompton.

¹ Absolute proof of this fact has not been discovered, but the result of enquiries made in 1820 render it highly probable.

² The only clue to this is the following note: "25th and 26th March 1752. Conveyance from Stafford Price to Lewis Gordon," which probably was the date of sale. The property was always known as being in the hands of Mr. Caire Adams, by whose descendant it was recently sold to Mr. David Davies, M.P.

³ William Davies had also two sons, Colonel John Davies, formerly of Nanteribba, whose issue became extinct, and Rev. Richard John

ton, parish of Churchstoke, county Montgomery. She died in Italy, 1843. He had issue five sons and six daughters:—1. Stafford, married and died in Canada, leaving an infant daughter, who also died at Montreal. 2. Daniel, who died unmarried 1867, and was buried at Hendon, Middlesex. 3. Edward, died unmarried in Canada in 1845. 4. Lewis Richard, born 1817, of whom presently. 5. William Llewelyn, who died unmarried at Vienna 1846. 1. Marianne, died an infant. 2. Margaret, now living, unmarried. 3. Frances Anne, married, now living. 4. Sarah, married, now living. 5. Catherine, married, now living. 6. Emilie, married, now living. Stafford died in 1861, and his fourth and now only surviving son,

Lewis Richard Price, married, 1863, Eliza, daughter of John James Turner, Esq., of Pentreheylin, parish of Llandysilio, county Montgomery, Esq., and has issue:—Stafford Davies, born 1866; Hugh Arthur Lewis, born 1873; Gwendoline, born 1870.

In connection with this family, Rev. W. V. Lloyd, in his *Miscellanea Historica*, under the date 1649 (*Mont. Coll.*, vol. vii, p. 184, and see also *Ibid.*, p. 197), says in a note:—

“Hugh Price, a colonel in the Parliamentary army, seems to have held Powis or Red Castle for the Parliament, as Evan Lloyd did Montgomery Castle. Hugh Price first occurs as bailiff of the Hundred of Llanidloes 9 Charles I. He was not improbably the eldest son of Austin ap Rees (Price), of Carno, ap Lewis ap Evan Lloyd ap Griffith ap Evan Blayney, of Gregynog, and of the tribe of Brochwel Prince of Powys, by Ales, daughter of Hugh Sheinton of Llanwnnog. Lewis Price, on the roll of magistrates, and on the grand jury 5

Davies, formerly Rector of Aberhavesp, who married ——, daughter of John Turner, Esq., of Pentreheylin. Rev. R. J. Davies by his will left the Davies property of Brompton and Marrington to Lewis Richard Price, Esq., the son of his sister Margaret, for life, with remainder to his eldest son in tail.

Charles II, was not improbably the brother of Hugh Price and fifth son of Austin ap Rees (*Lewys Dwnn's Visitations*, vol. i, p. 277). Hugh Price of Gwernygo, was M.P. of the county from 1656 to 1658, and was probably identical with the sheriff in 1654-5."

He adds, in the subsequent note (*Ibid.*, p. 197), "Hugh Price and Lewis Price both occur as county magistrates and as acting together in other official capacities from 1649 to 1658. Lewis Price, on the roll of magistrates 5 Charles II, appears also as 'Lewis Price, Esq.', on the grand jury list of the Hundred of Llanidloes this year."

The conjecture of the connection between Hugh Price and Lewis Price is founded on a strong probability, but proof of the fact has not been obtained.

As illustrative of the subject, we give the following extracts from deeds and a will, which also happen to contain other genealogical and topographical information of interest relating to the Wareing and Robinson families and their possessions in Berriew and Manafon:

EXTRACTS FROM PRICE DEEDS AND WILL.

27 January, 1656.—By Indenture tripartite of this date, made bet^a WALTER WAREING of Ouldbury, Co. Salop, Esq., JANE his wife, and EDMOND WAREING, son and heire apparant to the s^d Walter Wareing of the 1st part, Lewis Price of Perth-irin,¹ Co. Montgomery, Esq., of the 2nd part, and Hugh Price of Gwernygo, same Co., Esq., of the 3rd part,

It is witnessed that the said Walter Wareing, Jane his wife, and Edmond Wareing, in consideration of £1000 by the said Hugh Price unto the said Walter Wareing paid, and in consideration of £20 to the said Jane paid, the said W. Wareing and Jane his wife, and Edmond Waring did grant and confirm unto the said Lewis Price and his heirs:

(*inter alia*) All that capitall messuage called HELYGY HALL, wherein one Thomas Bowen did then or lately dwell,

¹ Lewis Price being in this deed described as "of Pertheirin", must, it is presumed, have been the person of that name who married the Sheinton heiress. Rev. W. V. Lloyd, in his note (*Mont. Coll.*, vol. vii, p. 197), seems to be under the impression that a Lewis Price of a later date married Mary Sheinton.

& the two water corn-mills adjoining, in the Township of Allt & Berriew, Co. Montgomery.

All that Messuage wherein one Roger Griffith did then dwell, sit^e in Dyserth,

And the sev^l pieces of land thereto belonging called Brynhaled (5 acres), Cae Cadwgan (6 acres), Moiety of Cae Lloyd (2 acres), Gwirglod (1½ acres), Pen ucha gwer-glod (1 acre), Y wern dauyty, all sit^e in Dyserth and in occupation of Roger Griffiths.

Sev^l pieces of land called Errw talar y Maes Dayre, Conwy vr'llu, Daire conwy issa, Maes gwyn issa, being Stradalvedan Cottage, wherein David ap John did live in Stradalvedan, and land adjoining. A Messuage in occupⁿ of David ap John, situate in Disserth, also lands called Cae birth, ⅓ of meadow called Rhynglin Lloyd, Sir Yorkin-Bryn caled, Erw Ddu, Y Werglode hir, moiety of Y Sale, all situate in Disserth.

A Messuage occupied by Evan ap Edward in township Cilthrewye [in Kerry], Messuage occupied by Griffith Francis in Shadal Vedan, called Ty yn y Court.

A Messuage wherein James Dell did dwell, situate in Stradalvedan, and also the pieces of land therein ment^d, one "lying eastward on Cherry Lane", one called Errw Wernog, Cae Bach y Tyrre flan Issa and y Cae Llanderw, Maes Errw bont, one "lying by the Great oake", one "abutteing eastward on the lane that leadeth to the great oak", "Rhandir Wood", all situate in Stradalvedan, sometime in occupatⁿ of Rees ap John and Margaret Pugh.

A Messuage wherein Meredith Blayney did dwell, sit^e in Berriew, called Y Plas yn y Llwyn.

A Messuage in occupation of Griffith Tudge in Stradalvedan. A messuage in occupatⁿ of Evan ap Humphrey, sit^e in Stradalvedan.

A Messuage in Manafon Llan, in possession of Piers Robinson, called Pen Manafon.

A Messuage called Pen y bont in Manafon Llan, in occupation of George Cowdell and James Baxter.

To hold the same unto s^d Lewis Price and his heirs. To the use of s^d Hugh Price his heirs and ass^s for ever.

Covenants for title and for quiet enjoyment, free from all incumbrances made or suffered by the said Walter Wareing, Jane his wife, and Edmond Wareing, or any of them, or from, by, or under *Humphrey Robinson, gentⁿ, late father of the said Jane* or Piers Robinson, gent., or any of them (the leases in the schedule thereunto annexed only excepted).

Covenant to levy a fine, etc., also suffer a recovery, etc.

The Schedule of excepted Leases annexed :—

Lease, dated 1st February, 23 Charles I, granted by W. Wareing and Jane his wife to Thomas Bowen and Martha Bright, of Messuage, etc., in his possession for 99 years, if s^d Thomas and Martha or either of them should so long live, at yearly rent of 26s. 8d., two fat capons and two fat geese at Christmas, one dozen of chickens at feast of Pentecoste, and the best beast for a Heriot at the decease of either of them.

Lease, dated 14th November, 8 Charles I, granted by Humphrey Robinson to Roger Griffith, of messuage, etc., in his possession for 99 years, if Roger Griffith, Elizabeth his wife, and Richard Roger their son, or any of them, should so long live, at the yearly rent of £3 and similar rents in kind.

Similar Leases, dated respectively 16th June, 17th June, to David ap John; 16th November, 8 Charles I, to John ap John; 4th February, 23 Charles I, to John Talbot; 1st June, 23 Charles I, to Griffith Francis; 14th February 1654, to Thomas Dell; and 18th June 1651, to Catherine Reignolds and Reignald Morris her son.

Lease, 6 December, 10 Charles I, granted by the said Walter Wareing to *Piers Robinson*, gent., of the two messuages, etc., called *Pen Manafon* and *Pen y Bont*, for 99 years, if Margaret the wife of Piers Robinson, and William Robinson, and John Robinson, sons of the s^d Piers and Margaret, or any of them, should so long live, at yearlie rent of £10.

21 November 1657.—By his will of this date, Hugh Price of Gwernygo, in the parish of Kerry, Co. Montgomery, Esq., and Colonel,

Gave to “Samuel Price his eldest sonne”, all his lands situate in the parishes of Castle Caregnon, Berriew, and Poole, Co. Montg^e, chargeable with payment of £200 to his daughter Mary Price and with £100 to his daughter Phœbe Price.

Gave unto Benjamin Price his 2nd sonne all his lands sit^e in the parish of Manafon, saving unto his sonne Samuel Price the moyetic of the great timber trees growing thereon, towards payment of legacies.

Gave to his eldest daughter Elizabeth Price £300.

Gave unto Jane his wife, Samuel Price and Benjamin Price his sonnes, Elizabeth Price, Mary Price, and Phœbe Price, his daughters, all his jewells, plate, and household stuffe, to be equally divided betⁿ them.

Appointed Jane his wife and Samuel his sonne to be Executors of his Will.

And did "desire and appoint Lewis Price of Llanwonog, Edward Vaughan of Tirymynech, Esq., Samuel Ashworth, and John Crochthey of Coventry, Overseers of that his Will".

Attested by John Rushworth, Martinus Grandman,¹ Rector of Llandissell, Ho. Jones, Geo. Robins.

Proved at London, "before the Judges for Probate of Wills and granting of Administrations", 5 December 1659, by Jane the Relict, and Samuel the Sonne, joint Executors.

2 September, 1658. — By Indenture made betⁿ EDMOND WAREING of Oldbury, Esq., son and heir of Walter Wareing deceased of the 1st part, Samuel Price of Red Castle [Powis Castle], Co. Montg^y, son and heir of Hugh Price, late of Gwer-nygo, Esq., dec^d, of the 2nd part, and Lewis Price of Perthairin, Esq., of the 3rd part,

Reciting the said Indenture of 27 January, 1656,

The said Edm. Wareing, in fulfilment of the covenant of his father, agreed to suffer a recovery to the said Samuel Price of the said messuages and lands.

Attested by "Hugh Rogers, Matthew Rawns, Edmond Lloyd, John Harries, Rob^t. Pooley, W^m. Peeres, Gabriell Lloyd, John Lloyd, John Wilson, Joⁿ. Powell, John Pierres."

¹ See *supra*, p. 233.

MONTGOMERYSHIRE PATRIOTISM IN 1798.

BY ASKEW ROBERTS, OSWESTRY.

THE late Mr. Thomas Wright, in his *Caricature History of the Georges*, gives the following information:—"A paragraph from a Parisian paper of the 26th of November 1797, proclaimed that 'the army of England is created; it is commanded by the conqueror of Italy. After having restored peace to the Continent, France is at length about to employ all her activity against the tyrants of the seas.'" Mr. Wright is wrong here in his dates, for the proclamation was copied into the provincial papers nearly three weeks earlier, so must have been known in London probably in October. He is right, however, in his conclusions, that, "In England the alarm was great!" We must, indeed, have been in a pretty panic. A clause had been inserted in the bill for augmenting the assessed taxes (passed December 1797), whereby voluntary subscriptions, over and above those taxes, would be thankfully received and gratefully acknowledged by a cabinet sorely short of cash; and the King sent a gracious message to Parliament on January 11, 1798, in which his Majesty "thought proper to acquaint the House of Lords" with facts everybody already seemed to have known, that "he had received various advices of preparations being made, and measures taken by France . . . of attempting an invasion of these kingdoms." Mr. Secretary Dundas, at a still earlier period—November 2, 1797—in moving his bill for allowing militia-men to enlist into the

regulars, got more than officially excited, and talked of our being "some night, when we were sleeping in our beds, awakened to a conviction of our folly," if we felt too confident of security; and it was very evident by the results, that our grandfathers—and grandmothers—did not want to be waked up by a Frenchman at their doors, even if they slept at all for two or three months; and it is to give the readers of *Montgomeryshire Collections* a record of the way in which the worthies of that county responded to the call of Government, that I have taken the trouble to cull from newspapers of the period the doings of various towns and villages, so far as they have been chronicled.

I must premise that these records are necessarily imperfect, Montgomeryshire not then possessing newspapers of its own, and having to depend on those of Shrewsbury for its information. Enough, however, is given to show how "stirred to the heart" was this county in common with others, for its response came from its tenderest part—the pocket.

We should be very unjust to the memory of our ancestors, if we affected to suppose that there was any cowardice in their panic. In our own time we have seen what a fancied invasion will do in rousing Britons who never will be slaves. As in the reign of Napoleon the Third, so in that of his great uncle, talk of invasion made every other man you met a soldier; and in 1798, as in 1860, every county saw its regiment of volunteers. On the 9th of May 1798, we are told,

"The inhabitants of Montgomery met in the Guildhall, and feeling it a duty incumbent upon them as Britons to render every assistance in their power, as well in the defence of the liberty and independence of their country, as their own lives and properties, they resolved to raise a Volunteer Corps of Infantry immediately in the Town and Neighbourhood, to act anywhere within the County, and also in the adjoining counties within ten miles of the County of Montgomery."

This shows pluck and determination; but it was in money chiefly that our grandfathers sought to strengthen

the hands of the Government, and Montgomeryshire was set a noble example by its county member, Francis Lloyd, Esq., who was one of the earliest of subscribers, putting down his name for £1000 "towards the exigencies of the State." This example was speedily followed, and all classes vied with each other in the liberality of their subscriptions.

The first action of any public body I find reported, was that of a Friendly Society at Welshpool, and its good deed is thus recorded:—

"The Members of the Young Benefit Club in Welshpool have unanimously voted £20 for the exigencies of the State; which is a striking proof of their loyalty, and reflects the more credit upon them, as the club chiefly consists of labourers."

The first list advertised is that of Montgomery, and appended to it is the resolution of a vestry, which seems to express in a few words the feeling of the great mass of the people. The vestry held an opinion that it was desirable to have, and to publish, even the smallest sums, because a universal *voluntary* subscription, "minutely published to the world, would be a substantial expression of the attachment of the great body of the people to the independence of their country; and thereby damp the ambition of the enemy, and conduce materially to the shortening of the destructive war." Doubtless the Montgomery vestrymen were right in this; for a foreign power must necessarily be more impressed with a nation's united determination in the subscription to a voluntary tax, than it would be at a compulsory one, carried by the Government of a party. A national subscription, which the King headed with £200,000 out of his private purse, exhibited a more practical patriotism than singing "Rule Britannia" at public meetings, and would carry its weight accordingly.

Judicious as were the men of that day in giving prominence to the "pennies" in their subscription lists, it will scarcely be worth our while to go down below the "guineas"; and I give these, as far as I have them,

that the descendants of the donors may be able to trace their ancestors in the lists. And now to return to Montgomery. The names are as follows:—

	£	s.	d.		£	s.	d.
William Pugh, Esq.	21	0	0	Mrs. Lloyd, Dragon	2	2	0
Rev. M. E. Lloyd ¹	21	0	0	Mr. Turner	2	2	0
C. and C. T. Jones ²	10	10	0	Mr. Bowen	2	2	0
W. and J. Davies	7	7	0	Mr. Rubbathan	2	2	0
Maurice Stephens, Esq....	5	5	0	Mr. Rd. Oliver	2	2	0
Mr. Jones, Lymore	5	5	0	Mr. Davies, Redwimen.....	2	2	0
Mrs. Lloyd and Miss Pembury	5	5	0	Miss Griffiths	1	11	6
C. G. Humphrys	3	3	0	Mr. Jones, Sutton ⁴	1	1	0
Mr. Edge ³	3	3	0	Mr. Urwick.....	1	1	0
Mr. W. D. Davies	3	3	0	Mr. Hammonds	1	1	0
Robert Oliver	3	3	0	Dr. Baxter	1	1	0
Mrs. Lloyd, Clawdre	2	2	0	Dr. Stephens.....	1	1	0
Mrs. Jane Powell	2	2	0	Mr. Maurice Powell	1	1	0
Mrs. Davies, Court.....	2	2	0	Mr. J. Weaver	1	1	0
				Mr. Anthony	1	1	0

In addition to these, there is a sum of five guineas from a club of labouring men, who would have subscribed more only the committee refused to receive it.

The village of Cemmaes comes next in order, and early in the month of April it is announced that the parish had subscribed £10 17s. 6d., and Labourers' Club five guineas out of its funds.

The "Voluntary Subscription of the Inhabitants of the Middle Division of the Town of Pool," is not advertised until the end of April. The total amount acknowledged is £138 9s. 3½d., and the following are the leading subscriptions:—

	£	s.	d.		£	s.	d.
Rev. John Price [of Gunley]	6	6	0	Mr. T. Jones, Surgeon ⁶	5	5	0
Rev. Francis Bromley	5	5	0	Mr. John Pugh ⁷	5	5	0
Mr. Robert Griffiths ⁵	5	5	0	Mr. Henry Foulkes	5	5	0

¹ The father of the late Rector of Montgomery, the Rev. Maurice Lloyd.

² Afterwards knighted.

³ A well-known Solicitor. His engraved portrait is in the Powysland Museum.

⁴ Father of the late Mr. David Jones of Llwydiarth Park.

⁵ Father of the late Mrs. Harrison of the Cottage, Welshpool.

⁶ Father of the late Dr. Henry Jones of Welshpool, and a cousin of Captain Jones of Maesmawr.

⁷ Father of the late Mrs. Pugh of Llanerchydol.

£	s.	d.	£	s.	d.		
Mr. Reynolds, 2nd subscrip- tion	4	4	0	Mrs. Turner, children and servants ⁷	2	5	0
Mr. Richard Buckley ¹	2	2	0	Mr. Keate. The Oak	1	1	0
Mr. John Bromley	2	2	0	Mr. Thos. Jones, Maltster .	1	1	0
Mrs. Yearly	2	2	0	Miss Foulkes	1	1	0
Mr. Thomas Dadford	2	2	0	Mrs. Baker ⁸	1	1	0
Mr. James Turner ²	8	8	0	Mr. Thos. Rogers, Maltster	1	1	0
Mr. J. Williams, Dollanog, and Son	6	6	0	Miss Turners	1	1	0
Mr. Oliver Jones ³	3	3	0	Mr. Wm. Parry, Grocer ...	1	1	0
Mr. George Gould [of Gofla] ..	3	3	0	Mr. Thomas Bowen	1	1	0
Mr. Richard Lloyd	1	1	0	Mr. Wm. Owen, Surgeon	1	1	0
Mrs. C. Evans, Housekeeper to Mr J. Pugh	1	1	0	Miss Parry	1	1	0
Mr. Edward Pugh ⁴	1	1	0	Mr. Joseph Foulkes	1	1	0
Mr. Richard Griffiths [Cor- ner Shop] ⁵	1	1	0	Mr. Edw. Lloyd	1	1	0
Mr. Thomas Evans ⁶	1	1	0	Miss Davies	1	1	0
				Mr. Morgan [Pro'honotary]	1	1	0
				Mr. Thos. Jones, Clothier	1	1	0
				Mr Jno. Parry, Grocer ...	1	1	0
				Mr. Wm. Clarke	1	1	0

In addition to these, we have "Mr. Frances's Academy" contributing £2 3s.; and "Richard Morris, *his all*, 3½d.", a man, one would think, lineally descended from the widow whose "mite" is so often promised but never given.

The Manafon list contains fifty-six names, and the principal subscriptions include Rice Pryce, Esq., and the Rev. M. Davies, each £3 3s., and Mr. Charles Evans, £1 1s. At the same date there is also a short list from Llangyniew, headed by the Rev. Mr. Owen, rector of the parish, with £5 5s., followed by Joseph Jones, Esq., Dolobran,⁹ £5 5s.; Mr. Thomas Owen, Ma-

¹ The owner of Bryn-y-buckley.

² Grandfather of the Rev. J. J. Turner of Pentreheilin.

³ Father of Mr. Isaac Oliver Jones, Solicitor, of Liverpool.

⁴ Father of the late Mrs. Edmunds of Edderton.

⁵ Fifteen years later an event occurred at this "Corner Shop" that more effectually alarmed the Poolonians than any rumour of invasion could have done. About four o'clock on the morning of the 3rd Dec. 1813, a fire broke out on the premises, when five barrels of gunpowder exploded, smashing up everything that was near; breaking a variety of windows to a considerable distance; awakening the whole town; and killing, by fright, the hostess of the Britannia Inn!

⁶ See biographical sketch of him, *supra*, p. 8.

⁷ She lived in Hall Street, formerly called Quality Square.

⁸ Maternal grandmother of Mrs. Edmunds.

⁹ Father of the late Joseph Jones, Esq., Clerk of the Peace for the County of Montgomery.

thrafal, £5 5s.; the Rev. Mr. Williams and Mr. Thomas Rogers, each £1 1s.

On the 30th of April 1798, a meeting of the Lieutenancy and Magistracy of Montgomeryshire was held—summoned by “John Davies, Clerk of the General Meetings”—for the purpose of “taking into consideration the Plans and Regulations suggested by his Majesty’s Ministers, the more effectually to provide for the Defence and Security of the Realm, and for indemnifying Persons who may suffer in their Property by such measures as may be necessary for the purpose.” Devereux Mytton, Esq., presided, and resolutions were passed approving of the plans suggested by Government, as follows:—

“That the necessary Precepts be immediately issued to the Chief Constables and other Officers within the said County, for obtaining the proper Returns of the Inhabitants, and also of the Draught and Saddle Horses, Waggons, Carts, and Means of Internal Navigation, to the next Sub-division Meeting, and that when the same are so returned, the Particulars be transmitted to the Lord Lieutenant of the said County.

“That it be recommended to the Magistrates of the Boroughs, and to the High Constables of the several Hundreds within this County, in conjunction with the Deputy-Lieutenants and Magistrates of the different Sub-divisions wherein the same are situate, by such Ways and Means as they shall, with the approbation of the Lord-Lieutenant of the said County, think most proper, to form such Companies of Infantry and Troops of Cavalry, as the Inhabitants, within their respective limits will furnish.”

A list from Guilsfield contains nearly two hundred names, the great proportion of the money represented being contributed by the Mytton family. Thus there is Dev. Mytton, Esq., Garth, £15 15s.; Mrs. Mytton, £5 5s.; Devereux Mytton, M.D., Varchoel, £10 10s.; John Mytton, Esq., Penylan, £4 4s.; Mrs. John Mytton, £1 1s.; and “Mr. Dev. Mytton’s servants”, twelve in number, £2 2s. 6d. In addition, there is Mr. Heyward, Crosswood, £4 4s.; Miss Jones, Crosswood, £1 1s.; Mr. Foulkes, Trelydan, £2 2s.; Mrs.,

Miss, and Miss Elizabeth Heyward, each, £1 1s. ; Rev. Mr. Rowlands, £1 1s. ; Mrs. Edwards, Guilsfield, £1 1s. More than a third of the names advertised are for amounts of one shilling and under.

I have already recorded the resolve of the town of Montgomery to form a Volunteer Corps for the defence of the county ; this was early in April, but it would appear that nothing was done, for towards the end of May another meeting was held in the Guildhall of that town, when it was resolved "immediately" to raise a Volunteer Corps, it "being incumbent on them as Britons to render every assistance in their power, as well in defence of the liberty and independence of their country, as their own lives and properties," etc. The *Salopian Journal*, in calling attention to this meeting, thus pats Montgomery on the back :—

"We cannot entertain a doubt that the noble spirit manifested in the present instance by the gallant descendants of our British ancestors, will rapidly spread itself through the neighbouring towns, not only of Montgomeryshire, but every other district in the Principality."

In the papers of May we have subscriptions acknowledged from Llandysilio, £35, and Llansantffraid-ym-Mechain, £22 16s. 11d., but no names are given ; also the list of Contributions from Worthen, Llandyssil, Trelystan, and Leighton, the chief amounts in which are as follows :—

<i>Worthen.</i>			<i>Llandyssil.</i>		
	£	s. d.		£	s. d.
Rev. R. King, Rector ¹	10	10 0	Rev. John Pryce	10	10 0
John Habberley	2	2 0	Mr. Smith	1	1 0
Samuel Sneade	2	2 0	Mr. Jones	1	1 0
Richard Newcomb	2	2 0	Mrs. Harris	1	1 0
Shadrach Edwards	1	11 6	Mr. Maurice Jones	1	1 0
Rev. R. Williams, Curate	1	1 0	Mr. James	1	1 0
John Jones, Hurst	1	1 0			
Joseph Morris, mother, and brother	1	1 0	<i>Trelystan and Leighton.</i>		
			Rev. John Price	1	1 0
			Edward Vaughan	1	1 0
			Thomas Pugh	1	1 0
			Edward Parry	1	1 0

¹ This gentleman was also a subscriber in Bristol and in Gloucestershire.

With these my records close. What newspapers recorded the doings of Newtown, Llanidloes, and Machynlleth last century it would be hard to say. That practical patriotism was exhibited in those towns as elsewhere there can be no doubt, and it may be that some of the Members of the Powys-land Club will be able to supply particulars from private documents.

I remarked at the outset, that the nation's response came from its tenderest part—the pocket ; but there are not wanting records to show that another important element in “the great heart of the nation” was also affected. It was stated in a paper, enthusiastically patriotic, in January 1798, that “several country corporations and public companies have already come to a determined resolution, and have made it public by advertisement, to suspend all feasts during the war.” The conclusion the editor draws from this — and evidently drawn with all seriousness—is not bad ; and with it I bring my paper to a close—“The enemy may now certainly be convinced that there are no sacrifices which Englishmen will not make when their country is in danger !”

FRENCH BRANCH OF THE FLOYD FAMILY.

WE have been favoured with the following pedigree of a family of Floyd settled in Brittany in France. It was found amongst the papers of the late Captain John Jones, of Maesmawr, by his son. It is written in a very crabbed handwriting, difficult to decipher, and is printed *literatim*.

This pedigree is rendered particularly curious by the statement which it contains that it "was written, blazoned, and illuminated by David Edwards, herald at arms of the principality of Wales (Rouge Dragon) and certified, signed, and furnished with the seals of several Welsh noblemen and gentlemen," and that "by the aid of this document" Julian Floyd who obtained it "was declared noble in France by decree of the Council of State, 13th September 1678."

The recognition of a Welsh pedigree thus authenticated by the French Council of State as sufficient for a declaration that the family was noble is an interesting fact.

We learn,¹ however, that there is not to be found in the Records of the College of Arms any account of this pedigree, and, moreover, that David Edwards was not a Member of the College. He is, therefore, wrongly described as "Rouge Dragon". He must have assumed for the occasion the title of "Herald at Arms of the principality of Wales".

There are, however, in the College of Arms, among a private collection of Welsh pedigrees, two or three volumes the compilation of David Edwards, from which

¹ *Ex inf.*, Sir A. W. Wood, Garter.

an opportunity will be afforded us on some future occasion for making extracts.

It may here, perhaps, not inappropriately, be mentioned that in the visitation of the County of Surrey, 1623, John Floyd, of Batrichosey, County Surrey, entered his pedigree, in which he is described as the son of Peter Floyd de Caleys, and Elizabeth, daughter of William Pryseley de Caleys, and grandson of Hugo Floyd de Caleys.

GENEALOGICAL DESCENT—FLOYD FAMILY.

THE following genealogical account of an ancient family long time settled in Britany may interest members of the Association, as affording an unexpected proof of the connections and sympathies existing between the two countries. Additional information is desired as to the continuation of the Welsh portion of this line, as well as any correction of which the following tabular list of descents is susceptible. It may be desirable, also, on some future occasion to compare the actual armorial bearings of the Breton and Welsh branches.

1. Yrien, dominus Rhojd in Albania, nupsit unam ex filiabus Gorlais dmini Cornubiensis. He bore, as well as his descendants mentioned in this genealogy, the following arms: argent, a chevron sable between three owlets or ravens of the second, membered, beaked, and eyed gules. His wife bore, argent, three owlets sable, membered, beaked, and eyed gules. They had issue

2. Rhesus I, dominus Ykennen, nupsit unam ex filiabus Griffini domini Grinaing. His wife bore, sable, a lion rampant regardant argent, langued and eyed gules. They had issue

3. Leonardus I, nupsit filiam Phillipi domini Skynfraith. His wife bore, argent a fan (?), gules between two chevrons confronted azure. They had issue

4. Leonardus II, Niger miles Sancti Sepulcri, nupsit filiam Syssylt domini Cantreffe Seliffe. His wife bore, sable three virgins' busts, argent, with hair of or and cravatted of the second. They had issue

5. Philippus ex Landilouarn (Llandeilo fawr) armiger, nupsit oleodeam filiam David le Gros armiger. His wife bore,

argent 3 ox heads full front sable, eyed gules, horned or. Had issue

6. Guillelmus armiger, nupsit filiam Henrici Donne Armigeri. His wife bore, azure, a lion rampant regardant argent, langued, armed and eyed gules. They had issue

7. Rhesus II armiger, nupsit filiam Rhesi Fitz-Thomas Armigeri. His wife bore gules, three stags'-heads full front or. Had issue

8. Meredicus, armiger, nupsit Antrelam filiam David Fitz-Griffith Armigeri. His wife bore, gules, a castle argent charged with a lion passant sable. They had issue

9. Griffinus Floyd armiger, nupsit Gwendolenan filiam Juanis Morgan armigeri. His wife bore, or a lion passant gules, armed and langued azure. They had issue.

10. Joannes Floyd armiger, nupsit Ewain filiam David Griffith en Langador armigeri. His wife bore, argent a lion rampant sable, armed, eyed and langued gules, the head and fore paws of the first. They had issue

11. Rhodoricus Floyd armiger, nupsit Nestam filiam Joannis Griffith armigeri. His wife bore the same arms as the preceding. Had issue

12. Joannes Ewan Floyd armiger, nupsit heredem Johannis Prudharech domini Irequilbe (?) armigeri. He bore the same arms as Floyd.

13. Johannes IV Floyd armiger, nupsit filiam David Floyd Armigeri. She bore sable three horses' [heads] argent two, and one, a fleur-de-lys. They had issue

14. Rollandus Floyd armiger, transiit in Galliam anno 1610, married Charlotte de Keromar in the Diocese (?) of Inguier (Côte du Nord).

15. Julian Floyd, Esquire, eldest son of the preceding, married Catherine Robin demoiselle de Moisomforth. In 1672 he travelled in England and brought back the genealogy, from which the portions above written in Latin have been textually extracted. This genealogy was written, blazoned, and illuminated by David Edwards, herald at arms of the principality of Wales (Rouge Dragon) and certified, signed, and furnished with the seals of several Welsh noblemen and gentlemen. By the aid of this document he was declared noble in France, by decree of the Council of State, 13th September 1672.

16. Guillaume Floyd, Esq., Seigneur of Rosneven, eldest son of the preceding, married Anne de Noë, dame de la Villuade.

17. Guillaume Floyd, Esq., Seigneur of Rosneven la Villecade Kemperie, and only son of the preceding, married Françoise Robertine du Garzpern.

18. Anne Françoise Floyd, dame de la Villecade Rosneven, etc., married Pierre Alexander de Keranflec'h, chevalier, Seigneur of Gwern Trensverne, chef de division of the Catholic and Royal armies of Britany, officer in the Gardes Françaises. In consequence of the deaths without issue of the brothers and sisters of his wife, he became heir to all the possessions of the eldest branch of the Floyds of Britany.

19. Guillaume Jean Joseph de Keranflec'h, chevalier of the Royal and Military order of St. Louis, lieutenant-colonel of the Catholic and Royal armies of Britany, only son of the preceding, married Mauricette Sainte de Metayer de Coetdyquit.

20. Charles Marie Armand de Keranflec'h, only son of the preceding, married Sidonie Sainte Alexandrine de la Roche.

21. Charles Joachim Guillaume Main de Keranflec'h, eldest son of the preceding, now living.

WELSH PROVERBS, TRIADS, AND TRUISMS.

COLLECTED BY T. G. JONES, CYFFIN.

(Continued from Vol. x, p. 378.)

174. Da bod ei gyrn mor fyred.
 (It is well his horns are so short.)
 Of one having but little power to injure.
175. Da yw dant i attal tafod.
 (A tooth is useful to stay the tongue.)
 A reminder that a person should use discretion in speech.
 "Da daint rhag tafod,—dau dydd—
 Ynghilfach safn,—annghel fydd."—*Iolo Goch*, 1400.
 (Teeth are good to stay the tongue [a word]—
 Shut it up in the mouth—a day may come to reveal it.)
 "O bu air heb ei warant ;
 Goreu dim ei gau a'r dant."—*Ieuan Deulwyn*, circa 1400.
 (For an unwarranted, or unauthenticated, word,
 Better that you close your tooth upon it.)
176. Dau ar rwn ac ar ol.
 (Two on a butt, yet behind.)
 Full of toil yet behindhand in the work. And of similar
 meaning with the English saying, "Full of blows and far
 behind."
177. Dal ei law yn 'nghysgod ei lygad.
 (Holding his hand to screen his eye.)
 Of one taking dishonourable means to attain his end. An
 unprincipled person.
178. Dal y dydd gerfydd ei gwt.
 (Seizing the day by its tail end.)
 Commencing work at a late hour of the day, and, in conse-
 quence, being compelled to hold on till very late.

179. Dal dy fawd yna.
(Hold thy thumb there.)
Not to change—but to continue in the same mind.
180. “Da ’wch fy meistr”; rhag ei ofn.
(“Good be to you my master”; out of fear.)
A policy, or crafty expression.
This Welsh expression is an abbreviation of “Dydd da i’wch fy meistr”; that is, “Good day to you, master.”
181. Dawnsio yn nhraed ei ’sanau.
(Dancing in her stocking feet.)
Attributing to the eldest daughter some mortification of feeling when a younger sister marries before her.
182. ’Ddaw henaint ddim ei hunan.
(Old age will not come alone.)
“Henaint o ddielliaint ddilyn
A ddaw heb wybod i ddyn.”—R. R. G.
183. Dim mwy o ddal arno nag sydd ar ddyn bach.
(He is as uncertain, or as little to be depended on, as an infant.)
Said of a man whose promises are frequently broken.
184. Dim mwy o ddal arno nag sydd ar y gwynt pan y bo hi yn daranau.
(As little dependence upon him as on the wind when thunder is about.)
185. Ddim i gyd yna.
(Not all there.)
Not of sound mind.
186. Ddim yn eitha pen llathen.
(Not quite a full yard.)
Not of sound mind.
187. Diófal ydy’ (ydyw) fo ’ddim.
(Careless is he—having nothing.)
Of the poor, having nothing to be careful about; or one having no worldly cares to disturb his peace of mind.
188. Dim ond dwy ffordd i wneyd gorchwyl.
(There are only two ways to do anything—the right and wrong.)

189. Diwedd hen—yn cadw mochyn.
(A bad end—keeping a pig.)
Said of an industrious man, ending life in poverty.
190. Diboen i ddyn dybio 'n dda.
(It is no trouble for a man to think well.)
191. Distaw 'r gloch fawr tan y cana hi.
(Silent is the big bell till it rings.)
That irascible persons are silent until they are disturbed.
192. 'Does dim drwg dwyn oddiar leidr.
(It is no crime to steal from a thief.)
A vulgar notion existed that there was no punishment for such an act.
193. 'Ddim uwch bawd na sawdl.
(No higher than the heel or toe.)
Of a person whose circumstances in the world get none the better after striving. Jocosely—of a person short in stature; sometimes allusive of a person dull in intellect.
194. 'Ddim mwy na chrepsyn mewn pit glo.
(No bigger than a crabapple in a coal pit.)
An exaggerated expression, referring to a person's dwarfish appearance.
195. 'Ddim yn bwyta cnau coegion.
(He does not eat kernelless nuts.)
That is, he lives on good fare.
196. 'Ddim yn gwybod rhagor rhwng ceffyl a buwch foel.
(Does not know the difference between a horse and a hornless cow.)
Expressive of a person's ignorance.
197. Drewi fel y gingroen.
(Stinks like a fungus.)
The fungus called the *Phallus fœtidus*, or the Stinking Morel.
198. 'Drwg cynt gwaeth wedi'n.
(Bad before worse still.)
199. Drwg y ceidw'r diawl ei was.
(The Devil keeps his servant badly.)
Identical with "The Devil's a bad master"; "The Devil's a bad secret keeper."

200. Dweyd yn deg a delio'n dost.
(Speaking blandly yet dealing hard.)
201. Dweyd pader i berson.
(Teaching the parson his "paternoster".)
When a person takes upon him to instruct one better informed. When a person repeats a thing that is well known.
202. Dwr glan gloeyw, diod fain a chwrrw.
(Water clear and sparkling, small beer and ale.)
A nursery jingle.
203. Dwylaw blewog.
(Hairy hands ; or hairy-handed.)
Dishonest.
204. 'Dydi o werth mor cecsen.
(It is not worth a reed.)
A worthless article ; a stale action ; good for nothing ; not worth having ; not worth while ; a false person.
205. Dyn i'r pen.
(A man to the end.)
A man of honor ; a man to his word ; a gentleman ; a faithful friend.
Por. Is it your dear friend that is in trouble ?
Bass. The dearest friend to me, the kindest man,
 In doing court'sies ; and one in whom
 The ancient Roman honour more appears
 Than any that draws breath in Italy.
Por. What sum owes he the Jew ?
Bass. For me, three thousand ducats.
Por. What no more ?
 Pay him six thousand, and deface the bond ;
 Double six thousand, and then treble that ;
 Before a friend of this description
 Should lose a hair through my Bassanio's fault."
206. Dyweda'i ddim fod gwn fy nhad yn y simneu.
(I shall not tell you that father has a gun in the chimney.)
Throwing out a hint. A slanderous inuendo.
207. Dyna fo i chwi fel y ce's inau fo.
(There it is, just as I had it.)
A rider remark after relating a piece of news, of its truth being doubtful.

208. Dyna fel y mae pob bwyd yn cael ei fwyta.
(So—every meat is eaten.)
Alluding to various tastes.
209. 'Dysc o fedyd i fedd.
(There's learning from baptism to the grave.)
That opportunities for improvement accompany us through life.
210. 'Dyrnaid o lwch mis Mawrth yn werth peced o aur y brenhin.
(A handful of March dust is worth a peck of the king's gold.)
That dry weather in the spring time, especially in the month of March, is of priceless value.
211. Dydd Nadolig ddaeth i'r dre ; A'i deuddeg gwas gydag e'.
(Christmas Day has visited us ; bringing his twelve servitors with him.)
That the festival of the nativity lasted (which still continues) twelve days, that is, to the Epiphany.
212. Dydd Mawrth Ynyd—ponca pob mynyd.
(It is Shrove Tuesday—pancakes throughout the day.)
It was the rule of this day that all the meals of the day should consist mainly of pancakes, of which every person had an unstinted quantity.
213. Edrych yn llygad y bwyd.
(Stinting the meat.)
Wanting in hospitality.
214. Edrych pa ochr i'r bara mae'r menyn.
(Looking for the buttered side of the bread.)
Being careful ere entering into speculations.
215. Edrych fel o dan yr hin.
(Looking as it were from the storm side. "Under the weather.")
A person full of sorrow and nigh broken-hearted.
216. Ennill yr horob cig moch.
(Winning the flitch of bacon.)
A word added to a piece of advice, that, to mind one's own business is the way "to win the flitch of bacon".

217. Ers dau ha' a thri chynauaf.
 (Since two summers and three harvests ; or, Two summers and three harvests now past.)
 Meaning a long time ago. Akin to the phrase, "A month of Sundays."
218. Enfys y boreu—aml gawodau,
 Enfys prydawn—tegwch a gawn.
 (A rainbow in the morning—frequent showers,
 A rainbow in the evening—brings us fine weather.)
219. Ffals ydyw'r gwaed.
 (The blood is treacherous.)
 That family feuds are soon made up. And heard in the saying, "The blood is thicker than water."
220. "Ffei ! o hast', fel y dywedodd y falwoden wedi bod saith mlynedd yn dringo i ben y gamfa a chwympto i lawr yn y diwedd."
 ("Fie ! haste !" as the snail said when it fell, after being seven years climbing the post of the style.)
 That hurry often defeats us in accomplishing our ends. Similar, "The more haste the less speed."
221. Fel y syrth huddygl i botes.
 (As soot falls into the broth.)
 A surprise ; unexpectedly ; without notice.
222. Fel barcut ar giw.
 (As the hawk on a chicken.)
223. Fel eira yn yr haf.
 (Like snow in summer.)
 Of short duration ; unseasonable.
224. Fel hwrdd mewn gwledd.
 (Like a ram at a feast.)
 A boorish ill-mannered person in polite society—as out of his proper place.
225. Fel y ci a'r hwch.
 (Like a dog and the sow.)
 Quarrelsome persons living together ; "Dog and cat life."
226. Fel y ci ar ol ei gynffon.
 (Like the dog after his own tail.)
 Said of persons full of fuss and bustle with a work that can bring in no profit.

227. Fel cath yn cario eu chathod.

(Like the cat carrying her kittens.)

Plodding slowly and very carefully on with one's purpose.

228. Fel y ceiliog ar ei domen ei hun.

(Like the cock on his own mixen.)

Full of boast and swagger. Showing a bold front when one's friends are at hand.

229. Fel llygoden o dan droed y gath.

(Like a mouse under the cat's paw.)

In fear or terror. Equivalent to the following—"Not daring to say one's soul is one's own," "Frightened out of one's seven senses," "One's hair standing on end", "Feeling one's skin creep."

230. Fel llyffant wedi ei chwythu.

(Like the blown frog.)

Of a proud and haughty behaviour. Said when a poor man, having come unexpectedly to a fortune, becomes puffed up and haughty.

231. Fel torth wen am geiniog.

(Like a white loaf for a penny; or a "penny loaf for a penny.")

Unvarying in price.

232. Fel diawl yn cneifio moçhyn—mwy o swm nag o wlan.

(Like the devil's shearing a pig—more noise than wool.)

The ending of big talk and expectations; disappointment. Similarly, "Great cry and little wool."

233. Fel y gwnai dy botes rhaid i ti ei fwyta.

(As you make your broth you must eat it.)

A saying more commonly said of marriage, and its connection with one's happiness in life, and its cares.

234. Fe gwsg y galarus—ni chwsg y gofalus.

(The mournful will sleep—but there's no sleep for one full of cares.)

"Ni fawr gwsg un gofalus."—*Llywarch Hen.*

A person afflicted with the canker worm of care shall have but a short sleep.

235. Fe â pob ci ar ol caccen.

(Every dog will go after a cake.)

“Ef a’r afr wrth ei ffafriaw

Oll o’r drws i’r allor draw.”—*Lewys Mon, circa 1500.*

(The goat you may lead by coaxing. He will follow then from the door to the “altar” (query slaughter-bench).)

That fair means and persuasion are better than foul.

236. Fe chwery bol a bwyd—ond ni chwery siaced lwyd.

(A full belly will play—but a fine smart coat cannot.)

That a poor ill-fed person is not cheerful, but that a well-fed one can afford to be merry. And applied to persons who stint themselves in food to keep up good outward appearance, but that their strength will not stand the test for work.

237. Gadael y ffidil wrth y drws.

(Leaving the fiddle by the door.)

Similar to No. 156, p. 377, vol. x.

238. Gadewch i Wmffra siarad;—Rhowch chware teg i Wmffra.

(Let Humphrey speak;—let Humphrey have fair play.)

Let conscience speak.

239. Gellir meddwl na thoddai’r menyn ddym yn ei geg.

(One may think that butter would not melt in his mouth.)

Said of one having an innocent, harmless, simple look, but whose conduct belies his appearance.

240. Gan y gwirion ceir y gwir.

(The “simple” one will give you the truth.)

That an innocent child will let out the truth unawares.

241. Goganu fwyd a’i fwyta.

(Dispraising the food yet eating it.)

Hinting a fault in the cooking.

242. Gormod o gaws yn y maidd.

(Too much cheese in the whey.)

Too lavish with dainties on the table; expensive hospitality; good fellowship at great cost.

243. Goreu po oreu.

(Better the best.)

Used sometimes as an expression of a ready will, or to induce a person to excel.

244. Godreu'r Berwyn gwyn eich byd,
Pan fo rhyfel 'r hyd y byd.

(Happy who reside under the shelter of the Berwyn when wars are abroad.)

A traditional notion among the people living about the skirts of the Berwyn range that they are, whatever, secure from harm.

245. Gyru'r hwyad i nol y gwyddau.

(Sending the duck to fetch the geese.)

That is, to send a person to whom drink is a snare to fetch a drunken man home from the alehouse. And sending a person fond of gossip to fetch a gossiping one home.

246. Gyru 'r hen gramen i godi.

(Causing an old scab to reappear. "To open an old sore.")

Reminding a person of some old fault.

247. Gyru 'r ci a gerddo.

(Sending the dog that will go.)

An obliging, willing person is oftenest applied to for a good turn.

248. Gyru 'r hogyn lleiaf trwy'r pwll i nol y ceffyl
pella'.

(Sending the youngest lad through the puddle to fetch the farthest horse.)

That the older servants are prone to domineer over the youngest when drudge work is required to be done.

249. Gwel'd y pentan.

(The fireback coming to sight.)

Suffering want. The stone that forms the fireback can only be seen when the fireplace is empty, therefore, "To be in want of fuel."

250. Gwaith y nos a ddengys y dydd.

(The day will expose the work of the night.)

Intended to mean that a time will come to clear up all difficulties; and, that wrong actions will meet with punishment.

251. Gwaith i lyfu bysedd.

(Work to lick one's fingers.)

Said at the prospect of a profitable undertaking. And we have it stated, that when a bargain pleased both the parties well, each one licked his thumb! Perhaps, the habit that

exists now-a-day, by a certain class of petty traders, of spitting upon the first money received on the sale of their goods, and called an "onsale" or first sale, may be the remains of this or a similar one.

252. Gwas i was y sinyn a'r sinyn yn talu baw.

(The pauper's servant's servant and the pauper paying dirt.)

Said when a job of work is taken from an under-sub-contractor—that is, three or four removes from the principal, that the earning must be very very small.

253. Gwaed yr ael.

(The blood of the eyebrow.)

When a fight of unusual brutality has taken place between two men.

254. Gwell aderyn mewn llaw na dau yn y llwyn.

(A bird in hand is better than two in the grove.)

255. Gwell hwyr na hwyrach.

(Better late than later.)

256. Gwell chwysu wrth gorddi na chwysu wrth werthu.

(It is better to sweat when churning than to sweat when selling.)

That a lazy dairymaid produces bad butter, and consequently will come to shame in the market.

257. Gwell yw'r maen garw a ddalio na'r maen llyfn a ollyngo.

(The rough stone that will hold is better than a smooth one that will give way.)

That a plain and upright man, though he be rather rough-in-the-mouth, as we say, is better than an oily, plausible person lacking in faithfulness.

258. Gwell yw'r ci a rodia na'r ci a eistedda.

(The roaming dog is better than a lazy one.)

That an industrious man meets good luck, but the idle, lazy fellow keeps out of its way. A variation of this proverb is the following: "Fe gaiff y ci a rodia rhywbeth, cheiff y ci a arosa gartre' ddim." (The dog that goes in search will get something, the dog that stays at home gets none.) Which means that it is better to go about seeking, than to stay at home moaning.

259. Gwerthu 'dan dîn.

(Selling behind the back.)

Doing an unfair action. And said of a wife when she is known to sell produce, and to keep the proceeds without acquainting her husband. "Underhanded."

260. Gwna dy botes.

(Make your broth.)

An expression chiefly used by the very lowest, and spoken rudely, meaning, "Please yourself," "Do as you like."

261. Gweithio am geffyl marw.

(Working for a dead horse.)

Paying up old debts by work.

262. Gwneyd noswaith oleu.

(Making a clear night. Otherwise "A moonlight flit.")

When a person has left his country in a questionable manner and in debt.

263. Gwneyd y drwg yn waeth.

(Making the bad worse.)

264. Gwneyd y gwan yn wanach.

(Making the weak still weaker.)

Over-reaching the poor, and over-charging them in sale of necessaries.

265. Gwerthu 'r ceiliog ar y gwlaw.

(Selling the cockrel in the rain.)

Said when a person, compelled by necessity, takes an article to market when not in its best condition.

266. Gwrandaw fel hwch yn yr haidd.

(Listening like a sow in the barley).

When a person is conscious that he is doing what is wrong, and in a wrong place, he "pricks up his ears", and goes with bated breath.

267. Gwyn y gwel y fran ei chiw.

Er bod ei liw yn loywddu.

(The crow sees its own chick white, although its colour is bright black.)

That parents see not the evil in their children as others see it, but they are to them all goodness and virtue.

268. Gwisgo cnuf y ddafad farw.

(Wearing the dead sheep's fleece.)

Having received the last kindness and favour.

269. Gwlaw ar yr arch.

(To have rain on the coffin.)

It was an old belief, if a funeral took place on a wet day, that the deceased was in a happy state.

270. Gwlad yr Hâf.

(The land of Summer.)

An imaginary country. If a person's whereabouts is not known, he is said to have come from, or to have gone to, the land of Summers. Gwlad yr Haf is the Welsh name of Somerset-shire.

271. Gwlaw ddydd Sadwrn, gwlaw at yr asgwrn,

Gwlaw ddydd Sul, gwlaw trwy'r dydd,

Gwlaw ddydd Gwener, gwlaw at yr haner.

(Rain on Saturday, rain to the bone; Rain on Sunday, rain all the day; Rain on Friday, rain to the waist.)

An old belief, formerly prevalent, that these days are subject to more rain than other days.

272. Gwneyd y *pôr*ch yn fwy na'r Eglwys.

(Making the porch larger than the church.)

This is a saying alluding to a person's principles and behaviour; that is, when the outward behaviour or deportment of a person is better than his known inward principles, it is said, that his "porch is larger than his *Church*".

273. Gwneyd pont o'i drwyn.

(Making a bridge of his nose.)

Taking advantage of friendship and confidence to advance one's personal interests.

274. Gwneyd i'r ddau ben gyfarfod.

(Making the two ends meet.)

In a position to meet all demands.

275. Gwneyd melin a phandy.

(Making a corn-mill and a fulling-mill.)

Said of one with large speculative notions and big talk of his intended doings, but their accomplishment not likely to succeed.

276. Gwneyd drwg rhwng cardottyn a'i gwd.

(Creating a quarrel between a beggar and his bag.)

Causing dissensions between friends.

277. Gwasgu y glust at y pen.

(Pressing the ear against the head.)

Not to give ear to idle and malicious gossip.

278. Gwêl, a chêl, a chlyw, ti gei lonydd yn dy fyw.
 (By observing, and listening and concealing, you shall have peace all your days.)
 A hint, that the way to be at peace with our neighbours is to keep our eyes, ears, and tongue under complete control: "In many things, *Audi, Vide, Tace*, Hear, See, and Hold thy Tongue."
279. Gwyn fyd y gwiriona.
 (Happy the simplest; or, the innocent.)
280. Gwynt coch y 'Mwythig, fe aiff drwy dwll myn-awyd, ac fe lladdiff yr wyn bach i gyd.
 (The red wind over Shropshire will go through an awl hole, and will kill all the young lambs.)
 An observation on the East wind, that it sears the grass, and its coldness is very penetrating, etc.
281. Gwynt y creigiau.
 (The wind from over the rocks.)
 North-westerly winds, because coming from the direction of the mountains of Snowdon.
282. Hawdd tynu cleddyf byr o'i wain.
 (It is easy to draw a short sword out of its scabbard.)
 Meaning, that though a person may not have the means to defend his wrong, yet, at least, his temper is easily drawn.
283. Hawdd cadw castell heb ddim cais.
 (It is easy to keep a castle when no one attacks it; or, which has no treasure in it.)
 One application of this proverb is, that it is a very easy thing to defend treasure or wealth, that a person dreams about as coming to him. Another, that it requires no strength of will, or exercise of virtue, to maintain an even temper when not attacked.
284. Hawdd tynu gwaed o grach.
 (It is easy to draw blood from a scabby wound.)
 That old quarrels and feuds are easily reopened.
285. Ha' bach.
 (The little Summer.)
 An October Autumn. A fine October.
286. Hael Heilyn ar gôd y wlad.
 (Generous Heilyn out of the country's purse.)

A liberal, generous-handed person with other people's money
—but his liberality costing himself nothing.

“A fo hael gafael gyfun

A hy—bid o'i dda ei hun.—*Gruffydd Llwyd, circa 1400.*

(Who, holding power and authority, and would be generous
—let him be so out of his own goods.)

287. Haul ar y fodrwy.

(Sunshine on the ring.)

It is considered to be a sign of a happy life if the nuptial
day be bright and sunny.

288. Hawdd cynheu tân ar hen aelwyd.

(It is easy to kindle a flame on an old hearth,—or, fire
will soon light on an old hearthstone.)

It is supposed here that the old hearthstone retains heat in
it. It is of similar signification with No. 54, *Mont. Coll.*, vol. x,
p. 366.

289. Hawdd i'r gwr a fo'n ddiddolur

Ddweyd wrth y claf am gym'ryd cysur.

(Easy for the man who is no sufferer, to counsel the
afflicted and say, “take comfort”.)

290. Haws yw dwedyd “Cyrn-y-bwch”,

Na myn'd mewn tristwch trosto.

(It is easier to say, “Cyrnybwch”—than to cross it
with trouble on the mind.)

This couplet, it is said, was the effusion of Dr. E. Bennion,
of local fame. Similar in import to the last.

291. Haf tan Galan,—Gauaf tan Wyl “Ifan”.

(Summer until the Calend of the year,—Winter on to
the Feast of St. John.)

292. Haul Shon Brochdyn.

(John Broughton's Sun.)

There lived, it is said, one John Broughton, a noted “card”,
on the confines of the parish of Llanymynech, who did most of
his work by night, hence the moon was called his “sun”.

293. Hwyr, cloi'r stabl wedi'r march ddianc.

(It is too late to lock the stable after the horse has
escaped.)

A reminder, that precautionary means should be taken in
time.

294. Heb'r un ddimau coch y delyn.

(Without a single brown “harp” halfpenny.)

The Irish "harp" halfpenny was a smaller coin than the English halfpenny, and was therefore less thought of and valued, and the man who did not so much as possess a coin so small was considered poor indeed.

295. Heb geiniog i ymgroesi.

(Without even a penny to cross one's self.)

Exceedingly poor. Not possessing a penny to give the priest at the confessional. "Without a penny to bless one's self."

296. Hen wair—hen aur.

(Old hay—old gold.)

The farmer who had a stack of old hay was considered to be worth gold, that is, rich.

297. Helpu'r ci dros y cae.

(Assisting the dog over the field.)

Making matters worse. Speaking uncharitably of one who is already under the lash.

298. Heb ddim blew ar ei dafod.

(Without hair on his tongue.)

A man fearless of speaking his mind.

299. Hel clep.

(Gathering babble.)

Gossip-hunting.

300. Hen gi ydy' gi Morgan.

(Morgan's dog is an old one.)

Said of a person of a cunning, crafty, or wily disposition.

301. Hir bryd [ympryd], a wna fawr bryd,

A mawr bryd, a wna fawr gywilydd.

(A long fast makes a long feast, but a big feast brings big shame.)

That gluttony brings shame.

302. Hir y bydd march bach yn ebol.

(A small horse—a Pony—will be considered for a long time to be a colt.)

That dwarfishness of stature will give a person a juvenile appearance for a longer time than a person of a taller stature.

303. Hir Lwm.

(Long Bare season.)

The Spring. Applied, we suppose, because it is a profitless season in connection with the land—producing no outcome or crops of any kind; and farmers, in view of this state of things,

when preparing for the winter, prepared also for what they called the "long bare season".—the "hir lwm".

304. *Hin teg ar d'ol, a gwynt o'th flaen.*

(Fine weather behind thee, and a fair wind before thy face.)

An acerbitous and sour-tempered remark made to an unwelcome person, wishing him to be gone: equivalent to "A long lane to you."

305. *Hoff pob newydd.*

(Welcome—every news, or new thing.)

"Y mae'n ddiareb i'm oes,

Hardd fydd pob newydd naw oes'."—*Sion Tudor*, 1580.

(It is a proverb of now-a-day, that every nine-age news is good.)

"Naw diwrnod y peri stori oreu", is a proverb in an adjoining county, that is, "A piece of news [*stori*] will be stale and out of date after nine days old." It is therefore most probable that "oes", in the preceding, means "a day", or "term"; and adverbially, "from day to day"; and that the sense of "Hardd fydd", etc., is that "News is new during a nine days' term."

306. *Holli blewyn yn bedair.*

(Splitting a hair into four.)

Going to extremes.

307. *Hwsmonaeth yr iar ddu.*

Dodwy allav a gwneyd ei rhaid yn y ty.

(The black hen's thrift; to lay her egg out of doors, but to leave dirt in the house.)

Said of one who is of dirty and slovenly habits in the house.

308. *Hwi! gyda'r ci, a hai! gyda'r 'sgyfarnog.*

(Soho! with the dog, and hai! with the hare.)

A man coinciding with every shade of opinion.

309. *Hwde di a moes i minnau.*

(Here's for thee, but give to me.)

A business or marketing phrase. In the good old times, long long ago, such things as promissory notes and bills of exchange, and the manifold instruments recognized now-a-days, were but little known or practised. Bargains were firmly made, and money lent, having nothing else to secure the payment and repayment but the honest word; and which we believe was quite as well kept as it is at the present time, if not better. We are old enough to recollect our grandsire's

boasting of the general, yea, universal honesty amongst neighbours, in their own early years, and the years preceding them.

310. Iacha croen, croen y coward.

(The coward's skin is the soundest.)

That the person who will not fight is the best off; "Discretion the best part of valour."

311. I wlad yr ha' i fedd rhedyn.

(To the land of summers to reap fern; or Gone to Somersetshire, etc.)

Spending one's time indolently; "Gathering loiter-berries."

312. I'r pant y rhed y dwr.

(Water flows to the hollow.)

That riches flow to the rich.

313. Iro hwch dew a floneg.

(Greasing a fat pig with lard.)

Sending gifts to those who are not in want.

314. Llathen o'r un frethyn.

(A yard of the same cloth.)

[circa 1400.

"O'r un frithedd a'r un frethyn."—*Davydd ap Gwilym*,

(Of the same colour of cloth.)

A child of the same character as the parents; "A chip of the old block."

315. Lle y caffo'r Cymro y cais.

(Where the Welshman gets he will go again.)

316. Lleuad naw nos oleu.

(The bright nine-night moon.)

The harvest moon in September.

317. Lleuad Gwyr Iâl.

(The men of Yale's moon.)

The harvest moon in October.

Yale is a tract of country in Denbighshire, the greater portion of which being upland, the farmers there are busy throughout these moonlight nights gathering in their harvest; and in years now gone by they believed that "the moon was made specially for them".

318. Lled chwelan.

(Partly divided.)

A half-cracked person.

319. Llunio'r gwadn fel bo'r troed.

(Cutting the sole according to the foot.)

Good thrift; "Cutting the coat according to the cloth."

320. Llogi'r gluder drwy anwyd.

(Burning the wood pile, yet cold.)

Mis-directed economy.

321. Mae newid ar siarad.

(Words are cheap.)

That words are easily denied, and promises broken, but written contracts are more binding.

322. Mae meist'r ar Meistr Mostyn.

(Mr. Mostyn has a master.)

It is said that the "master" referred to herein was Sir Gruffydd Llwyd, of Tregarnedd, in Anglesey; and that the "Mr. Mostyn" was one of the members of the Mostyn family, who married the daughter and heiress of Sir Gruffydd; and that this saying came into existence on that occasion. *Vide Brython*, vol. 5, p. 286.

The saying is often used to express a sentiment, that persons in power and authority have yet their superiors.

323. Mae ail gynyg i Gymro.

(A Welshman may have another opportunity to rectify an error.)

324. Mae'r Andras Arno.

(Andras—the devil is on him.)

Refers to a disorderly person, and the expression is the remain of a popular belief in the existence of a being or deity of this name, who was the author of all social disorders and evils to which the human race are prone.

325. Mae dwy ochr i'r stori.

(There are two sides to the story.)

"Clyw'r ddeuchwedl, claiar ddichell,

Calon bur, cyn coelio'n bell."

(Hear the two sides—be cold to malice—a pure mind—before you give credence at a distance.)

326. Mewn baw mae casglu arian.

(In muck, or dirt, money is gathered.)

Of similar import as the phrase, "Muck's the mother of money."

327. Meddwl dim mwy am dano nag am eira llynedd.

(Thinking no more of it than of last year's snow.)

328. Mawr ei awydd a dyr ei wddw.

(Large his desires will break his neck.)

That one with a big ambition or rage for anything may meet with disappointment.

329. Mae'r hwrli-bwmp yn canu, diwrnod teg y foru ;
Be'dy'r coel sy'ar hwrli-bwmp ? Gall fod gwlaw er
hyny.

(The 'Bumble-bee' hums, it will be a fine day to-morrow,
What signifies the bumble-bee? It may rain never-
theless.)

330. Mi ddyfeisiais eitha cast.

Tori'r ffust wrth ddyrnu'n ffast.

(I have found out a trick, to break the flail by thresh-
ing quickly.)

To find out a scheme to avoid working.

331. Morgan ar y simneu ;—Morgan ar y ty.

(A Morgan on the chimney ;—a Morgan on the house.)

A mortgage on the estate. In some parts of England the same thing is conveyed by the expression, "A monkey on the house."

332. "Morgan" o'i go.

(Morgan out of his wits.)

The teakettle is frequently called "Morgan". The phrase is used when the kettle is said "to be boiling over".

333. Milltir baban.

(A baby's mile.)

A short distance along the mother's knee up to the shoulder.

334. Mor brysured a'r bi ar y berth.

(As busy as the bee on the bush.)

335. Mor sosi a'r beili mewn sessiwn.

(As saucy as a bailiff on the Assize day.)

Full of short, sharp authority, saucy and fussy.

336. Mor sionced a'r bi.

(As lively as the bee.)

Active habits.

337. Mor gliried a'r sider.

(As clear as cider ; or, As sparkling as cider.)

Davydd ap Gwilym, the poet, has this saying, "as clear as cider" ("yr osai clir"). Cider was frequently a standard of comparison for drinks ; and even for "clearness".

338. "Mi wn", fel dywedodd y Sgythan.
 ("I know", as the wood pigeon said.)
 A sneer at egotism.
339. Mor naid gwiwer o'r marc.
 (Not a squirrel's leap from the mark.)
 Very near.
340. Myn'd fel mellten.
 (Going like lightning.)
 "Cerddais yn gynt, helynt hir,
 Na mellten,—ddeunaw milldir."—*D. ab Gwilym*.
 (I walked faster than the lightning, eighteen miles, it was
 a difficult feat).
341. Maip y gwanwyn yn waeth na gwenwyn.
 (Turnips in Spring are worse than poison.)
342. Meddwl ddwywaith cyn siarad unwaith.
 (Think twice before you speak once.)
 "Da yw oedi dywedud,
 Da iawn, fel y dewin mud."—*Lln. Goch*, c. 1400.
 (It is good to suspend our opinion. It is very wise, like the
 mute oracle.)
343. Mor sownd a chloch y Bala.
 (As fast, or as sound, as the Bala bell.)
 Anything firm and stationary.
344. Mor drafferthus a'r iar a dau giw.
 (As fussy as a hen with two chicks.)
 Of any one very busy or fussy about small matters, or having
 a small business and making much to do with it.
345. Mwy poen poen y methwr.
 (Vain efforts give the greatest pain). "Labour in vain."
346. Mor ddiniwed a'r oen.
 (As innocent as the lamb.)
347. Mor simsan ag wy ar drosol.
 (As unstable, or as unsteady as an egg on a crowbar.)
348. Mor brysur a'r ci mewn ffair.
 (As active as a dog in a fair). The English have—"As
 busy as a dog in dough."
349. Mor groes a dau bric.
 (As cross as two sticks.)
350. Mwy trwst y llestri gweigion.
 (Empty vessels make the greatest noise.)

351. Mwy o swŷ nag o synwyr.
(More talk than sense.)

“Y doeth a ddywaid a wyr,
Nid o son y daw synwyr,
A fo doeth ef a dau,
Annoeth ni reol ei enau.”—*Gr. ab Ieuan Hen.*, c. 1460.

(The wise speak only what they know. It is not from rumour that prudence proceeds; the wise keep silence, but the unwise will not govern his lips.)

352. Myn'd a chwanen yn ei glust.
(Going with a flea in his ear.)

Said of a person going in a sharp hurried manner.

353. Mis cyn Calanmai y can y goge.
Mis 'rol hynny maent yn eiste'
Mis cyn hynny y tyr y briallu.

(The month before May the cuckoo sings; and the month after they sit [lay?], and the month before these, the primroses appear.)

354. Myn'd ar y goriwaered.

(Going down the descent; or, going down hill.)

Getting behind-hand in the world; Getting poorer. .1

356. Myn'd i ben y Foel i bysgotta.

(Going to the top of the Voel to catch fish.)

An impossibility.

357. Myn'd i 'mofyn angeu at wrbonheddig.
(Fetching death to a gentleman.)

Said when a person is seen going about a piece of work or business in a slow and indifferent way; very indifferent; “He goes as if fetching death to a gentleman.”

358. Myn'd i gladdu ei fam.

(Going to bury his mother.)

Going slowly and with a gloomy depressed or pensive countenance.

359. Myn'd a'i ben yn y gwynt.

(Going with his head in the wind.)

In a careless manner.

360. Myn'd i fynu'r mynydd pren.

(Going up the wooden pile, or mound.)

Going to have a nap; Going to bed.

361. Myn'd i ffair y moch.
(In the pig-fair.)
Said of one who snores loudly in his sleep.
362. Myn'd i sybargeisio.
(Going to attend on the benevolent. Going a begging.)
Said of a beggar.
363. Myn'd dros yr afon Benwaig.
(Going over the herring stream.)
Gone over the sea.
364. Myn "Yswydd", neu "Yswyn"; myn "Oswy."
(As Oswy liveth; by Oswy.)
An oath, a vow, an appeal, to "Oswy",—to "Oswald" we presume. Used mainly when a person threatens revenge on another. "Mi wnaf o yn 'Yswy' man"; I'll make him painfully small; I'll cut him up.
365. Mofyn coed i'r gluder cyffredin.
(Fetching wood from the common pile.)
Fetching fuel.
366. Ni cherir yn llwyr nes gweled yr 'wyr.
(Love is not perfected until the grandchild is born.)
367. Newid ei lifrau.
(Changed his livery, or uniform.)
Of a Turncoat.
368. Nes penelin na garddwrn.
(The elbow is nearer than the wrist to the heart.)
"Taking care of No. 1."
369. Ni fsiodd ond a ga'dd ei ddewis.
(His failure was from his own choice.)
370. Ni cha'dd ei dwyllo ond a ga'dd ei ddewis.
(He was his own dupe.)
Said of Ignorance playing the fool with a man.
371. Nid wrth ei big mae prynu cyfflogyn.
(It's not by its beak you buy a woodcock.)
That appearances, alone, may turn out deceptive.
372. Nid oes gan y llwynog ond ei groen.
(The fox has nothing but its skin.)
That we should not expect more from persons than they can perform.

373. Nid da dim ond da cyfan.
(There is no good but what is wholly good.)
374. Nid oes na gwynt na haul wrth ei fodd.
(Neither the sunshine nor the wind pleases him.)
375. Ni fu 'rïoed fwg mawr beb beth tân.
(There was never a big smoke without some fire.)
376. Ni wyr rhagor rhwng llythyren na thywarchen.
(He doesn't know the difference between a letter and a turfclod.)
Of an illiterate person. Similarly, "He does not know the difference between a 'B' and a Bull's foot; nor a hawk from a handsaw."
377. Nis gellir gorphen heb ddechreu.
(There's no finishing without a beginning.)
378. Ni thwyllir y call ond unwaith.
(The cautious or prudent person will be deceived but once.)
379. Ni wnaiff na phitsio na choetio.
(He'll neither pitch nor quoit.)
380. Ni wnaiff na thywys na thagu.
(He'll neither lead nor strangle.)
One in a sullen mood; in his dumps; obstinate as a mule.
381. Nid ydy'r post aur ddim yn tyfu wrth ddrws pawb.
(The gold post does not grow at everybody's door.)
That fortune, or wealth, does not come to all alike.
382. Newydd drwg a gerdd yn mbell.
(Bad news travels far.)
383. O bob drwg goreu y lleiw af.
(Of all evils the least is the best.)
"O'r holl ddrygau, diau da,
Gwyr llawer, goreu 'r lleiaf."—*Ffiodau'r Beirdd*.
(Of all evils, every one well knows, the least is the best.)
384. Os dim a wnewch dim a gewch.
(If you strive none you'll get none.)
385. Olwyn goes.
(The cog-wheel.)
A person of a talkative garrulous habit.

386. O'i lygad y collodd y bachgen y bunt.

(It was out of his eye that the boy lost the sovereign.)

Of a person believing himself to be sure of a thing, or of a post, or office, which slips through his fingers.

387. Os eir i le ar ddydd Sadwrn ymedir yn sydyn.

(If you go to a situation on Saturday you will make but a short stay in it.)

An old notion, yet generally very prevalent, that it is unlucky to remove to a new place on Saturday.

387*. Os cân yr adar cyn Chwefror,
Hwy grian [Wylant] cyn Mai.

(If the birds sing before February, they will cry before May.)

An early spring will prove deceitful.

388. Os na cha'i laeth mi gaf fy'mot.

(If I shall not have milk, I shall have my pot.)

Meaning that if things do not meet with a sale, the salesman will have his goods, if not cash.

389. O Ddofer i Ddyfi.

(From Dover to the Dovey.)

"Rhys! oreu 'nhir is Aeron

Ar ei fwrdd, o Ddofer i Fon."—*Dafydd Nanmor*, 1400.

Rhys of the District of Is. Aeron, the most hospitable from Dover to Anglesea.

390. O ben Caergybi i ben Caerdydd.

(From the "Head" of Holyhead to the Land's End at Cardiff.)

Both these sayings mean, "through the length of the country".

391. "Os gwyddost, gwna," fel y dywedoddy Biogen.

("If thou knowest, do it," as the Magpie said.)

Often said to opinionated persons.

392. Os myn glod bydd farw.

(If thou wouldst be praised, thou must die.)

Undeserving persons are often praised after death.

393. Os da genyt fi da genyt fy nghi.

(If you love me, you will love my dog.)

394. Os nâd wyt gry' bydd gyfrwys.

(If you are not strong, you should be crafty.)

395. Or naill ysgwydd i'r llall.

(From one shoulder to the other.)

In poverty, or depressed circumstances.

396. Os na fentri di beth enilli di ddim.

(If you do not adventure a little you will gain nothing.)

Refers to speculations. Englishmen say "Never venture, never win." And in matters of courtship, "A faint heart never won a fair lady."

"Ni chafad pryd na chyfoeth

Prin ddwys heb anturio 'n ddoeth."

Bedo Brwynllys, c. 1480.

(Neither beauty nor wealth is obtained (grasped) unless a wise attempt is made.)

397. Pan fo tynaf y tant cyntaf y tyr.

(When the string is very tight, it will soonest break.)

398. Pan dry y rhôd fe dry yr hin.

(When the sphere has turned, the weather will change.)

Referring to the equinoxes,—the 21st of June and December.

399. Pan y mae'r haiarn yn boeth y mae taro.

(When the iron is hot is the time to strike.)

400. Pan ewch i oleu canwyll frwyn

Yn y lludw t'rewch ei thrwyn.

Pan ewch i oleu canwyll barus.

Daliwch ei phen i fynu yn drefnus.

(When you light a rush candle, first put its end in the ashes. When you light a composite one, hold it carefully up.)

A housewife's advice how to light candles.

401. Pan y byddo y Pasg ar dasg yn disgyn

Cwyn hynod cyn haner y Gwanwyn.

(When Easter comes upon us early, there will be many complainings before the middle of Spring.)

There was a belief current, that if Easter came very early in the year, that many evils would take place. This belief is not confined to ourselves, for there is an English saying very nearly equivalent,—“When Easter falls in our Lady's lap, England will meet with a sore mishap.” Meaning, very possibly, the 25th of March or Lady-day, in our “Lady's lap”. One of the old Welsh poets, Dafydd Llwyd ab Llewelyn ab Gruffydd of Mathafarn, who flourished *circa* 1480, and con-

sidered in his age an oracle, in his forecasts has the following lines :—

“ —Phrinder yd, mel, a mës
A drudaniaeth drwy 'r deurnas,
Pan ddel y tro tra mawr
Gwyl Fair ar y Groglith fawr.”

(There will be a scarcity of corn, honey and acorns, and high prices throughout the country—when the great event takes place of Lady-day and Good Friday meeting together.)

402. Pan gollir y gwlaw, o'r dwyrain y daw.

Pan gollir yr hin-dda, o'r dwyrain daw-yntau.

(When rain has been long absent, it will come from the east; and when fair weather has been lost, it also will come from the east.)

403. “Pyr's” ar ei gefn.

(“Pierce” troubles him.)

Said of a lazy man.

404. Pan gyll y call fe gyll y'mhell.

(When a wise man fails, his failure is a great one.)

405. Pen holics.

(A rollicking head.)

Without control,—wanting in steadiness of manner.

406. Pen boeth.

(A hot head.)

A “hot-headed” person; a mad-cap; one easily driven out of temper.

407. Pencî.

(A dog-head.)

A dogged, stiff-headed person.

408. Pen oen a chynffon gwiber.

(Having a lamb's head, but a viper's tail.)

Falseness, false-hearted, &c.

409. Pincio.

(Beautifying, or trimming up.)

Up to the fashion; “Up to the knocker.”

410. Po nesa i'r Eglwys, pella o Baradwys.

(The nearer the church, the farther from heaven.)

We believe this saying originated with *Twm o'r Nant*, a great satirist, and an observant person, in the last century.

It is now used more as a jest, or a point, against individuals

who, though living next-door, as it were, to a church, or a place of worship, rarely ever enter the same. Religious privileges neglected.

411. Po agosaf i'r asgwrn. melusaf y cig.

(The nearer the bone, the sweeter the meat.)

That in affliction there is even a sweet.

412. Po nesaf i'r bedd. nesa ir byd.

(The nearer to the grave, the faster to the world.)

That old people often become avaricious.

413. Po hyna' ynfyta.

(The older the sillier.)

“ Ond Cymro medd llyfr Ofydd,

Pa hynaf ynfyta fydd.”—*D. ap Gwilym*, 1400.

(A Welshman—saith the Ovate's book—the greater his age, the greater his folly.)

414. Po nesa—cynhesa.

(The nearer the warmer.)

415. Po fwya 'r hâst fwya'r rhwystr.

(The greater the haste, the greater the obstacles.)

In English, “ More haste, the less speed.”

“ A fo chwynn a'i faich arnaw,

A gaiff drip wrth ryw gyff draw.”

Sion Tudur, c. 1560.

(He who would be speedy under a burden shall be tripped by some stumbling block.)

416. Pob ysgub newydd a ysguba'n lân.

(Every new besom sweeps clean.)

Of similar import is the English saying, “ A new broom sweeps clean,” to which we would add the complementary part, frequently omitted—“ But it's the old one that picks out the dirt.” The saying is commonly applied to new servants.

417. Pob newydd—dedwydd da—

Dim cownt o'r rhai cynta.

(Every new story is correct and favoured, and there is no account of the former.)

418. Pob llysiuyn drwg a dyfa 'n hir.

(Weeds grow tall and quickly.)

Bad actions and vice quickly develop and spread.

419. Pob bys yn fawd.

(Every finger a thumb.)

Clumsiness.

420. Potes wedi ei ail dwymno.
(Broth re-heated.)
Said when a person has had enough of the same story repeated.
421. Pryn hen pryn eilwaith
Pryn newydd fe bery beth.
(Buy an old thing, you'll buy again. Buy a new thing, it will last awhile.)
"Pryn hen, heb adail, pryn eilwaith."
—*D. ap. Gwilym*, 1400.
"A bryno hen fargen faith
O bryn ol, a bryn eilwaith."—*D. ab Edmwnt*, 1450.
422. Prynu cath mewn cwd.
(Buying a cat in a bag.)
Purchasing an article without having seen it.
423. Rhoi cwlwm a'i dafod, nad ellir ei ddattod a'u ddannedd.
(Making a knot with his tongue, that cannot be undone with the teeth.)
Marrying.
424. Rhoi diwrnod i'r Brenhin.
(Giving a day to the king.)
Taking a holiday.
425. Rhaid cael genau glan i oganu yn glir.
(It requires a pure lip to criticise, or dispraise, openly.)
426. Rhaid magu lloi i gael ychain.
(We must rear the calf to have the ox.)
Showing the importance of early trainings.
427. Rhaid i golled gael ei rhan
Tae hyny ddim ond blawd a bran.
(Loss must have its share, whether it be flour or bran.)
428. Rhegu'r cook.
(Cursing the cook.)
When the wheels of a vehicle creak for want of grease.
429. Rhewi carth yn y pared.
(Freezing flax in the wall).
Bitterly cold.
430. Rheswm ar fara gwyn a llaeth.
(Reasonableness with bread-and-milk.)
That there should be a limit to praise, etc.

431. Rhoi wy i gael iar.
(Sending an egg—expecting a hen.)
Sending a gift, to expect a larger one in return.
432. Rhoi 'r dorth a begio 'r dafell.
(Giving the loaf, afterwards begging a slice.)
Giving with a free, unsparing hand, may lead to beggary in the end.
“Nid gwell rhy hael, difael fydd
Yn rhoi 'r cwbl na rhy gybydd.—*D. ap Edmwnt.*
(The profligate master who gives all is as little praised as the stingy miser.)
433. Rhoi tan yn neu-pen y ganwyll.
(Lighting both ends of the candle.)
Wastefulness of an unnecessary kind. Husband and wife, both wasteful.
434. Rhoi 'r cardiau yn y to.
(Putting the cards in the ceiling.)
Giving up the contest.
435. Rhwng y ddwy stol ar lawr.
(On the floor between the two stools.)
Opportunity lost.
436. Rhyw faw yn y caws.
(Some dirt in the cheese-curd.)
Something wrong in the circumstance.
437. Rhoi 'r wialen fedw i soccio.
(Putting the birch-rod to soak.)
Threatening a child with punishment.
438. Rhoi 'r troed goreu ymlaen
Neu peidio byth a chychwyn.
(Put the best foot foremost, or do not start at all.)
439. Rhoi ei fys yn mhotes bawb.
(Putting his finger in every one's broth.)
“A finger in every pie”—a meddler.
440. Rhowch y spâr ar y Spur.
(Put the spare on the Speere.)
Placing something aside for the poor.
[For an account of the Speere, or Yspur, see *Mont. Coll.*, vol. vi, page 324.]
441. Rhoi 'r wydd wrth y tan.
(Roasting the goose.)
Putting the tailor's iron, called a “goose”, in the fire.

442. Rhoddi ffon wen iddo.

(Presenting him with a white stick.)

Chaffing one who has lost his lady-love, by presenting him with a hazel stick, called a white stick, on account of the white colour of the bark.

“Canmol bedwen, heb weniaith,—

Çollen bydd diben y daith.”—*Sion Tudur*.

(I'll praise the birch, without flattery—but the end of the case will be—a hazel-stick.)

443. Rhodd o rhodd yw'r rhodd garedigaf.

(A gift, being part of a gift, is the most obliging.)

If a person be willing to give part of a gift, it is evidence of his goodness and liberality.

444. Rhoddi 'r gwpan i gadw.

(Putting the cup to keep.)

To die.

445. Ricets ar y ty.

(The house has the rickets.)

Said of a house being built slowly.

446. Saim pen-elin.

(“Elbow grease.”)

Energy. Active effort.

447. Seboni.

(Soaping.)

Flattery.

448. Salach a ddaw.

(Worse will follow.)

Often applied when the head of a family dies. The succeeding one is supposed not to be equal to the one lost.

“Damwain cael mab diymwad

A wnel dim yn ol ei dad.”—*Lewis Glyn Cothi*, 1450.

(It is a chance to have a son who will be certain of acting as his father did.)

449. Saeson Careg y big.

(Careg-y-big English.)

A Welshman speaking English badly; broken English.

450. Saif eira 'n mis Chwefror

Ddim hwy nag wy ar drosol.

Saif eira 'n mis mawrth

Ddim hwy na menyn ar dwymyn dorth.

Saif eira 'n mis Ebrill

Ddim hwy na rhynion yn y rhidyll.

(Snow in February will stand no longer than an egg on a crowbar; snow in March no longer than butter on a warm loaf; and snow in April no longer than groats in a riddle.)

451. Siarad pymtheg i'r dwsin.

(Talking fifteen to the dozen.)

A great talker,—chatterer.

452. Siencyn.

(Bread-and-water broth.)

453. Sihwa!—Ceffyl benthyg.

(Sihoy!—It's a borrowed horse.)

Driving furiously on a borrowed horse.

454. Sion llygad y geiniog.

(John lickpenny.)

A miser.

455. SIANI 'r garddwr yn dweyd y gwir weithiau.

(“JINNY” the gardener tells the truth sometimes.)

JINNY was a local, notorious character for a lie or a fib, but occasionally, as if unawares to herself, the truth would out. Spoken of individuals of a similar stamp as Jinny.

456. Silff y gofal a gwegil y gwaith.

(On the shelf of care, and to the collar in work.)

Of a person who is painfully careful about his work. Fussy.

457. Soniwch am y drwg mae'n siwr o fod yn agos.

(If you talk of the evil, he's sure to be near.)

An old belief, held superstitiously, that if the absent one makes his appearance at the time he is being evilly spoken of, that his character was surely not of the best kind. “Talk of the devil, and he'll surely appear.”

458. Slwt ddydd Sadwrn.

(A Saturday slattern.)

Of a woman who leaves all her week's work until Saturday.

459. Spio o dan ei het.

(Looking under his hat.)

A suspicious, guilty appearance.

460. Slicio pen y ci a frathiff.

(Stroking the head of a biting dog.)

To be careful in speaking to a person in authority.

461. Sych glemio.

(Dry starvation.)

Of a person on "short commons"; under-fed.

462. Sawl sydd heb ei fai, sydd heb ei eni.

(A faultless person is not born.)

463. Syched sydd ar y ddfad pan welith hi 'r dwr.

(A sheep's thirst when it sees water.)

There is a notion that a sheep is thirsty whenever she sees water. Spoken of persons fancying and longing for things that they are in no real want of.

464. "Taw pia hi' medd Tomos y Bont.

("The silent one has it," saith Thomas the Bont.)

"O dewi modden diwg

Odid oedd gael drafael drwg."—*Ll. Goch ap Meirig, c. 1400.*

(From silence you will not meet with frowns, and the more likely to be free of a bad fate.)

465. Taclau gwraig weddw

(A widow's gears.)

Farming things out of repair.

466. Taflu dwr i'r afon.

(Throwing water into the river.)

Doing an unnecessary—an unrequired—work.

467. Taro'r ci ag asgwrn frifith o ddim.

(To strike a dog with a bone, he will not hurt.)

Abusing the poor and needy, and at the same time giving them something.

468. Taro'r post gael i'r pared glywed.

(Knocking the post for the wall to hear.)

Speaking of another person's faults, etc., where he may hear it from others; a broad hint.

469. Taro ei ben yn y post.

(Knocking his head against the post.)

In trouble and difficulties.

470. Tan y dwr.

(Under water.)

471. Taro 'r hoel ar ei phen.

(Knocking the nail on the head.)

(To be continued.)

ARCHAIC WORDS, PHRASES, ETC., OF MONTGOMERYSHIRE.

BY THE REV. ELIAS OWEN, M.A.

(Continued from Vol. x, p. 220.)

No. XI.

I WILL begin this paper with a few phrases that were often heard in Llanidloes some thirty years ago.

“Think *on* me.” The preposition *on* in this expression takes the place of the preposition *of*, and “think *on* me” means, “think *of* me.” Thus “You’ll never think *on* me, when you are gone; out of sight out of mind, it will then be.” “No,” is the gallant response, “I’ll think *on* you every breath I’ll take.”

The preposition *on* is used in other expressions than that now given. The other day I heard a person use the words, “top *on* the hill,” for “top *of* the hill”. Thus also I have often heard the expression “I’ll think *on* what you have told me”; and again, “He spoke *on* it afore”; and again, “afore I begin *on*”.

It appears that this use of the word *on* is not peculiar to Montgomeryshire. The Rev. T. L. O. Davies, in his book on *Bible English*, page 55, writes as follows on the word *on*:—“On is found for ‘of’ in 1 Sam. xxvii, 11, in a phrase that is still current, ‘Lest they should tell on us,’ *i.e.*, of us. The usage was frequent, *e.g.*, ‘We are such stuff as dreams are made on.’ (*Tempest*, iv, 1.) ‘The bird is dead that we have made so much

on.' (*Cymbeline*, iv, 2.) 'Amongst so many battles which in ten years time have rent the bowels of England, some on necessity would fall on that day (Sunday) (Fuller, *Ch. Hist.*, xi, ii, 43). We still say 'on purpose.' I have heard the expression "I begged on him to stop."

"*Take on.*" This phrase is used to indicate that the person who uses it, saw a certain party, or observed a certain thing, without indicating his observation. "I saw her in the street, but I didna take on that I seed her." A similar expression was formerly in use in Scotland. Dean Ramsay, in his *Reminiscences of Scottish Life*, p. 116, writes:—"I can remember a peculiar Scottish phrase very commonly used, which now seems to have passed away. I mean the expression 'to let on', indicating the notice or observation of some thing, or of some person. For example, 'I saw Mr. — at the meeting, but I never let on that I knew he was present.'"

"*Under one,*" together, at the same time. "I'll bring up the two under one."

"*He's a dead un.*" *Dead* in such expressions as this means, sly, cunning, knowing, it is applied to a person that has, as it is said, his wits about him. The phrase is used in reference to various matters in which sharpness is observable. Thus, when a person is apparently getting the worse of an argument, his acquaintances who know his powers are not the least disconcerted, "Wait a bit," they say, "he is a dead un, he'll soon turn him topsy turvy."

"*A dead lay.*" These words are heard in the neighbourhood of Llanymynech. Their import will best be seen from the following example. A friend informs me that an old man speaking of a person whom he knew said "He is on some dead lay now," *i.e.*, up to some mischief, about to do something not quite right, and possibly not quite honest. The words also imply perseverance in attaining an object in ways that are considered locally as "underhanded dealings".

There are words in Montgomeryshire that retain the sense they formerly had in England, but which in modern English they no longer have. *Starve* for *cold* is one of these. But there are also words in Montgomeryshire that perhaps are used with a local meaning attached thereto; thus *comical*, which in modern English means mirthful, or diverting, in Montgomeryshire means impudent. There are in Montgomeryshire a good number of these two kinds of words, viz., those that are used in a sense which formerly belonged to them, but which now is obsolete, and those that seem to have a local meaning. I will give a few of these latter kind of words. I have here and there in my former papers given examples of the former class, and I shall most likely give a more complete list as I go on with my list of words. I have also given examples of those words that I suppose have a local sense, and now I will add thereto.

Comical, impudent, saucy. The following conversation will shew the sense in which this word is used. A farmer describing a labourer to a friend said—"I never saw sich a comical fellow in all my life. I offer'd him good wages, and he tould me to my face to keep them myself." The person addressed responded, "Well, he needna haf bin so comical, I know'd a time when he were glad enough of a job."

Jest, just, nearly. "How is Thomas to-day, John?" "Oh, sir, he's jest dead," meaning that he is very ill. A clergyman unacquainted with this use of the word along the borders of Wales found himself condoling with a party for a death that had not occurred. The vicar had started to visit a distant sick parishioner, and on the way he met the sick man's son, and immediately made enquiries after his father's health. The answer was "He is jest dead." "I am very sorry," said the clergyman, "will you kindly tell your mother that I was on my way to see your father when you met me." "But, sir," said the man, "my father would be very glad to see you." "To see me!" said the clergy-

man, "did you not tell me that your father was dead?" "No, sir," said the man, "I said he was jest dead."

Keep, to make. I remember when a lad, often hearing some one or other of the teachers in the National School say to their noisy talking classes, "Don't keep a noise, boys"; and I well remember the master, who was a Londoner, and consequently unacquainted with Welsh idioms, would correct the monitors by saying, "That is what you want them to do, and why should you ask them to do what you don't want them to do—if they *keep* a noise they don't *make* a noise."

Keep, to put away. "Keep this for me," *i.e.*, put this away to save me doing so. "Keep it in its place," *i.e.*, put it in its proper place. The word *keep* is a translation of the Welsh word *cadw*.

Learn, teach. "Learn me how to do it," *i.e.*, teach me. This word was once generally used as it is now heard in Llanidloes. It occurs in the Book of Common Prayer.

"O *learn* me true understanding."—Ps. cxix, 66.

The Rev. J. L. O. Davies, in his *Bible English*, remarks respecting the word *learn*, that "it is never found in our Bible; we may conclude, therefore, that this signification of the word was passing away in 1611." Shakespeare uses the word in the *Tempest*, i, 2:

"You taught me language; and my profit on't
Is, I know how to curse. The red plague rid you
For learning me your language."

The words *teach* and *learn* are used in the sense we now use them in this very act. From the use that Caliban makes of *learn*, one would infer that he spoke somewhat imperfectly the language which Prospero had taught him. Prospero says:—

"I pitied thee,
Took pains to make thee speak, taught thee each hour,
But thy vile race
Though thou didst learn."

These quotations shew that Caliban used not the chaste language of his teacher Prospero.

Mr. Davies also takes note of the use of the word by Fuller in the *Pisgah sight of Palestine*, first published in 1650. "No doubt," Fuller writes, "as the corps had *learned* them, and followed the precedents of their idolatrous parents" (ii. xii. 22). From this quotation it appears that the use of the word in the sense of to teach, lingered even among the learned to the latter half of the seventeenth century. It is not unlikely that it continued for some time current in both senses among the educated class, until at last one sense only of the word was used by this class, and the people clung to the other use of the word.

So, short of, less, all but, "What is the length of that plank?" "It is four feet, so a quarter," *i.e.*, its length is $3\frac{3}{4}$ feet.

Abide, endure, "I can't *abide* that man." This word appears to have been used in Shakespeare's days in the way it now is in Montgomeryshire.

"But thy vile race

Though thou didst learn, had that in't which good natures
Could not abide to be with;"

The Tempest (i, 2.)

Evening. Afternoon. In Llanidloes the afternoon is always called evening. "Come to our house for tea this evening." "Thank you, I shall be delighted to do so." "Then mind you be in time, not later than three o'clock." "Ah," you say, "it's fortunate the time was named, or I fear I should have but a cold cup of tea had I gone later on in the day."

Having noticed several words heard in Montgomeryshire in a sense now no longer common, I will proceed with my list of words.

Ansel. The first bargain in the day. I have heard this word with the aspirate, as *hansel*. The first comer to a stall on market-day is addressed thus:—"Come, give us a *ansel*." This word is used about Butington and other parts. I first heard it in Llanfyllin.

I observed to a young man last April that the snow had not entirely disappeared—there were patches of snow here and there by the hedges—"No," he said, "there's a *honsell*." When asked for an explanation, he said, that the snow in the ditches was like an egg in a nest, waiting for more to come. I never heard the word in or about Llanidloes. Upon referring to my friend Mr. Hamer's list of Llanidloes words, I find he does not notice it; and either the word is not there, or it has escaped both his and my notice.

Arrust, harvest. Heard in the north parts of the county.

Asinder, asunder.

Awkit, awkward.

Anyways, in anywise. "He won't allow you to." "Never heed, I'll do it anyways," *i.e.*, in any case, with, or without permission.

The word occurs in the Bible in several places,—thus:—"And if the people of the land do anyways hide their eyes from the man." *Lev. xx, 4*. See also *Num. xxx, 15*, and *2 Chron. xxxii, 13*.—The word is found also in the Prayer Book:—"Those who are anyways afflicted or distressed."

Batter. An artificial bank, or slope.

Dearn, eager for, determined to have, or get a thing. "He was very dearn on it."

Dizoner, a blow which makes a person feel dizzy. "He gave me sich a dizoner on my head."

Far, a fair. Fairday is pronounced farday. Laughable mistakes are made by mispronunciations of words. The Rector of a certain parish told me that he was teaching his Sunday-school children one Sunday afternoon, and these words were read:—"Divers of them came from far." Wishing to ascertain whether the scholars understood the meaning of the passage, he asked them what the words meant. By-and-bye one of the children ventured an answer, and "'sposed they came from *a-far*"; meaning, a fair. The clergyman, not immediately perceiving the little one's misconception, said, "Yes,

they came from afar, but what do you mean by divers." The child again, "'Sposed that the drivers of them came from the far." The clergyman now saw the little one's mistake, and further questioning elicited an answer, which showed that the little one thought it might have been "Oggestry far", from which the drivers were returning. Evidently this child had, on account of a local pronunciation of the word fair, misunderstood the whole sentence, and to his mind it merely meant that sheep or cattle drivers were returning from a fair. Probably he had never heard the word divers before, and by a little ingenuity he converted this word into drivers, and thus made sense of what before was meaningless to him.

Feef, or feif, a thief.

Fit, feet.

Fitches. Vetches. The word fitches for vetches, was once common. Thus, in Isaiah xxviii, 25 :—"Doth not the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the *fitches*?"

Gallus, frolicsome. This word takes a substantive form, as frolicsomeness.

Hooze, or ooze, oftener used in its participial form, as hoozing or oozing, wrapping oneself up. For instance, a woman going out with a shawl wrapped over her head and shoulders, is accosted thus: "What's the matter, hoozing yourself up, arnt you well."

Loose, loose in, to let, or let in. "My shoes loose in wet." This use of the word loose is from the Welsh. It is merely a translation of the word gollwng, to loose or loosen, to let go; gollwng dwr, to let in water.

Lovechild, an illegitimate child.

Muggil, rubbish. There's a lot of muggil about.

Nan, what? If a person has not caught another's words, he says, "Nan?" and then the remark is repeated.

Scoot, a large piece, a scoot of land, a large piece of land. This word is heard in Kerry parish, in and about Sarn.

Spunge, to spunge, to make oneself a burden to others, to force oneself upon a person's hospitality.

Spunger, the person who spunges.

Sop, to soak, to get thoroughly wet. "My feet are sopping wet." From the Welsh *sopen*, a wet mass—*yn wlyb sopen*, soaking wet.

Scroot, scroot, scrowt, a small insignificant person. "I never thought he could have done it, he is such a scroot of a man." There is a word similar to scroot in Welsh, *crwtyn*, and *scroll* seems to be a corruption of *crwtyn*. I have heard the word *scrwtyn*, used for *crwtyn* in Montgomeryshire by Welsh-speaking people, and this further shows the derivation of the word *scroot* through *scrwtyn* from *crwtyn*, a little dumpy fellow.

Them is used for those. Lately I heard these words—"Them as ar gween to Llanymynech." Them for those is to be met with in the Prayer Book. "Spare Thou them which confess their faults"; "Restore Thou them that are penitent"; "He pardoneth and absolveth all them that truly repent."

Trod, to walk in mud. In the winter of 1877, I heard the word *troddling* for the first time. One person said to another, in my hearing, not far from Llanymynech station—"I'd rather be at home than *troddling* up here." The road was wet and muddy. *Trode*, a path, is found in Wright's *Dictionary*, and, possibly, the word *trod*, as heard in parts of Montgomeryshire, is connected therewith. But it resembles in sound the Welsh word *troed*, a foot, and *troediaw*, to foot, to tread, is still current in Welsh. It is not unlikely that *trod* is derived more immediately from the Welsh word *troed* than from *trode*, a pathway. Both words, probably, have a common origin.

Whittle. A small woollen shawl for throwing over the shoulders, so called in Llanidloes, where they are made.

(To be continued.)

THE SONG OF TYSSILIAW.

BY CYNDDELW, THE GREAT BARD.

ERRATA, CORRIGENDA, AND ADDENDA.

THE notes and observations of Professor Rhys in the last number of *Montgomeryshire Collections*, with some suggestions kindly made by the Rev. T. Llewelyn Thomas, have led me to attempt a revision, however imperfect, of the translation of the *Cân Tysiliaw*, which appeared in October. The result I now venture to offer in the shape of the following alterations of certain passages, which appear to have been incorrectly rendered. It is not, however, pretended that the obscurity by which the meaning of much of the poem was overclouded from the doubtfulness of the text, and the vagueness of allusions to events referred to in general terms, is yet by any means more than partially dispelled. Still, what has been done may serve as a guide and a landmark to future travellers in the hitherto but superficially explored wilds of early Cymric poetry.

Line 1. "Duw dinac dinas tagneued." Mr. Thomas is of opinion that this line commences the poem with an invocation to the Deity, agreeably to the practice of the ancient Bards. "Dinac" is an attributive, referable only to the word "Duw", and signifying "God, in whom is no nay." I propose, therefore, for "God's City is irrefragably Peace," to read "O God, whose Word is Yea, Stronghold of Peace!"

9, 10. For "Divided equally, and the second gift,
A nature evil once, now purified."

Read, "And for the second gift, in measure true,
A song attuned once more to harmony."

Professor Rhys is to be felicitated on his comparison of this passage with those in *The Four Ancient Books* in which the word "triganed" is found, nor do I suppose that there can be any doubt of the truth of his interpretation.

13. I confess I prefer here "teruyn", the reading of the *Myvyrian Archaiology*, which may stand for "tervyn"; the Professor adheres to that of 'terwyn' in the *Llyfr Coch*, but then how does he translate the context ?

18. "Wared", as Professor Rhys says, is doubtless identical with "waraidd". But is not "aruolyaeth" also to be identified with *arfollaeth* ? "Arfolli", *excipere*, Davies *Lexic.*, compare *Seint Greal*, p. 270. "A thrannoeth wynt aroessant aruoll y baredur ar gynnal y castell hwnnw ar anyded idaw ef ac y vam." Which I would translate "They gave reception to Paredur", not "contract", as does the editor, which seems scarcely supported by authority. Therefore for "Triumphant e'en in infancy to save", read, "On youth bestowing kindly entertainment."

21 and 22. For "A very Heav'n is Eivionydd's sward ;
From exile's bondage a benign resort,
A goal secure from exile's banishment."

Read, "Heav'n hath he stormed on Eivionydd's sward,
To exile's bondage well did he resort ;
One affluent a place of exile seeks."

Eivionydd is in Caernarvonshire ; not in Powysland, but in Gwynedd. This, therefore, forms an interesting notice of an incident in St. Tysilio's life, not apparently recorded elsewhere, namely, that, whether driven out by some act of oppression, or civil commotion, or of his own free will, with a view to religious retirement, or to the evangelisation of the native population, or of the Irish Gwyddyl, who then probably occupied part of the country, he passed some time in Arvon. With the expression "Heaven he stormed", compare that in the Gospel, "The kingdom of Heaven suffereth violence, and the violent take it by force."

23. For "Discretion's proof upon him hath he ta'en," read, "Discreetly hath he undertaken proof," which renders more truly the meaning of "pruddaidd".

32. "Llan ymron y challed." A word has here dropped out of the text. I would propose to supply "colled", or some such word, and to read "Llan ymron colli ei challedd;" A Church whose wisdom now is well nigh lost.

46, The word "Gwyddvarch", which is the name of the Hermit whose rude chapel was the first Church of Meivod, seems to supply the key to the meaning of this passage, which

I think is to be understood of his grave on the spot, and now translate :—

“ And love her learned men, where Gwyddvarch near
High over Gwynedd holds his sacred seat ;
Of lordly lineage, mid fair woodbine laid.”

51. “Leudir cyfannedd.” For “a land of lore”, this has been misprinted “a land of love”.

68. The only objection to the reading suggested by Professor Rhys, would seem to be that, if “furyf” is to be read as a monosyllable, the line would fall short by one of the requisite length of eight syllables. And would not *firmus* be somewhat inconsistent with the unsolidified notion of a bog? Still *crassus* may supply the meaning. And may not “henaint” mean “anointing” and not “old age”, or “antiquity”? Compare the passage quoted by Dr. O. Pughe in his Lexicon, s. v. “Bleiddyd a adeilwys Gaer Faddon, ac a wnai yno yr enaint twymyn.” Which he translates “the warm bath”. Compare Dante, *Inf.*, xxii, 144; Wright’s Trans.

“Like birdlime glued their wings the adhesive pitch.”

Here, then, for “And hell, terrific vision to old age”, read,
“Hell, with its swamp of stiff anointing slime.”

70. I am disposed to concur with Professor Rhys’ ingenious emendation of this line. But the poet is not heterodox by reason of his unusual classification of the number of the Deadly Sins, which is not *de fide*, and, like the Virtues, have, I believe, been arranged differently at different times by different authors.

87. If Professor Rhys be right in his conjecture that “lleu” here is the simple word used in the sense of its compound “golen”, then I would also presume that “llog” is to be understood in that of its derivative “llogawd” as a chancel, or sanctuary. Then, for “Fair is her court, with rushes overlaid,” read, “Lit up with rushlights is her Chancel fair”; which does not, however, appear to convey a very extraordinary idea of the wealth of a community unable to supply wax for the use of the sanctuary in a land so noted for the produce of its hives, unless, indeed, wax tapers, furnished with wicks of rushes, were used by the community during the midnight recitation of the Divine office in the choir.

118. Professor Rhys may be right, as he appears to be, as far as prosody goes, but it were to be wished he had given the sense which he considers to equal that of other lines in the poem. The first edition of the *Myv. Arch.* has “plyfinest ymorthryn”, which seems to imply a corruption of a word like

"finest" for "fynaist". Perhaps the Bard wrote "Ymplwyf ni finest ymwrthuyn", "In the throng thou wouldst not retreat."

132. For "us" read "them". But I find it difficult to agree with Professor Rhys that "unbyn" is the antecedent to the pronoun. I take it rather to be the supplicants who invoked the aid of S. Oswald, who is thus connected with Powysland as one of its Patron Saints, whence the inference follows that his death occurred in that country, else why should he have been specially selected for invocation there?

139. I have translated this line from the reading of Mr. John Walters' MS. copy: "Teyrnfardd a'i can cadr eurben."

145. "Lloflen." On this word Dr. Davies observes "Quidquid alii velint, ego existimo esse idem quod Llaw, vel Diminut, à Llaw." On reflection I prefer for

"A Church, whose full tide leaves its gleanings o'er,"
to translate the line by

"Small tho' his hand, that hand a Church hath made."

This, if correct, assigns the foundation of the second Church of Meivod to St. Tysilio.

146. Professor Rhys well suggests that "llugyrn" is not "horns" but *lucernæ*. To his inquiry as to the antiquity of the practice of keeping a light burning where the host is kept, an answer may, perhaps, be found in the third of the Apostolical Canons: "Μη ἕξον ἔστω προσάγεσθαι τι ἕτερον εἰς τὸ θυσιαστήριον ἢ ἔλαιον εἰς τὴν λοχνίαν, καὶ θυμίαμα τῷ καιρῷ τῆς ἁγίας προσφορᾶς." "Let it not be lawful to bring any other thing to the altar of sacrifice than oil for the lamp, and incense for the occasion of the holy oblation." Bingham misrenders the singular "λοχνίαν" by the plural "lamps", but Howell, in the *Synopsis Canonum*, translates it correctly by "*luminare*". I was misled by Dr. O. Pughe, who ignores this meaning of the word, although Dr. Davies renders it by "*lucerna, lampas, luminare*," and quotes an anonymous author for its use, "Dau lugorn nef, haul a lleuad." The word "llogaut" may, possibly, though not necessarily, be here referred to the Ambrey where the sacred vessels were kept, generally, or to the Tabernacle over the altar, where the Sacred Host is reserved. Hence, for "A Church, whose horns resound in choir at Mass," read, "A Church with lamps, and ambrey for the Mass."

148. Dinorben is not to be found in L. Morris' *Celtic Remains*, nor elsewhere that I have seen, yet it appears to have given his title to the late Lord Dinorben. There is a farm, or hamlet of this name near Cinmel, from which I am informed

that he derived it. I cannot see that this and the foregoing line need relate to another place than Meivod, or that the words "llyr", "lliant", and "llanw", may not be understood of the neighbouring rivers.

149. Llan Llydaw. I think this is to be referred to Meivod, as the Bard might consider the Armorican origin of Gwydd-farch, its first founder, as sufficient justification for the expression.

152. Llan gamarch. Professor Rees, in his Essay on *The Welsh Saints*, understands this to allude to Llan Gamarch, in Breconshire, though he admits that St. Tysilio is not known to have been connected with that Church, which was so named after Camarch, its founder. But the words, differently divided, will admit of a different construction:—"Llan gam arch, Llawbarch y berchenn." "The Church of the arched tomb, Llawbarch is its possessor." Canon Wynne-Edwards (*Mont. Coll.*, vol. x, p. 168) describes an arched grave, found by the workmen beneath the chancel, which he considers to have been the last resting-place of the Powysian princes. I cannot, however, discover any authority for the use of "Llawbarch" as a proper name. But "llaw" spelt "llau" in his copies, may be a transcriber's error for "llan", which is the reading of Mr. John Walters, and would restore an intelligible sense to the passage:—

"Church of the tomb o'er arch'd, its owner's pride."

169. As the reading "peniadur" is supported by that of the *Llyfr Coch*, I must abandon my conjecture that it may have been written in error for "periadur", a contriver. Its more usual form is "pennadur", *princeps*, *primas*, Davies. For "Of chalices designer," etc., read:—

"He is a primate who, for chalices,
And gifts, and faith, and piety is beloved."

171-2. Professor Rhys may be right as to "gwyndyt" meaning Venedotæ, but it is difficult to connect it with the context. Perhaps the "periglaur" is the Archdeacon addressed further on, and he may be referred to as a Venedotian, a native of Gwynedd. Then I would translate the passage thus:—

"A Priest is he, who, Venedotian born,
To dying Venedotians unction brings,
With fervent ministration, guileless, pure."

For "gwyndaut", however, I cannot quite so readily accept this signification, for all the support it may otherwise supply to the Penmachno Inscription, as the word is also rendered "felicity, blessing, a state of happiness", by Dr. O. Pughe, who

quotes in support of it the following lines from Dafydd Benfras to Llewelyn the Great, "A'm gwnel—I foli gwyndawd gwyndud werin Gwynedd bendefig ffynedig fin." Which he translates:—"May he incline me to praise the *felicity* of the people of a happy land, the Venedotian chieftain of prosperous boundary." Here, "gwyn dud" is read by him as two separate words, although, written as one, it is better translated by Venedotæ, and perfectly fits the context. "May he incline me to praise the felicity of the Venedotæ, the people of the chieftain of Gwynedd of prosperous boundary."

188. Mr. John Walters' MS. has "Gran yngre bu dybu dybryd." But this may be only his conjecture, as he does not say what MS. he used.

195-6. For "Penydur" of the Myvyrian, the *Llyfr Coch* has "penydwr", a man of penance. For "In the Supreme Creator is his faith, and in His regulation of the world," read:—

"The Man of Penance hath the highest faith
In God, who rules and regulates the world."

204. In the footnote of the *Myvyrian* edition is given as a various reading "wawr ddull werydd;" whence I conjecture that the full line is to be read "Matgynnull mawr ddull werydd."

205. I now think "preswylwlyd" must be a transcriber's blunder for "preswylyd", and that "y" is superfluous, the removal of which makes the line octosyllabic. For "Who, tho' Almighty, is long suffering," read, "Upholder and Indweller in the present."

H. W. L.

PENNANT MELANGEL; ITS PAROCHIAL HISTORY AND ANTIQUITIES.

BY THOMAS W. HANCOCK.

CHAPTER I.—(*Continued from Vol. x, p. 230.*)

GEOLOGY.—The prevailing rock strata belongs to the Middle Cambrian, or Lower Silurian System, corresponding with the Caradoc Rocks of Sir R. J. Murchison, having Wenlock shale and Derbyshire grit overlying. This last appears on the Berwyn heights as a band, and running nearly parallel with its watershed line. Eastward of this may be traced a narrow string of that interesting formation, the Bala limestone, running in an irregular curvilinear course, entering the parish west of Cynon-ucha in the vale of Llanwddyn, and proceeding in the direction of the Havodty Arllenfawr to Tynycabld, and thence across the escarpment of Craig-y-castell and Pistyll Blaenycwm to the boundary of this parish with that of Llangynog. Again, east of this line is a belt of Trappean ash, being a continuation of that which runs through the Llanwddyn parish. It may be observed about halfway between the old church of Pennant and Blaenycwm farm. On the summit of Penycerig or Craig Penybryn, the strata is pitched up in jagged masses, exhibiting dislocations and faults of a similar character to Tyllau-pedyll in Cwmglanhafon, making chasms many feet in depth. In the rocks of Cwmillech may be seen those striæ or marks, the effects of the glacier planing.

Fossils.—In the shale beds have been found Graptolites; and in the other strata Favosites, Heliolites, and Trilobites.

Minerals.—Several attempts at mining explorations have been made at various times, but nothing remunerative has, up to the present, resulted out of the same. A deposit of limestone has been discovered, but the working is carried on in an adjoining parish.

Slate.—Slate quarrying has also been attempted in the vicinity bordering on Llangynog. This, like the mineral, has not been fully developed, probably on account of lack of capital.

SURFACE AND DRAINAGE. — *Hill-land.* — “Upper Pennant” rests against, and upon the Berwyn range, which divides it from Merionethshire; and here are found the principal physical attractions of the parish, which we again commend to the notice of the tourist as interesting. However pleasing and brilliant descriptive or word painting may be of natural scenery, it rarely, if ever, gives the mind rest and satisfaction. The eye, to be pleased, must view for itself the towering “Foel”, with its bare-boned sides, and the craggy cliff, and the narrow pass,—the soft, green valley, with its inlet glens and bays, its wooded sidelands, and the desolate waste and moorland beyond and above—the winding streams and the rushing cascades.

The names of the several heights and summits, and ridges, and highland moors we proceed to give, commencing with those that are seen and in view as ascending the valley on the western side. *Bwlchymaen, Craig-Cwmdwygo, Y Cyfyng, or, the Pass of Cwm-llech, Penybryngwin, Drawsnant, Taran-y-Gigfran, Bwlch-y-foel, Moel-du-mawr, otherwise called Moel-dimoel, Moelangell, Craig-y-Castell, Craig-wen, Moel-blaen-y-cwm, Havod-hir, Foel Gwyfō, Havod-wen, Pencerig, Mynydd Llechwedd-garth, Boncyndu, Craig-coch.* Those in the back highland are, *Pen-Croes-y-Fagl, Bryn Spio, or Y Gwyddfa, Ochr Llanerchwen, Cirnia Nod, Cirniau Achles, Moel-y-myneich, Buarth-*

y-Rhe, Cerig Trwsgl, Floddast-fawr, and Floddast-fach, Bryn Havotty, Croes-y-gareg, Bryn-y-bedd, Collfryn. The following are the names of the MOORS: *Waen-Croes-fagl, Waen-y-Camell Fownog, Dolydd-Gwynion, Rhos-y-Collfryn, Waen-y-Bryngarw, Waen-llistri, Waen Cwmdwygo, and Y Fawnog fawr.*

Streams.—The Tanat is the main stream into which nearly all others, of this, and the neighbouring parishes flow. Some differences of opinion exist as to where it first takes this name. We have heard some of the “Ancients” of the district say, that it was always understood by them, and the old people before them, to take this name by Trefechan bridge, where the Nantddu flows into it. It is placed on the Ordnance Survey as originating at the foot of Pistyll Blaenycwm; however, it makes no figure as a capital river until it passes the old Church near Trefechan. But there is sufficient definiteness about its course to trace it to a spring-head near Bwlch Croesfagl. There it is known as Nant Croesfagl, until it reaches the Pistyll. Its chief feeders are *Nantcerig-gwynion, Nant-llwyn-y-gwrgu, Nant Iewyn, Nantachles, Nant Imell, or Y Nantddu, Nant-saer, Nantpencerig,* with a number of rills and streamlets having neither note nor name. Below Trefechan it receives, on the right bank *Yr Afon goch,* through Cwmllech, which is itself fed by many rillets. On the other side, or the Llanwddyn side, and running into the Vyrnwy are the streams of *Nant-dolyddgwynion,* and the *Ddwynant* rills.

One mountain tarn only exists in the parish, called *Llynypenau.* A pool, of considerable dimensions, has been artificially constructed above Cwmllech, for the purpose of supplying the Llangynog mine works with water.

PRODUCTIONS.—*Ornithology.*

How pleasant the life of a bird must be,
Flying about above crag and tree.

Several of the preying class of birds, as the falcons,

owls, and the raven, find secure retreats and nests among the ledges and clefts of the beetling precipitous scarp and the ivy-bound fractures of the rocks, where human hand and foot cannot scale. The birds of the district are numerous and common. The heron finds quiet quarters for his fishing proclivities: but his principal home, we suspect, is on the other side of the Berwyn hills. We have watched this bird in this valley in the early morning, taking his survey of the district, perched on a high bare stump, reminding one of the soldier-like appearance of the "adjutant," and again on the ground, walking about as if for the mere purpose of parading and showing himself off. It has been supposed that herons emit light from their breasts, as they stand in the water of an evening, to allure fish. Here, among the streams and the moors, wild ducks, teals, and widgeons have "habitations." The widgeon however, is migratory, arriving in September, and departing about the beginning of March. By way of note, we may add that teals, ducks, and widgeons are scarcely distinguishable from one another; but the teal differs from the duck proper in being smaller, having a more slender form, narrower bill, and larger neck. Naturalists give the length of the wild duck as 24 inches, the teal $14\frac{1}{2}$ inches, and the widgeon as 18 inches. The sportsman has no lack of sport, for on the mountain heaths, and moors, and springs, grouse, and snipe, and woodcock abound; and the partridge in the lowland. Of that semi-domesticated tribe—the common crow, the rook, magpie, and jay (the chatterer of the wood), and daw, are found in sufficient numbers. We select the last for a few "more pleasant words", on account of his peculiar character and his special names, as "Jack", and "Sir Clericus", and thus he becomes a sort of bird that has had interesting associations with "our *old church*". But because he is a frequenter of church and steeple, "a Daw's not reckoned a religious bird"; quite the reverse, he is a sad emblem of fallen morality,—a sad thief, liar, and profane talker. The

story, with some embellishment of poetical license, goes, that he was once sainted, because he restored the turquoise ring of "The Cardinal Lord Archbishop of Rheims", which he stole.

"The conclave determined to make him a saint,
And on newly-made saints and popes we know,
It's the custom at Rome new names to bestow ;
So they canonized him by the name of Jem Crow."

Of the singing birds and warblers we have no limit, as it were. But no parochial writer should omit to mention the "cuckoo," which was a particular favourite with the old Welsh poets, from the time of Llywarch Hen, to that of our last Cynddelw. We select the following lines, translated from our oldest poetry.

"Hail! bird of sweet melody, heaven is thy home,
With the tidings of summer thy bright pinions roam."

"Blessings to that hour belong,
When erst a youth my merry strain
Joined the Cuckoo's jocund song
Near to the grove on yonder plain."

Botany.—A compilation of the names of the wild flowers of the road sides only, would alone present a too lengthy list for insertion, and would make greater demands upon the writer than he perhaps could perform. The following is a list of the plants picked up by a party of Botanists in a ramble up the vale and on the hills. If some of the specimens be not considered rare, yet they are always considered interesting by a collector. We append the time of flowering, which may be of some assistance in finding them.

Fumaria Claviculata (White climbing *Corydalis*),—May to July.

Geranium lucidum (Shining *Cranesbill*),—June to August.

Geranium sylvaticum (Wood *Cranesbill*),—June and July.

Sedum Anglicum (English *Stonecrop*),—June to August.

Sedum Telephium (Purple *Orpine*, or *Live-long*),—July to August.

Saxifraga hypnoides (Mossy *Saxifrage*),—May to July.

Lysimachia nemorum (Yellow *Pimpernel*),—May to August.

- Alchemilla vulgaris (Lady's Mantle),—June to August.
 Primula veris (Common Cowslip),—April, May.
 Drosera rotundifolia (Common Sundew),—July, August.
 Pinguicula vulgaris (Common Butterwort),—May to July.
 Meconopsis Cambrica (Welsh Poppy),—June.
 Viola lutea (Yellow Mountain Violet, or Pansy),—May to September).
 Viola odorata (Sweet Violet),—March, April.
 Hottonia palustris (Common Water Violet, or Featherfoil),
 May, June.
 Asplenium Ruta-muraria (Wall Rue, or Tentwort),—June to October.
 Cystopteris fragilis (Brittle Bladder-fern), July.
 Polypodium Phegopteris (Mountain P., or Beech-fern),—
 June to August.
 Polypodium Dryopteris (Oak-fern).
 Aspidium Lonchitis (Holly-fern).
 Cryptogamia crispa (Parsley-fern).
 Eriophorum vaginatum (Hare's tail Cotton-grass),—March,
 May.
 Eliocharis multicaulis (Many-stalked Spike rush),—July.

CHAPTER II.—POPULATION.

Statistics.—Considerable difficulty exists in making out what the population was in past times. The only record, previous to the general enumeration of 1801, is contained in the Parish Register thus:—

“Number of the inhabitants in Pennant parish in the year 1775 is 527. Taken in the *Tithe Book* by David Evans, Junior, Llanfyllin.”

The Rev. Walter Davies in his *Agricultural Survey of North Wales*, gives the methods adopted in his time of estimating the number of people in a parish; which was by comparison of ratios, that is, of so many persons to a birth, and to a burial. But what strikes us is, that in the examples he has given, of parishes which have been estimated in this way, there is an unaccountable difference in the ratios. In Montgomeryshire he has given thirteen parishes so enumerated, of which two

parishes shew a proportion or ratio of 30 to a birth,—1 has 27, 1 has 36, 5 have 35, and 4 have 40 to a birth. In the other alternative, of ratios to burial, one parish has a ratio of 47 to a death, 4 have 50, 1 has 53, 1 has 54, 1 has 56, 1 has 57, and one parish has 67. Thus there is no uniformity. The bases or reasons for adopting these different ratios are not given. We applied the same to this parish, (of Pennant) trying one and another, but the results gave very wide disproportionate approximations, that we conclude it to be quite useless, as a general rule, and in the absence of “the reason for it”, but little better, if as good, as guess-work. The same may be tested by applying them to the following numbers from the parish Registers.

Years.	No. of Registered Births.	No. of Registered Deaths.
1680—1689 . . .	19	37
1690—1699 . . .	69	48
1700—1713 (14 years)	127	50

The number of deaths in the parish for the year 1876, was 8; and for the year 1877, was 10, registered.

The parishioners of Dwyffrwd township being in close proximity to Llanwddyn Church, would naturally connect themselves with it in almost every case. And again, a large number of the parishioners bordering on Llanrhaiadr parish are registered in the parochial register of the latter.

The following Table will show the population since the General Enumeration Act came into force.

1801	1811	1821	1831	1841	1851	1861	1871
630	657	745	789	795	748	721	806

We here add the particulars of the enumeration made in the year 1851. The enumerators being Mr. Richard Vaughan and Mr. Edward Lloyd.

	Inhabited Houses.	Males.	Females.	Total.
Upper Division :				
Dwyffrwd - - -	19	38	31	69
Cwmllech - - -	7	25	15	40
Tre'rllan - - -	16	44	36	80
Pengwern - - -	12	37	24	61
	<hr/> 54	<hr/> 144	<hr/> 106	<hr/> 250
Lower Division :				
Garthgelynenfawr - - -				210
Garthgelynenfechan - - -				182
Cornorion - - -				106
Total in Lower Division - - -				498
Do. Upper Division - - -				250
Do. whole parish - - -				<hr/> 748
Population of Penybont Village (included above) - - -				120
Do. of Tre'rllan, Cwmllech, Pengwern, and Cedig - - -				181

The money raised by the parish rates in 1803 was £184 10s. at 4s. 8½*d.* in the pound. And in the year 1875 the rates collected under the title of poor rates, amounted to £484 12s. 10*d.* at 1s. 2*d.* in the pound, by two instalments. This enormous difference can be accounted for only by a large increase in the number of tenements, as well as by a difference in the valuation of property, during the seventy-two years intervening. At the present day, the high rateable value of property, with its increased demands and rates and imposts, and the prevailing high rents, and the high wages demanded by servants and labourers, occasion loud complaints from all classes.

Industrial.—The pursuits of the people are wholly agricultural. Only a very small proportion find employment in the mines and quarries at Llangynog. There is not a single manufacture carried on within it. And what may be considered a singular feature, is, that within its whole limits there is not a single cornmill. The roads are good throughout the whole district. The only great drawback is the want of a railroad, the nearest railway station is at Llanfyllin, which also is the nearest market town, but communication is regu-

larly kept up with the Oswestry markets, which has become the central and principal town for this and the neighbouring districts. Previous to Oswestry being made what it is by becoming the great centre of the Cambrian Railway System, Shrewsbury was the "metropolitan town", and to this market the farmers hereabout resorted. Of course it was a loss of a couple or more days to go and return and do business there; the distance to Shrewsbury from the principal village of the parish being about thirty-two miles. The capital village of the parish is at Penybontfawr, in Lower Pennant, where also small fairs have been attempted to be established, but are of no note whatever in any respect.

Education.—The only school in the parish is at Penybontfawr, which is a national ("voluntary") one. The school and house for the master were built in the year 1859, at a cost of £617. Previous to which time, the means of education were precarious. The district of Upper Pennant is in a better condition than the Lower, by its being formed into a school district in union with the Llangynog parish, the both forming a "United School District." Compulsory attendance is there enforced, and the change is very perceptible although the same has only been practically at work about three years.

CHARITIES.—The following is a summary of the gifts to the poor.

Mrs. Lloyd's Charity.—Mrs. Lloyd, by will, bearing date the 1st December 1730, bequeathed her messuage, lands and premises situate in Rhiwarth, in the parish of Llangynog, unto her grandchild Henry Lloyd, upon condition that he, or whoever should be heir and have the inheritance of the said premises, should pay and dispose of the sum of £2 yearly, at Easter Eve for ever among the poor of the parish of Llangynog, and that part of the parish of Pennant called *Cwmpennant*, (that is to say,) £1 yearly to each parish.

Morris Jones's Charity.—Morris Jones of Cwmllech gave a field, the rent of which was to be divided equally

between the parish of Llanrhaiadr and this parish. It produces to this parish 10s. 6d. a year.

Thomas's Charities.—Henry Thomas, Esq., of Llechweddgarth, gave £20 to the poor; Catherine Morris of Cwmllech gave £20; and — Madocks of Llechweddgarth gave £10.

Ellis Jones's Charity.—Ellis Jones of Peniarthisa, by will, bearing date 29th of May 1802, gave the sum of £30.

The total amount derivable from these charities is £6 10s. 6d.

(To be continued.)

HERBERTIANA.

SUPPLEMENT.

(Continued from Vol. ix, p. 402.)

PART III.

WE now proceed to details connected with the Herberts of Montgomery Castle and their descendants, and shall make frequent use of *Epistolary Curiosities*; Series the First and Second, "consisting of unpublished letters of the seventeenth century", illustrative of the Herbert family, and of the reigns of James I, Charles I, Charles II, James II, and William III. Edited by Rebecca Warner, of Beech Cottage, Bath.

These letters have a special attraction for all persons interested in the annals of the Herbert family, as being found in Ribbesford House, Worcestershire, by the Rev. E. Winnington Ingram, who gave them to George Edward Henry Arthur, subsequently second Earl of Powis, of the second creation, in 1746.

Several of these documents passed by purchase into the estate and house above-named at the close of the eighteenth century, from George Powlett the twelfth Marquis of Winchester, descended from Sir Henry Herbert, the first proprietor of Ribbesford of the Herbert family, through his daughter Magdalene, wife of Sir Charles Morley, Kt. They thus fell into the possession of Francis Ingram, Esq., of Bewdley, who devised them by will to his kinsman the Rev. E. Winnington Ingram, Canon of Worcester.

They contain much original information, and bring

vividly to our notice the scenes and characters of a bygone age. Several of the letters from this publication have already appeared in our series, and supplementary facts are still capable of being gleaned from this ample field, which will afford the appearance of greater completeness and increased research to the readers of *Herbertiana*.

We proceed with a letter written by Elizabeth, daughter of James the First, Queen of Bohemia, and called in the Low Countries from her engaging deportment "the Queen of Hearts".¹ It is addressed to Sir Edward Herbert, afterwards the first Lord Herbert of Chirbury, who was honoured with her particular esteem, and regard. He made two visits to her, and her husband Frederick, Prince Palatine, when they resided at Heidelberg, and was received by them both in the most kind and hospitable manner, and a correspondence was maintained between him and the Queen, after their loss of the Crown of Bohemia, when they were seeking shelter in Holland.

(From the Queen of Bohemia to Sir Edward Herbert.)

"I pray be assured that my being in childbed hath hindered all this while from thanking you for your letter, and no forgetfulness of mine to you, to whome I have ever had obligation for your love, which I will ever acknowledge, and seeke to requite in what I can ; which I entreat you to be confident of, and that these lines may assure you of it, from her, that is ever your most assured friend,

"The Hagh, this 7th June.

"R. ELIZABETH."

Of Richard, the second Lord Herbert, there is no mention, but his son and successor Edward, third Lord Herbert, often arrests our attention by his sagacious remarks about the state of Ireland, his satisfaction with his residence at Castle Island, and his anxiety about the life and marriage of his brother Captain Herbert. We subjoin extracts from letters to his uncle, Sir Henry Herbert.²

"Dublin, 1st Jan. 1672.

"There is nothing here worth notice, but that our Lord Lieutenant

¹ Vol. i, p. 13.

² Vol. i, pp. 79 and 81.

dines now publicly, and by his civility gains on the better sort. The Commons value only his money, which they say hee is too thrifty in keeping."

"Dublin, 14th Jan. 1672.

"The purport of mine of the 5th or 6th inst. touching trade, I desire you to consider, with the best interest you can make, for the maxim of state has no good foundation, when it says, 'this kingdom must be kept poor, that it may depend on England. Let it be rich in trade and inhabitants, and it will depend upon it, for the love of themselves, and their own wealth.' Whereas by keeping it continually poore, they by warres and rebellion designe to enriche themselves on their next neighbours goods. If they were riche, they would study to keepe and improve their own, and would not be drawne in to the hazard of it, and would render dependencies, just such as our English tenants to their landlords."¹

"Dublin, the 18th, 1672.

"I have writt to you the very quintessence of the state of this poore country, and offered it your interest for redresse, by your vote in Parliament, and a conversation with the Irish concerned men, that are members of your owne House."

"Dublin, 20th Jan. 1672.

"Yours of the 9th inst. came to my hands this day, with a letter from my brother ; who, I perceive, is in health in the midst of sickness. God continue him healthy, and send him well amongst us ; and if with honour hee may lay aside his command, and marry, it would be good newse ; but I dare not advise twixt love of family and reputation. You were but idly employ'd hitherto: now there is something for the councils of the nation to act. God send you unanimous, when you meet, and not to scruple at a small inconvenience to our purses in this time, when the honor and welfare of the King and Kingdom are at stake. If the French King proceeds in his conquests, and our King not in condition to hold him to his capitulations with him, we shall be undone at home, and ridiculous abroad, and doe not question, but the French King will evade and impose, if the King has not money."¹

"Castle Island, 18 Feb. 1672.

"SIR,—Yours of the 28th Jan. has been in my hands this fortnight at least, and not answered till now, that I am arrived at this place, which I could wish you had seene in the order it is now, for I think it a compleat house fitt to receive any nobleman. I wish I had such a one in Lymore Park, or at Cherbury. The longer I stay here, the better enabled shall I bee to make such a one at my returne."

¹ Vol. i, pp. 82 and 83.

² Vol. i, p. 87.

“Castle Island, the 20 Feb. 1672.

“The more I consider this place, the more I like it, and wish I had had my owne will at my Lord of Ormonde’s first coming over ; but it is better late than never, and tho’ I banish myself from my native country and my acquaintance, yet am I in my vocation, my birthright concerns. The more I look on my house, the more I like it, and if my brother Henry comes over, I could wish my cosen Henry, your son, would beare him company. He’ele run no more hazard than my own visible heire. They will neither of them give an ill report of the country at their returne ; possibly Slevelogher will be troublesome, but with a guide there is no danger.”¹

“Dublin, the 19 Dec. 1672.

“The marchants of this kingdom find so much hazard at sea, that they move for to have some friggatts assigned them for convoys, and being so reasonably modest as to offer to maintain them at their own charge, it is pittty but they should thrive in their request. Services, where due in your family, and accept the wishes of a merry Christmas to you all. I could wish my brother at home in London, but I feare the active posture of the armies will not afford him sufficient leasure for English brawne, and plum pottage.”

The widow of Edward, third Lord Herbert, married secondly William, Earl of Inchiquin, and thirdly Lord Howard of Eserle, from whom she applied for separation. She died Feb. 1717.

We now insert a letter from Captain Herbert, afterwards fourth Lord, from the seat of war to his uncle Sir Henry Herbert.

“At Liege, the 24th Aug. 1672. Stilo novo.

“MOST HONORED SIR,²—I am confident the time seems long since you received my lines. But there is this reason for it, when we rose from before Bar-le-duc, the army divided into small brigades for the benefit of marching ; and ours, which consisted of three thousand horse, came to Mastick, commanded by Monsieur Rochford. We expect Turenne up with another army. When that appears, ’tis to be thought we may attack it by way of siege. Hitherto we have done nothing, but destroyed their forage about the town. We have encamped very close by the walls, their canon having done execution on us severall times. I begin to wish the towne ours, that we may come to winter quarters, and soe have convenience of coming for England.

“In this town of Liege there is a priory of Jesuits, English, and a monastery of English nuns, both which I have visited. The women are handsom, and the men civil. Having engaged me to dine with them to-day, I shall here taste, whether the Roman victuals be not

¹ Vol. i, pp. 88 and 89.

² Vol. i, p. 91.

more pleasant than their tenets. I expect the day's work will afford me a whole packett of observations.

"Sir, I shall trouble you noe further at this time. I am unfeignedly your most obliged and obedient,

"H. HERBERT."

We come now to a letter written by Thomas Herbert, third son of Richard, the second Lord Herbert of Cherbury, to Sir H. Herbert.¹

HONOR'D SIR,—'Tis now some tyme since the worthy Sir Mathew Herbert² has left his house, and Oakiley Parck, to go up to London. I fear it is to hide himself att his brother Lucey's, and not to follow his occasions: and to unwinde himself out a labaranth of inconveniences, which his wilfulness and indiscretion hath involved him into. The malice of his enemys will find him out in all places, and the designs of those, that love not his name, will not fayle, unless some of his relations forget those incivilities he hath heaped upon them lately. I am sure, when you consider the temper of his constitution, you will allow the hott and the moyst in him are not of a fitt mixture to make a compleate understandinge, and that the hott is predominant even to frenzy, which blowne and fomented by the wyndy and frothed brayne of his wife, I fear as dangerous to his estate in her and relations designs, as in the enmity of the Baldwynes. You must not wrong the good lady soe much, as to think shee is capable of carrying on a designe; but shee may have some confidante of better understanding, that may manage her, as an instrument. As to Baldwyn's ayme, it is chiefly to force the knight to make better assurances, according to former agreements betwixt them, of an estate purposed to raise money to pay Sampson Fox; but the other ayme att the inheritance of the whole estate, and soe suffer, (if not encourage) him in his wylde proceedings, and estrange him from his friends, and relations, as much as they can, only to render him and his estate the more feazable to be begged; and rather than fayle, I suppose they will both joyne to effect it, and to make a friendly dividend of the estate, to please each other. Sir, give me leave to suspect the worst, and to bee free in my discourse to you, and I have reason for it, because I have the best opinion of your judgment and integrity to me, that canne bee. It will become mee to make inquiry after that, which may bee the right of my nephew, or neice, my sister Florence being reddey to lye down, and clayme the name of a mother.

"Sir, bee pleased to be very inquisitive after him; and if you see anything like to happen, that you would please to prepossess the

¹ Vol. i, p. 63.

² Sir Matthew Herbert of Bromfield, Bart., son of Francis Herbert, descended from Walter Herbert of Dolguog. He married a daughter of Lucy of Charlton.

Lord Chancellor with the state of the business, and the wrong, that may light on your inocent, and rightful heyre, if not prevented.

"I cannot blame Mr.¹ Richard Herbert, his younger bro. for not being more inquisitive, because if he should appear fussy, and his brother the knight not beggable, it might exasperate him to doe worse than I hope he yet meanes, and give the other party a just rite of argument, and advantage. When you have read this, you may know my meaning; and I desire you will lay out your care for my satisfaction, who will ever acknowledge to bee obliged to you for your most significant kindnesse, which you have conferred on, honored Sir,

"Your affectionate nephew, and humble servant,

"T. HERBERT.

"I pray, give my wife's and my services, and blessings, where due, and pardon mee for making use of another hand to write this letter in. I'le assure you I was in so ill an humour, when I wrote the originall, that it would be hardly legible, and I hate to transcribe any thing; but this is the true sense of all the parties mentioned, and I judge them by appearance, and not surmise.

"For my ever honor'd Sir Henry Herbert, Knight, at Lyncoln, Westminster, London."

We have another trace of this correspondent in a letter written to Sir Henry Herbert by H. Scudamore.

"London, Aug. 29, 1640.

"Your cosen, Mr. Thos. Herbert, and his wife are both returned in health this night. Hee is now with me, and presents you his service."

We now come to Sir Henry Herbert, of Ribbesford, Kt., brother of Edward, first Lord Herbert of Chirbury. He gives us an account of the honours of knight-hood conferred on him.²

"Itt pleased the king at my Lord Chamberline's motion to send for mee unto his chamber by James Palmer, and to knichte mee with my Lord Marquis Hamilton's sworde. He was pleased likewise to bestow many good wordes upon mee, and to receive mee, as Master of the Revells. At Wilton this 7th August 1623.

"I sente the certificate of my knitehood under my Lord Chamberline's hande to the Earl Marshall, whereupon he certified to the office of the Harolds, and 'twas entered in their booke the 14th of August 1623. The Harolds had no fee, but the Lord Marshall's secretary 10s.

"I was sworn King James his servant by Sir George Keene in ordinary gentleman of his privy chamber, the 20th March 1621 at Whitehall."

¹ Richard Herbert of Dolguog, Esq., married Florence, daughter of Richard, second Lord Herbert of Chirbury.

² *Epistolary Curiosities*, by Rebecca Warner, vol. i, p. 3.

In the expedition of Charles the First to Scotland in 1639, Sir Henry Herbert¹, holding a knight's fee, was summoned, and proceeded to join the royal army at York. From his account of the expenses of the expedition, it appears that he set out from Ribbesford, April 7th, 1639, and that his army equipage, consisting of three men and five horses, reached York the 13th. "I allow them two bushells of oates a weeke, beginning from the Saturday night, for the five horses, a bushell of beanes, a bushell of bran. We came to Barwicke the 27th May, being Munday, on the 28th my accounts were evened. Of £62 12s. 3d. there did remain £7 3s. 11d."

On Tuesday, June 18th, the peace was concluded; the articles on the King's part signed by Secretary Cooke and Secretary Sterling; on the Covenanters by E. Wrothes, and E. Dunfermline. On Thursday the 20th the Covenanters discharged their army.

Some of his comments deserve our attention. We commence with the warlike spirit of the Scottish ladies.

"The Lord Marquis of Hamilton's mother commands a regiment, and leads them into Edinboroughe with a case of pistols at her saddle, and a case at her sydes.

"Our ladys are not more skilful in curling and poudringe then the Scotchwomen in charging and dischargeing their pistols. They exercise the postures too; and may prove dangerous Amazons in their weapons rather than beauty, which is no petard, nor grenado: if Lesley had no better instruments of warr than their eyes, they could draw no blood."

Sir Henry refers in his Diary to the seizure of the regalia of Scotland, which were discovered again in 1818, and on the fate of which some mystery was supposed to rest.

"April 12, 1639.³

"The crowne and robes were taken at———. The Covenanters tooke them, and in great ceremony bare them away, and caryed them to the castle of Edenboroughe, where they ought to lye."

¹ *Epistolary Curiosities*, vol. i, p. 20.

² Vol. i, p. 197.

³ Vol. p. 93.

Allusion is also made¹ to the supremacy, or kingship of Christ in ecclesiastical matters, and indicates the existence of the sensitive spirit in Scottish churchmen, which brought about the disruption of the Kirk in 1841.

“At Lesley’s dinner, the priest, that sayd grace, had a carabyn on one side, and a sworde on the other; and being asked ‘why he was so armed’ answered, ‘to learn the trade of a souldier,’ that he would fyghte or preache with the bishops, but not drink or sweare,” that it was the assembly of Christ, and that Christ was above the kinge, and that therefore the king had no power over it. The preachers enforce it, as Christ’s cause.

The whole of Sir Henry’s estate was sequestrated by the Parliament for his loyalty to Charles the First; but he was allowed to compound for £1330, having purchased Ribbesford in 1627 for about £3500.

He was desirous to be indemnified for the loss of his plate, as we infer from the following letter written after the restoration of Charles the Second.

(From Sir Henry Herbert to Mr. Alderman Hignor.)²

“Dec. 20th, 1660.

“SIR,—

	£	s.	d.
Of White Plate, 1715½ ounces at 4s. 11½d.			
per ounce - - - - -	425	6	0
Of Guilt Plate, 73½ ounces at 5s. 4d. per ounce	19	12	0
	£448 18 0		

This was my plate unjustly seized, and sold to you by the sequestrators sitting at Camden House in May 1646, or thereabouts; and if I am not much mistaken, all, or the greater part of it, bought by you. And you are desired to make me satisfaction for it in a conscionable way by the rule of doing as you would be done by, and, with St. Paule, exercise alwaies a good conscience towards God and man.

“If the Church of England may be believed, sins of this nature cannot be pardoned without restitution; yet the matter and manner

¹ Vol. i, p. 203.

² Vol. i, p. 57.

are wholly submitted to your judgment, with this confidence, that what you freely tender, shall be accepted; and in case of refusal, no molestation shall be given by your very affectionate friend,

“HENRY HERBERT.”

In June, 1660, three theatrical companies seem to have been formed in London, one in Salisbury Court, another at the Red Bull, and the third at the Cockpit in Drury Lane. Sir Henry Herbert, who still retained the office of Master of the Revels, endeavoured to obtain from the Companies the same emoluments, which he had formerly derived from the exhibition of plays; but after a long struggle, and after having brought several actions at law against Sir Wm. Davenant, Mr. Betterton, Mr. Mohun, and other players, he was obliged to relinquish his claims, and his office ceased to be attended with either authority, or profit.

Sir Henry Herbert on his deathbed laid a command on his only-surviving son, Henry, that he should endeavour to succeed him in the representation of Bewdley, and Lord Newport used his influence in behalf of his kinsman, but in vain. In 1673, Thomas Foley, Esq. was elected Member of Parliament for that borough, and the election of Henry Herbert was delayed to 1688.

Sir Henry Herbert was twice married. We know from the autobiography of his brother, Lord Herbert of Chirbury, that his first marriage was a good one, and assisted him in attaining to “great fortunes”, but we can discover no clue to the name of his first wife; we are acquainted, however, with the names of her three children, born and christened at Woodford, Essex.

¹“William, born May 1st, 1626.

Godfathers—William, Earl of Pembroke

Philip, Earl of Montgomery.

Godmother—Lady Danvers, Mother of Sir Henry.

Vere, born Aug. 29, 1627, named after her Godmother, the Countess of Berkshire, a Vere by birth, and sister to the Earl of Oxford.

Frances, born Dec. 29, 1628.”

¹ Vol. i, p. 3.

William died in the lifetime of his father, but is alluded to in a letter written by his cousin, H. Johnes, son of Elizabeth, the eldest sister of Sir Henry, to his Uncle.

“I would desire to knowe how my cozen, William Herbert, your sonne is. If he be ready for the ridinge of a horse, I will provide him with a Welsh nagg, that shall be as mettlesome as himself.”¹

Vere married Sir Henry Every, second Baronet, of Eggington Hall, Co. Derby, and is the ancestress of the present Baronet, Sir Henry Flower Every, Eggington Hall, Co. Derby.

We subjoin one of her letters to her father, Sir Henry, and his harsh reply.

“HONORED SIR,—It is my Lady’s desier to acquaint you, that there is profered Sir Harry Every a parcle of ground by Ceaster,—wrent of five pounds a yeare, which is ajoining to his, and hee has a mind to sell it. Pray, Sir, give your opinion in it. The tailor and the sadler is unpay’d against our wils, and we doe intend to stay tell our Lady-day, that we may bring up money. My Lady has received the wrents, and has made so much worke, that we have receivede little, or nothing. I am afeard, when she comes to an account, that there will be a breach. She does desire that you may be the judge betwene them, Sir, for the muneey that you have pay’d for me. I humbly thank you: I shall indeavour to be more obedient, which is all I can returne for your love and care of me, and for my failings. I beseech you, Sir, impute them not to my willfulness, but to my ignorance, for nothing in this world can be a greater truble to me than your disfavour. I had an entent to write to my cosenes V.

“I am not very well. I am trubled much with the cholick; therefore I will crave your pardon, and desier you will give me leave to subscribe myself your dutyful daughter,

“Dec. 23.

“VERE EVERY.”²

Sir Hary present his duty to you. I have write to Mr. Soly with the confidence that by your favour I shall obtain my desier.

“For my honor’d father, Sir Henry Herbert in Jeames Square.”

[REPLY.]

(From Sir Henry Herbert to Lady Every.)

“VERE,—To boast your obedience, and to owne your Chancery Bill, are contradictions, which become not your piety, and my inno-

¹ *Epistolary Curiosities*, vol. i, p. 19.

² Vol. i, p. 45.

ency. As to my expressions, they are like the wounds of a faithful friend, though you have converted them into the gaul of bitterness, and are now delighted with the kisses of an enemy.

“The reports are false; tis of your making, and cannot bee true, when they are used to wounde my good name; for great is truth, and will prevaile in spight of the malice conceived against

“Yours, H. HERBERT.”

“You had advise of my maradge,¹ as the person most concerned in relation, and because the newes was acceptable to you, the safe delivery of a paire of daughters² will encrease the joye, that my grasious God is pleased to double his blessings, whilst you deale injuries.

“3rd Jan. 1651.”

On Monday, July 24, 1654, Henry,³ afterwards Lord Herbert of Chirbury of the Ribbesford Branch, was born at the house of George Evelyn in King's Street, Covent Garden, brother-in-law of Sir Henry Herbert, and brother of the celebrated naturalist, John Evelyn. George Evelyn had married the sister of Lady Herbert, and relict of Sir John Cotton, an Offley by birth.

On the 12th of July 1655, a daughter was born and named Magdalene after her grandmother, and ancestress of George Morley, who succeeded to the possession of the Ribbesford estate on the death of Henry, the second Lord Herbert.

Another daughter, Elizabeth, married Charles Hore of Cagford, Co. Devon, August 27, 1694, and died in childbirth, July 30, 1695. Her mother, Lady Herbert, died July 7, 1698. A son, Richard, died March 10th, 1669.

On his elevation to the peerage, Lord Herbert wrote to the bailiff and electors of Bewdley.

“Leicester Fields, May 3, 1694.

“MR. BAILIFF AND GENTLEMEN,⁴—I thought it not proper to signify the favour their Majestys have been pleased to bestowe on me, till my grant of Barony passed the great seal. This day it passed, and I write to you, Gentlemen of the Corporation of Bewdley, to give you the certain information of it, that you may use such measures on a

¹ With Elizabeth, daughter of Sir Robert Offley, Kt., of Dalby, co. Leicestershire.

² Probably Mary and Elizabeth.

³ Vol. i, p. 4.

⁴ Vol. i, p. 150.

new choice of a burgesse to serve you in Parliament, as may conduce to the public good, and your corporations in particular.

“I do assure you, my care and study were to preserve both; and I do believe you, Gentlemen of the Corporation of Bewdley, entertained such thoughts, because you repeated your choice of me for your burgesse since this happy revolution, and it was unanimous. I am very sensible of those real kindnesses to me, for which, though passed, I give you thanks. I design still to be your neighbour, and I design always to be a wellwisher to the Corporation of Bewdley. Pray take my kindest remembrance amongst you, and continue to esteem me, as I am,

“Your real friend, Mr. Bayliff, and Gentlemen,

“HERBERT.”

He was also an Irish peer, having received a writ of summons by the name of “Baron of Castle Island” to attend the Parliament at Dublin, Aug. 27, 1695.

Lord Herbert in the embarrassed state of his finances, arising chiefly from his political ardour, was a frequent petitioner for some substantial acknowledgment of his public services. We insert a letter written by him, while yet a Commoner, July 18, 1690, to King William III.

“SIRE,²—If I was not satisfied in myself of an entire resolution to serve your Majesty in the face of all kinds of discouragements, I would not presume to write, especially since I fear I’ve laboured under some misrepresentations to your Majesty. But your Majesty, who entertains the courage of Alexander, and the wisdom of Solomon, must be the best judge of all actions; and ’tis favour enough for me, if you are pleased to remember anything done by me, either in Holland, or England. Upon that presumption I’m encouraged to ask of your Majesty the auditorship of Wales, the place of Col. Herbert, who was killed in the late Irish engagement.³

“In his absence he left his power of officiating with me, and I officiated here for him, so that I’m the better prepared to serve your Majesty in that place. But I submit this, as I have done former requests, to your Majesty’s pleasure, begging, with all humility, leave to subscribe myself, great Sire, Your dutifull subject,

“H. HERBERT.”

This letter may be aptly followed by a similar one to Lord Chancellor Somers⁴, dilating on the great services and claims of the writer.

¹ Vol. i, p. 153. ² Vol. i, p. 147. ³ Aughrim. ⁴ Vol. i, p. 1.

“Ribbesford, Jan. 2nd, 1700.

“Since your Lordship has been pleased to caste your eyes on the proceedings, that relate to the restoreing to Bewdley their old Charter, the validity of which surrender is to be tried this terme, I thought it very proper to inform you of the inclos'd, and the proceeding there-upon at Mr. Atorney's on Wensday last, where I sent up two of the burgesses to attend at my charge, as I have all along in this matter done, because I think 'twill be for the King's service. I'm preparing matters for a tryal, which hinders me from kisseing the King's hand so soon as I would, and makes me now desire your Lordship to remind his Majesty of his promise to you on my behalfe, just before he went for Holland; and, if Mr. Montagu layes down in the Treasury to recommend me there. My Lord, I've neither been ambitious or pressing, as others have been, and are; but if I'm to be the only one, who have continued in the same warmth for this Government, as I brought with me at the P. of Orange's landing, without any personall profit (especially when enemys to our Government have step'd over me into most advantageous places), I shall retire. I confess my principall will never let me act, as some do, in opposition to the Government I've venter'd my all for, and desire may have long continuance; but that's no reason I should be forgot. Pardon me, therefore, if I come to confession to you, since I've long known your worth, and that entire confidence may be placed in you by, My Lord,

“Your most obedient servant,
“HERBERT.”

Oct. 16, 1699. The Duke of Shrewsbury declined to propose the Hon. Henry Herbert, only son of Lord Herbert, to King William for a Deputy Lieutenant, the law requiring him to be of age, before he was capable of acting in that station.

We now come to a letter of Lord Herbert to Lord Godolphin, Lord High Treasurer.

“April 15, 1704.

“MY LORD,¹—I always had a value for your promise, and am pleased in remembering your last kind one, that you would finde me out an equivalent for my arrears of about £1400 by privy seale. I proposed to your Lordship the reversion of Sir Edward Turner's place of the out-portes; but with satisfaction I submit to what you thinke fit to appoint; and now I beg the favour of knowing your pleasure, because my stay will not be above nine days in town. I am, My Lord, etc.

“HERBERT.”

¹ Vol. ii, p. 24.

[REPLY.] “Easter Day, 1704.”

“MY LORD,¹—I very well remember I told your Lordship I would endeavour to find you out some equivalent for your pretension, but I can't possibly be answerable for the time of doing it, only I will be sure to have it in my thoughts.

“The place of Sir Edm. Turner, who has for some time been thought a dying man, is engaged; and, besides being too inferior for you is not near the value at which it is generally estimated.

“I am, My Lord, etc.,

“GODOLPHIN.”

In the following letter Lord Herbert renews his application for a post in the Government, and mentions a reason for expecting some favour at the hands of Queen Anne.

“MY LORD,²—I can't omit returning my thanks for the assurance you are pleased to give me of having it in your thoughts to finde me an equivalent for my pretension of about £1400, which in the lest I doubt not of; but if your Lordship thinks it proper, I should take it for an honour to serve her Majesty in the place of comptroller, which Sir Edward Seymour had; and I beg your Lordship's interest in my behalfe to the Queen, and will wait an answer, though my stay is short in town, unless you command me otherwise. When I was in the House of Commons, I thought myself happy in being instrumental in promoting the addition granted to the allowance of her Majesty, then Princess, and she was pleased to take notice of mee in particular for it in the House of Lords. I have endeavoured the utmost in my power to strengthen and enlarge the Queen's interest, and for the future shall take it for a great favour to be directed in the way your Lordship thinks most proper.

“I am, My Lord, etc.,

“HERBERT.”

Lord Godolphin informs him in reply, April 22, 1704, that he shall not fail to acquaint the Queen with what his Lordship suggests in his letter, and Lord Herbert observes in a letter written to the Duke of Newcastle, Lord Privy Seal—

“March 30, 1705.

“I mentioned to your Grace, when I was last with you, my desire of now comeing into the Queen's service, and four places, where I thought there may be removes to employ gentlemen of your principle; but I omitted one, where there's at present a vacancy, which is a³ Commissioner of Trade in Lord Weymouth's roome. The salary's

¹ Vol. ii, p. 25.

² Vol. ii, p. 25.

³ Vol. ii, p. 28.

£1000 a-year, and the honour of being a privy counsellour. If your Grace has mentioned me for any of those four places to the Lord Treasurer according to the answer, you'll be the best judge, whether an application to him for me to be a Commissioner of Trade may not be proper ; but I submit this, and my former requests, to your Grace, being without reserve,

“ My Lord Duke, etc.,
“ HERBERT.”

Lord Herbert succeeded in this application, and was appointed one of the Commissioners of Trade and Plantation in the year 1707.

Lord Herbert married Anne Ramsay, daughter and coheir of — Ramsay, Esq., Alderman of London. Miss Ramsay's trustees were the Mayor and Aldermen of London, to whom his Lordship pledged himself to vest her money in six months in the purchase of an eligible freehold estate ; but, as this was difficult to accomplish in six months, the marriage articles extended the time of purchase to twelve months, as appears by a certificate of Sir William Dolben, Jan. 4, 1678.

Lord Herbert was very desirous to secure an advantageous match for his only son, and his persevering efforts are unveiled to our view in the following correspondence.

We commence with a letter of Lady Dudley, widow of Edward Lord Dudley and Ward, to her mother Mrs. Thomas Howard of Ashded, Surrey.

“ Kimbley (Staffordshire), May 11, 1706.

“ DEAR MADAM,¹—I received your letter, and am much concerned that in this retirement from the world, I should receive the impertinency of lovers, whom I studiously avoid. I am obliged to my Lord Herbert for thinking of me for his son, but I have not at present any inclination or thought of altering my condition ; therefore pray, Madam, in the best manner you can, excuse me to my Lord.

“ I am, dear Madam,

“ Your dutifull daughter, and most humble Servant,

“ D. DUDLEY.”

Ere long we find Lord Herbert engaged with unabated ardour in the same undertaking in a corre-

¹ Vol. ii, p. 30.

spondence with his nephew, Sir Henry Every, of Eg-ginton Hall, Co. Derby.

“Oct. 22, 1706.

“SIR,¹—When my son was with me at Hanslop, he told me that he saw at your house two young ladies, whose names were Williamsons, and that the fortune proposed for each was sixteen thousand pounds, &c. He said they were both agreeable, but his inclination was to the eldest. He has met with a misfortune, which hinders his wayting on you and them at present ; therefore I should take it for a favour to have their fortune, what in money, and what in land, and where, before I can give my thoughts on the matter ; for I'm desirous to dispose of him well, at least suitable to my estate in present, and reversion, and an expectation not inconsiderable from his relations, with some little regard to my quality. Your's, etc.,

“HERBERT.

“Sir Henry Every at Monsieur Chevalier's,
a perriwig maker, in the Pal Mal.

(Reply from Sir H. Every to Lord Herbert.)

“Burton, Oct. 26th, 1706.

“MY LORD,²—I received yours. Since which we have had the misfortune to bury the younger daughter of Mrs. Williamson, after three days' illness, which is so great an affliction to the mother, that there is nothing to be said, or done, at present ; but when opportunity serve, nothing shall be left undone, that lies in my power, to serve you and yours, being, etc.,

“H. EVERY.”

The canvass is next carried on with Lord Viscount Hereford.

“MY LORD,³—I'm desirous to settle my son, my only child, in marriage, and having a particular regard for you and your family, should be pleased with such a neare alliance. In order thereunto, if you think fit to inform me of the utmost you will give your daughter at Ombersley for a portion in money and land, I can soon let you know how suitable it may be to the intentions of, My Lord,

“Your assured Servant,

“HERBERT.”

(Reply of Lord Hereford.)

“Vaynor, 18 Jan. 1707-8.

“MY LORD,⁴—In the disposal of your son, your Lordship is pleased to offer mee, and my family, a great honour. I never intended my

¹ Vol. ii, p. 31.

² Vol. ii, p. 32.

³ Vol. ii, p. 36.

⁴ Vol. ii, p. 37.

daughter less than £6000, and was in hopes with so much to procure her a happy settlement. If this bee agreeable to your Lordship's intentions, it shall bee punctually performed by, My Lord,

“Your assured humble Servant,
“HEREFORD.”

This letter is accompanied by a letter to the youthful candidate for the young lady's hand in marriage.

“Vaynor, 18th Jan. 1707-8.

“SIR, —Your father has proposed to mee, what you desired of him; if he approves of my answer, I shall make no exception to you, or your character, being it has been rendered to me so very good. I am, etc.,

“HEREFORD.”

Lord Herbert's reply seemed favourable to the progress of his son's suit, though it terminated in failure.

“MY LORD,²—The favour I've received from you in answer to mine occasions this letter of explanation. I mentioned ten thousand pounds down as a lesser sum than I ever proposed to take with any woman, as a portion in marriage to my son; but haveing a particular value for your Lordship's family, (and my meaning was in money or good security, or land) if it suites your conveniency to give halfe down, and the other halfe on morgadge, I will make a settlement accordingly, being desirous to be a relation, as well as, my Lord, etc.,

“HERBERT.”

Lord Herbert, however, died without realizing the fondly-cherished wish of his heart in his son's marriage; but on the 12th of December 1709, about eleven months after the decease of his father, the young Lord Herbert married Mary, sister to John, first Earl of Portsmouth. He had a strong impression, that the public services, and pecuniary sacrifices, incurred by his father and himself in behalf of the government, had never been duly remunerated, while his resources had been strained to exhaustion. Heavy debts cast a thick cloud over his prospects, and tended to embitter and shorten his days. His indiscretion and profusion in electioneering expenses are prominent in his own narrative.

We insert a letter written by him, relating his poverty and grievances, but abortive in its results.

¹ *Epistolary Curiosities*, vol. ii, p. 37.

² Vol. ii, p. 38.

(From Lord Herbert to Lord——.)

“MY LORD,¹—Since your Lordship has given me liberty to lay my case before you, I will doe it in as few words as I can. Your Lordship knows how my father acted at the Revolution, and afterwards, and how he was rewarded for it.

“Some years before his death I engaged in the Bewdley election for myself, and in several others for my friends, as the Worcester, county and city, Bridgenorth, and the County of Salop.

“The first by the constant lawsuits was extremely expensive to me, having cost me at least six thousand pounds: the others, tho’ not so chargeable, still cost me a great deal of money. When I began these disputes, I owed not one shilling in the world; and at my father’s death was near six thousand pounds in debt, the allowance I had from him being little, or nothing. I wont besides mention the incumbrances he left me, which were very great, besides the misfortunes I have had since in my own family, from which I can at any time justifie myself both to God and man. Since his Majestie’s happy accession I have endeavour’d to get some place, especially out of England, whereby I might in time retrieve the misfortunes of a family, that has not been always the most inconsiderable. I have been more than once made to believe I should succeed in what I desired, but instead of that, when all those governments were disposed of, I was told his Majesty had allotted me six hundred pounds a year, till I could be provided for. I must confess, my Lord, I thought this too little, since several, who at least have deserv’d no better than myself, have more, and since I still continue at an expense to keep up that interest, which has cost me so much money in the countrey, and can say without vanity there were few Whiggs when I came to live there, and at this time there are very few who are otherwise. The beginning of the last year I had two orders for three hundred pounds each, signed by his Majesty. The fees of both cost me at the different offices fifty pounds, and this year I have not had any thing. I have laid my case before your Lordship just as it is, and shall submit every thing to his Majesty’s goodness, and your Lordship’s consideration; and whatever may happen will upon all occasions shew myself a dutiful and faithfull subject, and my Lord, etc.

“HERBERT.”

He had once possessed a good estate, but he had impaired it in his political zeal. The pressure of debts, a narrow income, and the scanty supply of aid from the government cast a deep gloom over the remaining days of Lord Herbert, and finally occasioned in a sudden fit of insanity the loss of his life by his own hand. Our authority for saying so is a book called a *Guide to*

¹ *Epistolary Curiosities*, vol. ii, p. 38.

Worcestershire, by W. Noake of Worcester. Speaking of Ribbesford Court, he writes—"In this house was the scene of poor Lord Herbert's tragedy, who committed suicide here in 1738, and in the obituary of the *Historical Register* for that year it is stated that he died suddenly at his seat at Ribbesford, near Bewdley. The snapping asunder the cord of being in the vigour of manhood—in the flower of life—struck every generous heart in the neighbourhood with consternation."

Lord Herbert left his landed property to Henry Morley, Esq., the grandson of his aunt, Magdalene Herbert, who is named in a letter, written by Monsieur de la Place, a French Protestant, to Mr. Herbert, afterwards the first Lord Herbert of Chirbury of the Ribbesford branch:—"Pray let Mrs. Magdalen know by these, that I have been with Mrs. Snoden, who tells me that on Friday last she sent her the thred demanded by the shoemaker, who was then to send down some shoes." She married, according to Neve, Sir Charles Morley, Kt., great nephew of George Morley, Bishop of Winchester. Henry Morley left Ribbesford to his sister Mary Magdalene, who devised it to her first cousin George Powlett, twelfth Marquis of Winchester. We insert an accurate pedigree of the Morley family, derived from Le Neve, Berry, and other sources.

Sir Charles Morley, Kt., Vicar-General of the Spiritualship, or Chancellor of the Diocese of Winchester, LL.B. Ob. Aug. 23, 1697, æt. 44. A monument was set up for him in Droxford Church, Hants, 1699

Magdalene, dau. of Sir Henry Herbert of Ribbesford, Kt., and sister of Henry, Lord Herbert of Chirbury.

Sir Charles Morley of Droxford, Kt., knighted at Kensington bedchamber, 20 April 1696, when he presented the Association for the County of Wilts

Anne, only child of Henry Belamy, Esq., by Anne, dau. of Wm. Bennett, Esq. of Fareham, Hants.

Elizabeth Jane, erroneously called by Burke dau. of Sir C. Worsley of Droxford, instead of Morley. Her name is correctly given by Collins

Norton Powlett, Esq., of Rotherfield.

| a

| b

| c

<p style="text-align: center;"> a</p> <hr style="border: 0.5px solid black;"/> <p>Henry Morley of Droxford and Ribbesford, assumed the surname of Herbert. He died unmarried in 1781, making his sister sole heir to his fortune, which she left to her kinsman, George Powlett, Esq., afterwards 12th Marquis of Winchester, who sold the Manor and Advowson of Ribbesford to Francis Ingram, Esq., of Ticknell, near Bewdley.¹</p>	<p style="text-align: center;"> b</p> <hr style="border: 0.5px solid black;"/> <p>Mary Magdalene, only daughter, died unmarried in 1782.</p>	<p style="text-align: center;"> c</p> <hr style="border: 0.5px solid black;"/> <p>George Powlett, Esq., succeeded as 12th Marquis of Winchester Dec. 12th, 1794.</p>
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CONCLUDING PART.

We have thus been able to collect fresh materials for the illustration of our subject. By the dim light of antiquity we have retraced the course of ages, and marked the spirit and manners of bygone generations. We have been admitted into the privacy of the domestic circle, where the members of the family of the Montgomeryshire Herberts have communicated to us the plans they had formed, the hopes that buoyed up their spirits, and the fears that beclouded their prospects. We have contemplated changes in the State in the "Great Rebellion", the Restoration, the Glorious Revolution, and the Hanoverian succession, and observed a corresponding ebb and flow of individual prosperity. We have witnessed the constant revolutions of the wheel of Fortune, and observed the canker of disappointment preying on many a blooming expectation; and sundry leaves, once fair and gay, dropping from the full flower of manhood. We have also followed divers clues into the labyrinth of obscurity, and seen our tangled webs unfold, as by the hand of the enchanter. We have learnt to sympathize with the subjects of our biographical research:—

¹ Pedigree of the Morley family in Le Neve's Pedigrees of Knights. *Harl. Misc.* 5801, published by the Harleian Society.

They suffered,—but their pangs are o'er ;
 Enjoy'd,—but their delights are fled ;
 Had friends—their friends are now no more ;
 And foes—their foes are dead.

The rolling seasons, day and night,
 Sun, moon, and stars, the earth, and main,
 Erewhile their portion, life and light,
 To them exist in vain.

Our task is done, and has thriven better than we anticipated, leaving, as we believe, but few trifling errors to be corrected, and few important omissions to be supplied. G. S.

APPENDIX,

CONTAINING MISCELLANEOUS ADDITIONS TO HERBERTIANA.

We have been favored by the Earl of Powis with the loan of the three documents 1 to 3. The subsequent documents, 4 to 11, have been derived from various sources.

1.—(16 March, 35 Henry 8th.)

“S^r W^m HERBERT'S APPOINTMENT OF EDWARD HERBERT¹ to the Office of Deputy Constable of Aberystwith Castle, in Cardiganshire, South Wales, with the annual fee of £11 5s. above the perquisites of office.

“Be it known unto all men by these presents That I, Sir William Herbert, Knight, one of the gentlemen of the Kinge's Maiestie's most honorable previe Chamber, have given and graunted, and by these presentes do give and graunte unto Edwd. Herbert my to be my deputie yn myn office of the Constablesippe of the Castell of Aberustwith, in the countie of Cardigan, in South Wales, with all and singular proffittes and advantages belonging unto the said office, To have, hold, occupy and enjoy the said office, with the proffittes and advantages belonging unto the same, unto the said Edward Herbert, for and during my lyff, yf the said Edward Herbert shall so long lyve. And further, I, the said William Herbert, have given and graunted, and by these presentes do give and graunte unto the said Edwd. Herbert, for the and occupying of the said office under me, an annuitie or annuall fee of Eleven pounds five shillings over and besides all the said proffittes and advantages, To be paid yerely to the said Edward Herbert on the feasts of St. Michael

¹ See *Mont. Coll.*, vol. iii, p. 355 *et seq.*

the Archangell and Annuntiation of our Ladie by even portions: Provided allweis yf yt happen the said Edward Herbert, at any time hereafter to be reteyned wyth any other person or persons in some other office with me the said Sir William Herbert, that then this present graunte, in all and every thinge be voyde and of none effect. In witness whereof to these presents I have subscribed my name and put my seall, even the 16th day of March, inthe XXXV year of the most prosperous reign of our Sovereign Lord Henry the Eighth, by the Grace of God of England, France, and of Ireland, King, defender of the faith. And in _____ of y^e _____ of England and of Ireland.”

2.—“ORDER for payment of £6 a day for the Tables of S^r EDWARD HERBERT,¹ Knight, Ambassador to ffrance, and other expenses, etc.

“James, by the grace of God, etc. To the Commissioners for our Treasury, and to the Treasurer and Under Treasurer of our Exchequer for the time being, and to every of them greeting: Whereas we have appointed our Trustie and well beloved S^r Edward Herbert, Knight, to be ambassador extraordinary unto our good brother the French King, and are pleased to allowe unto him for his entertainment and diet the sum of Sixe pounds lawfull money of England, by the day. We will and command you out of our Treasury from time to time remayning in the receipt of our Exchequer, to pay or cause to be paid to the said Sir Edward Herbert, or to his assignes, the said sum of Sixe pounds by the day for his entertainment and diet aforesaid, the same to begin from the _____ day of _____ last preceding the date hereof, and to continue untill his returne to our presence, or that we shall signify our pleasure to the contrary. And further, to advance unto him presently, by way of imprest, soe much money as his said entertainment and diet shall amount unto in _____ moneys, to be afterwards de d upon his said entertainment, as also to pay unto him or his assignes such sums of money as he shall signify unto them by bills under his hand, to have been disbursed for his transportation both outwards and homewards, for sending of letters either to us or our privy Councill, and for such other expences as shall be incident to this our service, the same Bills being first subscribed by one of our principal Secretaries. And these, etc. “By order of Mr. Secretaire Calvert.

“EX. P. KIRKHAM.”

3.—APPOINTMENT of COL. RICHARD HERBERT to be Governor of Aberyst- (L.S.) with Castle by Prince Rupert (see *Mont. Coll.*, vol. vii, p. 137.)

“Prince Rupert, Count Palatine of the Rhyne, Duke of Bavaria and Cumberland, Earle of Aldersey, Knight of the most honorable

¹ Probably the Hon. Richard Herbert, subsequently second Lord Herbert of Chirbury, who was colonel in the forces of Charles I, and served in Wales.

order of the Garter, Captaine Generall under His Majestie of all His Majestie's forces, raised or to bee raised within His Majestie's Counties of Worcester, Salop, Chester, Lancaster, and His Majestie's Dominion of Wales, and Generall under His Majestie of all His Majestie's Forces of Horse.

“ To Colonell Richard Herbert, Governour of the Towne and Castle of Aberistwith, in the Countie of Cardigan.

“ By the authoritie and power given to mee by our Sovereign Lord King Charles under the great seale of England as Captaine Generall, under His Majestie of all His Majesty's forces now raised or being raised in His Majestie's Counties of Worcester, Salop, Chester, Lancaster, and His Majestie's Dominion of Wales, and every of them, or already brought thither, or that shall bee brought thither from anie of His Majestie's Dominions for my assistance and the defences of the true Protestant religion, His Majestie's person, the rights and privileges of Parliament, and the libertie and prosperitie of his subjects, and of all forces hereafter to be raised within everie or any the said Counties, by virtue of His Majestie's said Commission for the said causes, when and as long as His Majestie's Sonne Charles, Prince of Great Brittain, shall not be present in person in any of the said Counties, I doe by this my commission constitute, ordaine and make you to bee Governour of Aberistwith Towne and Castle, with all and every the Libertie thereof in the Countie of Cardigan in His Dominion of Wales, and chiefe commander of all such forces whatsoever as now are or hereafter shall be sent or brought into the said Towne, Castle and Liberties, or shall be raised in the same, for your assistance and the defence of the aforesaid castle and liberties for His Majestie's service. Hereby willing and commanding you immediately to take into your charge and command the government of His Majestie's said Towne, Castle, and Liberties, and of all the officers and souldyers now in Garrison allready, or to be raised and brought thither as aforesaid, and do dispose and governe them as you shall finde best for His Majestie's service and the securitie of that His Majestie's Towne, Castle, and Liberties. And I do hereby give unto you full power and authoritie under My self as was [given to me]. In case an invasion of enemyes, insurrections, rebellions, or attempts shall happen, or be moved or made within or without, or against his said Majestie's said [Towne, Castle, and Liberties] . . . whereof . . . and as of . . . so growe or arise, you, with all the power you can make [illegible and torn].

“ And I doe hereby give to you full power and authoritie by these presents, in case of opposition and resistance, to slay, kill, and put to execution of death, by all ways and means, all such enemies and rebels as shall be or move any such invasion, insurrection, rebellion, or attempt as aforesaid. And so doe fulfill and execute . . . other thinges which shall be required for the government and defence of the said Towne and Castle, and the Liberties thereof; and for the conservation of His Majestie's subjects therein in peace and safetie.

And I doe hereby strictly charge and command all Colonells, Lieutenant-Colonells, Serjeant-Majors, Captains, both of foot and horse, and the inferior officers and souldyers of the said Garrison, to obey and observe you as Governour of the said Towne, Castle, and Liberties thereof, and to be from time to time obeying, aidyng, and assisting in all such commands as anie of them shall receive from you, for the better government and preserving His Majestie's said Towne, Castle, and the liberties and inhabitants thereof. As likewise the Mayor, Sheriffes, Aldermen, and all His Majestie's Commissioners, Justices of the Peace, Captains of His Majestie's Trayned Bandes, Bayliffes, Constables, and all other His Majestie's officers and loving subjects of His Majestie's said Counties of Cardigan, and the said Towne and Castle and the Liberties thereof. Nevertheless and notwithstanding the premises, you are to proceed in the execution of this my Commission, hereby granted unto you according to such orders and directions as you shall from time to time receive from my selfe. And in my absence from all other your superior officers, according to occasion and the discipline of want. And in all things do governe and beare yourself as unto your duty and place of Governour of His Majestie's said Towne and Castle, with the liberties thereof, for His Majestie's service, and the causes aforesaid doth of right appertain and belonge. Given under my hand and seale att armes, this twentieth day of Aprill, in the 20th yeare of the Raigne of our Sovereigne Lord Charles, by Grace of God of England, Scotland, France, and Ireland, King, Defender of the Faith, etc.

“RUPERT.”

4.—CERTIFICATE relating to the death of SIR WILLIAM HERBERT,
of St. Julian's.

“Wee, the Churchwardens of the parish of Christchurch, in the County of Monmouth, Doe hereby certifie all whom it maye concerne. That haveinge made due and diligent search concerning the day and yeare wherein or whereon Sr William Herbert, late of St. Julians, in the County of Monmouth, Knt., Dyed and was buried, We doe find in the Registry or Church Book of and belonging to the said parish, That the said Sr William Herbert dyed the fourth day, and was buried in the said Parish Church the Eleventh day of March, in the year of our Lord, according to the computation now used in England, One thousand five hundred ninety-two, which is written or registered in the sayde Booke, in these ensuing words, vizt. :—

“Año. dom. 1592.

“Sepult. Willmus Harbert Miles sepultus fuit XI die Marcii qui obiit mortem quarto die ejusdem mensis Año. fidei, 1592.

“In testimony of the truth whereof wee, the said Churchwardens,

have hereunto sett our hands and scales this eight and twentieth day of August, in the yeare of our Lord One thousand six hundred fifty and seven.

“THO. JONES. (L.S.)

“The marke of

“THOMAS P. PHILLIPS. (L.S.)

“Syned, sealed, and subscribed by the
said Churchwardens in the presence of

“JNO. BOND,

“THOMAS HERBERT,

“EDWARD ELLIS.”

5.—ORDER of Parliament [1644] relative to Petition of Edward Lord Herbert, of Chirbury.—(See *Mont. Coll.*, vol. vi, p. 415.)

“Die Jovis, 19 December, 1644.

“Ordered by the Lords and Commons assembled in Parliament, That the humble petition of Edward Lord Herbert, of Cherbury, be referred to the Committee of Lords and Commons for Sequestrations to order him Two hundred threescore and Ten pounds, for the disengaging of the goods sold to Mr. John Weaver, and of some way for his present mayntenance and subsistence.

“H. ELSINGE, Clerk.

“PAUL, D. Com.”

6.—ORDER for taking of Sequestration for the Manor of Mochnant, Mechan Uchcoed, and Mechan Isoed, 26 Feb. 1652.

“By ye Comm^e for compoundinge, etc., 26 Feb. 1652.

“Whereas it appears to us, That Sr George Whitmore, Charles Whitmore, and George Whitmore, did on ye 31st of December last contract with ye Trustees for sale of lands and estates forfeited to the Commonwealth for Treason for ye purchase of the Mannor of Mochnant, Mechan, Uchcoed, and Mechan Isoed, wth the lands, ten^{ts} and hereditaments thereunto respectively belonging in ye County of Montgomery, late p^{cell} of the Estate of Sr Percy Herbert, Knt., and have payd in ye first moiety of ye purchase money due upon ye said contract, on ye 25th instant. It is therefore ordered that the Coun^l for Reg^{ns} in ye said County of Montgomery do from hence forth forbear to leavy or retain any of the rents or profitts of ye aforesaid premises wch shall hereafter grow due, if they are sequestered on the Estate of Sr Percy Herbert. And that this be first entred wth our Auditors.

“AR. SQUIBB,

“EDW. BINSLOW,

“JONN. MOLLINS,

“RIC. MOORE.

“I have taken notice of this Order,

“16^o March 1652.

“RI. SHEREUGH.

“JO. LEECH.”

7.—The VALUES of and INCUMBRANCES on the Estate of
POWYS CASTLE.

		per Annum.	
		£	s. d.
Middlesex, 22 Sept. 1690 :			
Powys-house and Cottages seized into his Mats.	£	s. d.	£
hands by Inquisition upon an outlawry for			
Treason and vallued at	-	-	0232 00 00
And Hendon Manor	-	-	1200 00 00
			} 1432 00 00
North'ton, 9 June 1690 :			
Pipwell lands seized by like Inquisition as			
part of that Este from 1st Aug. 1689, and			
vallued per ann. at	-	-	0500 00 00
And Redingfield land by the same Inquisition			
found and vallued at per ann.	-	-	0076 00 00
			} 0576 00 00
In all amounting per ann. to the somme of			2008 00 00
The Debts upon which estate are good and Interest the particulars whereof follow :—			
	£	s. d.	
To Sr Jno. Williams	-	-	2500 00 00
„ Sr Peter Pelts	-	-	0400 00 00
„ Mr. Charles Bell	-	-	3000 00 00
„ Mr. Perkins	-	-	1600 00 00
„ Mr. Price	-	-	0500 00 00
„ Mr. Winford	-	-	0400 00 00
„ my Lady Diana Porter	-	-	0500 00 00
„ Richard Bull, Glazier	-	-	0050 00 00
„ Tho. Nicholls, Taylor	-	-	0050 00 00
And by the said Inquisitn. of the 9 January 1690,			
Owndler and Rigging lands were alsoe seized			
and vallued per ann. at	-	-	0582 00 00
Which Estate is the Lady Powys' Inheritance, and stands Mortgaged for paymt of the sevl annuities following :—			
To my Lady Mostyn per ann	-	0100	00 00
„ the two Mr. Cassey's per ann.	-	0040	00 00
„ Mr. Alexander per ann.	-	0015	00 00
„ Mr. Almore per ann.	-	0014	00 00
„ Mr. Minnett per ann.	-	0030	00 00
„ Mr. Price per ann.	-	0030	00 00
„ Mrs. Hill per ann.	-	0015	00 00

8.—As to the DEBTS and ESTATES of the first DUKE OF POWIS, *circa*
1690.—(See *Mont. Coll.*, vol. v, p. 359.)

Montgomeryshire, 2 Sept. 1691 :

Powys Castle and other lands seized by like			
Inquisition, and vallued per ann. at	-	-	2700 00 00
The debts charged on this Estate are, pl. and int., viz. :—			
To the Executors of Sir William Whitmore	-	4400	00 00
„ Sr Edward Wiseman	-	1000	00 00
„ Sr William Hostame	-	0800	00 00
„ Richard Carrell, Esq.	-	1500	00 00
„ Mr. Phillip Carrell	-	1000	00 00
„ Mr. Peircey and Mr. Robinson	-	0400	00 00

	£	s.	d.	£	s.	d.
To Mr. Lucien - - - - -	0300	00	00			
„ Mr. Roberts - - - - -	0400	00	00			
„ Mr. Draper - - - - -	0200	00	00			
The whole yearely vallue of the severall Estates seised amounts to - - - - -						
The whole debts charged thereon amounts to the sum of - - - - -						
Whereof there has been payed by propor of profits by the Trustees for that purpose, not above the sume of - - - - -						

“Wm. Earle of Powys, upon whose treason the premises are seised, has but an estate for life in the Middx. and Montgomeryshire Estates, and is 67 years old, those Estates being by fines and recoveries, and settlements leading the uses thereof, the 20 Nov. 1654, soe settled, then and again soe settled the 22 of May 1685, by like fines, etc., on the Lord Montgomery’s marriage.

“8 Dec 4^{to} James 2nd. The lands of Pigwell and Poyns farm in North [hamp]tonshire, Powys house and Hendon in Middx., settled by Deed in Trust upon Henry D. of Beaufort, Tho. Earle of Pembroke, Sr Edmond Wiseman and Rich^d Hughes, in which Deed Wm. Earle of Montgomery joynes for payt. of the debts of the said Marquis in the schedule annexed to the Deed mentioned.

“Hend. from Michas. last, for 21 years, at a pepper corn rent per ann. And upon this further trust That if the said Marquis or Visc^t. or Trustees should upon his or their own or any other security, borrow money to pay and pay off the debts in the Schedule with interest and charges, the Trustees should, out of the profitts of the premises, pay all such sumes with interest and charges.

“After payment of the debts in the Schedule with interest, and the sumes so borrowed and employ’d, that then these Trustees should hold that Estate upon such further trust, to dispose of the profitts in such manner as the said Marq^s. and Visc^t. Wm. or the survr. should by writing, sealed and subscribed before two witnesses, or by Will in writeing appoint, and in default thereof to attend the freehold expectant on the said Tearme, the Trustees onley answerable for their respective acts and rec^{ts}. and not for the Bailiffe appointed by the said Marquis and Visc^t.

“Debts in the Schedule amounting to £9000, which in the Schedule is by mistake cast up £10,000.

“8 Dec. 4^{to}. James 2nd. The Lands in Powys, Montgomery, Kerry, Kedewen, and Halsetor, in Montgomeryshire, settled upon the same Trustees for payment of other debts of the Marquis, in a Schedule annex to that other deed mentioned by the same parties, and under the same Trusts.

“Debts in the Schedule to £10,000.

“Note.—That the first Trust above, to the D. of Beaufort and others, takes in all the Montgomeryshire Estate (except Strata Marcella, which Mr. Nock has in mortgage for £6000, and whose (?) thereupon is

confest by Mr. Attorney Gen^l.), and is liable to the good debts above particularized.

“That Pipwell in Northampton, Hendon, Man^r. and Powys House in Middx. are included in the 2nd deed of trust above mentioned, to the same Trustees for payment of debts. The objections against which Deeds are that they were voluntary and are fraudulent, to avoyd the forfeiture to the Crowne, which we answer thus—

“The Trust was tryed wher. fraudulent or not, for Hendon the Deed was found fraudulent, and upon the same ground the Deed for Pipwell was, by a Northamptonshire jury, found soe too, and the Crown thereupon putt in possession both of Hendon and Pipwell, and the Creditors have not yet moved for a new triall.

“To which we answer—

“That the reason why the Creditors did not move for a new trial hitherto was, that they were still in hopes of haveing soe good a bargain in a lease of the premisses from the Crowne, as that thereby they might have been enabled at once to pay the Trust Debts, and yet allow the Crowne that those of the Estate, which otherwise must have been spent in law in defending their title to it.

“The Estate of Owndle was the inheritance of Lady Powys, and is by her subjected to the rent charges above particularised.

“That the Deed of Trust for payment of debts on the Montgomeryshire Estate is not yet tryed, and so stands good untill impeacht by a Veredict, which Tryall will be expensive, and the controversy may not bee determined by one Tryall, which ever side it goe, for which may take up much time as well as money. And the part of the Northamptonshire Estate, not tryed, may runne the same risque.

“There is £1000 per ann. present maintenance by the said sett^lt. payable to my Lord Montgomery out of the estate in question, which the forfeiture of the Earl of Powys will not avoyd.

“The L^v. Montgomery has also a joynture of _____ per ann. upon the said Estate, after her husband's death she will be entitled.

9.—RENT ROLL at the extended value of the DUKE OF POWIS'S ESTATE, circa 1690.—(See *Mont. Coll.*, vol. v, p. 359.)

		£	s.	d.	£	s.	d.
	Powis Castle, Park, and Demesne -				405	00	00
	Manor de Llanerchudol -				018	12	00
	Lands in that Manor -				135	09	08
Llan'udol.	Court fees and perquisites -	40	0	0			
R	Morgan Evans -				130	05	00
R	Richard Rogers -				003	00	00
Halsiter.	Halsiter Mannor -				006	05	03
	Lands -	42	12	3	030	07	00
	Teirtref Mannor -				012	18	05½
	Buttington Hall, &c. -				425	00	00
Teirtref.	Lande in Teirtref -				224	18	08
R	Richard Williams, pro. Mills -				007	00	00
R	John Medg -				003	05	00
	Kerry Mannor -				027	14	03

	£	s.	d.
Lande - - - - -	-	020	05 00
Burg. de Montgomery - - - - -	-	022	16 07
Burg. de Pola - - - - -	-	006	06 00
Tolle of Poole - - - - -	-	020	00 00
Howses, &c., there - - - - -	-	035	00 00
Manor de Kedewen, Uchoed, and Iscoed - - - - -	-	074	16 10½
Fforest Dolverwyn - - - - -	-	004	00 00
Lands, &c. - - - - -	-	099	00 00
Tolls of Newtowne - - - - -	-	020	00 00
Manor of Mechan Uchoed - - - - -	-	025	00 00
Burg. de Llanvylling - - - - -	-	001	17 11
Tolle of Llanvylling - - - - -	-	008	00 00
Green Hall, &c. - - - - -	-	075	00 00
Other lands - - - - -	-	110	00 00
Mannor de Mochnant - - - - -	-	029	14 06
Tolle of Rhan Rhaidr - - - - -	-	001	00 00
Other lands - - - - -	-	034	16 00
Mannor de Caereinion Iscoed and Uchoed - - - - -	-	025	13 10
Lands there - - - - -	-	377	19 08
rHenry Davies - - - - -	-	000	13 04
rEvan Owen - - - - -	-	001	00 00
rJohn Davies - - - - -	-	000	06 00
Rectories - - - - -	-	400	00 00
George Warall and Dd. Evans - - - - -	-	035	00 00

10.—THE SECOND DUKE OF POWIS.

The Duke of Powis visited Oswestry in the Mayoralty of Robert Buckley, Esq. (1737), in whose accounts are the following items.¹

“Aug. 8th, paid Mrs. Sarah Evans’ bill for wine, for his Grace the Duke of Powis, at the Townhall, 13s. 3d. ; paid John James for drink to a bonfire when his Grace the Duke of Powis was at the Townhall, 2s. 6d.”

From this it is evident that he was best known by the higher title of Duke, and his presence in Oswestry was considered an event of importance.

11.—BAPTISMS, MARRIAGES, AND BURIALS OF THE HERBERT FAMILY,

COPIED FROM THE REGISTER OF THE PARISH OF MONTGOMERY.
MONTGOMERY, August 26th, 1773.

J. BOWEN.

“Baptismata tempore Hugonis Morrys defuncti nuper Rectoris Parochiæ de Mountgomery, Anno Dom. 1574.”

1575.—“Margaretta filia Edwardi Herbert Ar. 23 Feb.”

¹ Cathrall’s *History of Oswestry*, p. 235.

- 1577.—“Susanna filia Edwardi Herbert Ar. 1st. Sept.”
 1583.—“Elizabetha filia Rich'i Herbert Ar. 10 Nov.”
 1587.—“Elizabetha filia Mauritii Herbert Ar. ult. Nov.”
 1589.—“Will'mus filius Rich'i Herbert Ar. 7 July.”
 1596.—“Franciscus filius Mathei Herbert Arm. 2 Martij.”
 1597.—“Thomas filius Rich'i Herbert Arm. 15 Maij.”

“Matrimonia solemnizata per eundem Hugonem Morris Cl'icum
 nuper Rector de Montgomery.”

- 1575.—“Thomas Purcell de Dintell ux. duxit Mariam Herbert
 unam filiam Edwardi Herbert Armigeri, 29 Maij.
 “Georgius ux. duxit Mariam Herbert, 19 Oct.”
 1576.—“Edwardus Pryce de Eglwysig ux. duxit Katherinam Her-
 bert filiam Edwardi Herbert Ar. 30 Julij.”

1577.—“Edwardus Herbert fil. Wilmi Herbert jun^r ux^o. duxit
 Janam filiam Ludovici ap Hoett ap Moris, 2 Janij.
 “Ludovicus Blayney ux^r duxit Brigettain unam filiar. Joh'is Price
 de Nova Villa Armig. 7 Julij.”

1578.—“Carolus Lloyd fil. Oliveri Lloyd Ar^r ux. duxit Annam
 Herbert unam filiar. Edwardi Herbert Ar. 25 Dec.”

1579.—“Carolus Herbert ux. dux. Janam fil, Hugonis ap Owen de
 Aston, 16 Feb.

“Mauritius Herbert ux. duxit Katherinam filiam Owini ap M'dd
 de Llandussell, 16 Feb.”

1587.—“Jenkins Lloyd de Llanydloes ux. dux. Jocosam unam fil.
 Edward Herbert.”

1591.—“Willimus Spencer Gener. uxorem duxit Brigettam filiam
 Edwardi Herbert Armigeri, 6 Feb.”

(Sepultæ.)

- 1588.—“Elizabetha Herbert. ux. Edward Herbert Ar. 26 Maij.”
 1590.—“Edwardus filius Edward Herbert Arm. 7 Maij.”
 1593.—“Edwardus Herbert ar. sepult 20 Maij.”
 1596.—“Richardus Herbert ar. sepult 15 Oct.
 “Richus Herbert p'ochi' de Berrywe, 24 Feb.”
 1600.—“Hugo Morris Clir'us nup. Rector hujus Eccl'ia, 28 Oct.”

(Anno Domini 1603.)

“Anno primo D'ni n'tri Jacobi primi nunc Regis Angliæ.

“Registrum omnium et singulor baptizators sepultors. et Matri-
 monio conjunctors infra Paroch de Montgomery promiscue scriptor
 imediate ab anno supra scripto.”

1604.—“Io. Mason Rector.”

1604.—“Bettrigia filia Edwardi Herbert Militis Cap. fuit 28 Aug. Memorandum quod ejus nativitas fuit 13 die mensis ejusdem in aurora circa horam quartam ejusdem diei. Non abs re hæc ego adjicienda putavi.”

1605.—“Florentia filia Edwardi Herbert Aul. Bapt. 14 Oct. Cujus natalis fuit 27 Sept. a^o supra Scripto.”

1606.—“Mauritius Herbert sepult 7 Majj.”

“Matrimonium solemnizatum fuit inter Joh'em Vaughan arm. et Margaretam Herberte 3 Nov.”

1610.—“Absolon filia Milesij Herbert bapt. 9 Dec. Susanna filia Caroli Herbert bapt. 23 Dec.”

1611.—“Johannes Mason Clericus Rector hujus Parochiæ Montgomery sepultus fuit 14 Feb.”

1613.—“Thomas filius Caroli Herbert sepult. 2 Sept. Edwardus Piper Clerk et Anna Hoshkish connubio fuere in Domino conjuncti.”

1617.—“Johannes Davies Vicarius de Chirbury et Eliz. Pen nupt. 18 Dec.”

1622.—“Maria filia Johannis Scampion Artificiossimi jam Architecti novi operis in Castello de Mountgomeri ex sumptibus Honoratissimi D'ni Edwardi Herbert Militis de Baldwin legati Reg. jam in Regno Gallor. bapt. 1 Jan.”

1623.—“Margaretta filia Dei Richardi Herbert Arm. et vidua D'ni Johis Vaughan primogeniti ac hæredis D'ni Owini Vaughan Arm. quæ habitans Llusin in parochia Llan-ervell in Diocæsi Asaphensi in Cœlum concessit 14^o Augusto. Est hic in terra condita inter majores ac consanguineos. Laus Deo.”

1625.—“Editha filia Ux. Lo . . . xor Tho^{as}. Thompson Rectoris sepult 11 Mar.”

1628.—“Gulielmus Mathew Clericus parochiæ fideliss. mihiq. Tho^{as}. Thompson Rectori Eccl'ie amicus et servus integerrimus terra est conditus in certa firmaq. spe resurrectionis et futuræ gloriæ in Jesu Xto. Amen.”

1631.—“Thomas Thompson Sacr. Theolog. Bachelor. et Rector hujus Eccl. Mountgomery sepultus fuit 20 Aug.”

1634.—“Maria filia et sola hæres D'ni Willielmi Herbert Mil. nuper de Sancto Juliano in Comitatu de Monmouth splendidi hæredis uxor Domini Edwardi Herbert Baronis de Chirbury et Cast'lo Insulari, unius ex Regiæ Majestatis bellorum Synedriis et ex prælustri ordine Balnearum Militis. Vitam morte commutavit vicesimo nono die Octobris et sepulta fuit 30^{mo} die ejus an^o Domi' 1634.”

1639.—“Maria filia honorabilis Ric'i Herbert Ar. et honoratissimæ D'næ Mariæ ux. ejus Sepulta 12 April.”

“Katherina filia Hon^{bis} Ric'i Herbert &c. D'næ Mariæ bapt. 18 Dec^{bris}.”

1640.—“Henricus filius hono^{bis} Rici. Herbert Ann. et Honor. D'næ Mariæ ux. ejus bapt. fuit 27 Dec.”

Sir Henry Herbert, Master of the Revels to Charles I, and brother to Lord Herbert of Chirbury, and the poet, George Herbert, was buried at St. Paul's Church, Covent Garden, in 1673.—*Builder*, vol. xxx, p. 483, June 22, 1872.

MISCELLANEA.

(Continued from Vol. x, p. 436.)

XXXVII.

31 Oct. 1777.—GRANT OF ARMS to EVAN PUGH, Esq.,
Citizen of London, and Alderman.

To all and singular to whom these presents shall come, Thomas Browne, Esquire, Garter Principal King of Arms, and Ralph Bigland, Esquire, Clarenceux King of Arms, of the south-east and west parts of England, from the River Trent southwards, send greeting—Whereas Evan Pugh, Esquire, Citizen of London and Alderman of Tower Ward, son of John Pugh, of Llangadvan, in the County of Montgomery, Gent., represented unto the Right Honorable Thomas, Earl of Effingham, Deputy with the Royal approbation to the Most Noble Charles, Duke of Norfolk, Earl and Hereditary Marshal of England, that he and his family have used for Arms, Argent, a Lion passant guardant Sable between three Fleurs de Lis gules, but not finding the same on record in the Herald's Office, and unwilling to bear any Armorial Ensigns without unquestionable authority; he requested the favor of his Lordship's warrant for our confirming the said arms with a crest proper, to be borne by him and his descendants, and by the other descendants of his said father. And his Lordship by warrant, under his hand and seal, bearing date the twenty-third day of October instant, authorised and directed us to confirm such arms and crest, according to the Laws of Arms. We, therefore, the said Garter and Clarenceux, in pursuance of the consent of the said Earl of Effingham, and by virtue of the Letters Patent of our several offices, to each of us respectively granted, under the Great Seal of Great Britain, do by these Presents grant and confirm to the said Evan Pugh the Arms following, that is to say: Argent, a Lion passant guardant Sable, crowned with an eastern Coronet Or, between three Fleurs de Lis Gules, and for Crest, on a wreath of the colours,

a Demi Lion rampant regardant Sable, in the dexter paw a slip of laurel proper, on the breast, an eastern Coronet Gold, as the same are in the margin hereof more plainly depicted, to be borne and used for ever hereafter by him the said Evan Pugh, Esquire, and his descendants, and by the descendants of his father, John Pugh aforesaid, with due and proper differences, according to the Laws of Arms, without the let or interruption of any person or persons whatsoever. In witness whereof We the said Garter and Clarenceux Kings of Arms have to these Presents subscribed our names and affixed the Seals of our several offices, this thirty-first day of October, in the eighteenth year of the reign of our Sovereign Lord George the Third, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, etc., and in the year of our Lord One thousand seven hundred and seventy-seven.

Extracted from the Records of the College of Arms, London, and examined therewith this eleventh day of September, 1877.

ALBERT W. WOODS.

In a pedigree of the Lloyd family on record, it is stated that Thomas Lloyd, Esq., 3rd son of Hugh Lloyd, living 1575, married Sarah, daughter of Richard Pugh, of Mathavern, in the County of Montgomery, and the Arms given for Pugh are "Argent a lion passant sable, between three Fleurs de lis gules."

XXXVIII.

1 Dec. 1814.—GRANT OF ARMS to Capt. EDWARD WILLIAM CAMPBELL-RICH OWEN, R.N.—(See *Mont. Coll.*, vol. x, p. 417.)

To all and singular to whom these Presents shall come, Sir Isaac Heard, Knight, Garter Principal King of Arms, George Harrison, Esquire, Clarenceux King of Arms, and Ralph Bigland, Esquire, Norroy King of Arms, send greeting: Whereas Edward William Campbell-Rich Owen, Esquire, a Captain in the Royal Navy, hath represented unto the Most Noble Charles Duke of Norfolk, Earl Marshal and Hereditary Marshal of England, that it having appeared on a full enquiry that certain Armorial Ensigns, borne by his late father, Captain William Owen, of the Royal Navy, deceased, and by his ancestors, who have been for many generations seated on family estates, in the County of Montgomery, have not been duly recorded

in the College of Arms, he therefore requested the favor of His Grace's Warrant for our granting, exemplifying, and confirming such arms and crest, as may be proper to be borne and used by him and his only brother, William Fitzwilliam Owen, Esquire, also a Captain in the Royal Navy, and by their descendants, according to the Laws of Arms. And forasmuch as the said Earl Marshal did by Warrant under his hand and seal, bearing date the eighteenth day of November last, authorize and direct us to grant, exemplify, and confirm such Armorial Ensigns accordingly: Know ye, therefore, that We, the said Garter Clarenceux and Norroy, in pursuance of His Grace's Warrant, and by virtue of the Letters Patent of our several offices to each of Us respectively granted, do by these Presents grant, exemplify, and confirm unto the said Edward William Campbell-Rich Owen the arms following, that is to say: Per Saltire Gules and Sable, a Lion rampant, Or, a Bordure, engrailed of the last. And for the Crest, on a wreath of the colours, a Buck trippant, Argent billettée Sable, attired Gules, and gorged with a Naval Crown Or, as the same are in the margin hereof more plainly depicted, to be borne and used by him the said Edward William Campbell-Rich Owen, and by his only brother, the said William Fitzwilliam Owen, and by their descendants respectively with due and proper differences according to the Laws of Arms. In witness whereof We, the said Garter, Clarenceux, and Norroy Kings of Arms, have to these Presents subscribed our names, and affixed the seals of our several offices, this thirty-first day of December, in the fifty-fifth year of the reign of our Sovereign Lord, George the Third, by the Grace of God of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, etc., and in the year of our Lord One thousand eight hundred and fourteen.

Extracted from the Records of the College of Arms, and examined therewith, this eleventh day of September, 1877.

ALBERT W. WOODS, Garter.

XXXIX.

30 March 1838. — QUEEN'S LICENSE that Richard Griffithes, Esq. (formerly of Welshpool) may take the surname of "Parry" in lieu of "Griffithes".

VICTORIA R.

Victoria, by the grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, etc.

To our right trusty and right entirely beloved cousin, and Councillor Bernard Edward Duke of Norfolk, Earl Marshal, and our hereditary Marshal of England, greeting; Whereas Richard Griffithes of Llangollen-fechan, in the County of Denbigh, Esquire, Treasurer of the County of Montgomery, hath by his Petition humbly represented unto us that he is the eldest and only surviving son of Richard Griffithes, Esquire, by Margaret his wife, daughter and heir of Walter Williams, Esquire, by Margaret his wife, daughter of Jonathan Parry of Llangollen-fechan aforesaid, and sister of Thomas Parry of the same place, all deceased. That the Petitioner's kinswoman, Margaret, widow of Richard Jones of Bellan Place, in the parish of Rhuabon, in the County of Denbigh, Esquire, who was daughter of the last named Thomas Parry, in and by her last Will and Testament, bearing date the 15th of March 1830, gave and devised to the Petitioner her capital and other messuages, lands, and hereditaments, situate in the Parish of Llangollen in the said County of Denbigh, called Llangollen-fechan, and all other her real estates whatsoever and wheresoever situate, and not otherwise specifically devised, with their rights, members and appurtenances (subject as to a certain part of the premises to the life interest of Godfrey Lloyd as therein mentioned) to the use of the Petitioner for life, with remainder to Trustees, to preserve contingent remainders, with remainder to his first and other sons in tail male with other remainders over. That the said Testatrix by her said Will directs that every person who shall succeed to the said estates, shall within six calendar months then next following, assume and take the surname of Parry only, and shall thenceforth continue to use, sign, and write that surname only, and use his best endeavours to obtain a proper licence for that purpose. That the said Testatrix died in the month of October last, whereupon the Petitioner became entitled to the said devised estates, subject to the condition of taking the name of Parry only. The Petitioner therefore most humbly prays our royal licence and authority that he may henceforth take the surname of Parry only, instead of that of Griffithes. Know ye that we of our princely grace and special favour, hath given and granted, and by these presents do give and grant unto him, the said Richard Griffithes, our royal licence and authority, that he may henceforth take the surname of Parry only instead of that of Griffithes; provided this our concession and declaration be recorded in the Herald's Office, otherwise this our licence and permission to be void and of none effect. Our will and pleasure, therefore, is, that you Bernard Edward Duke of

Norfolk, to whom the cognizance of matters of this nature doth properly belong, do require and command this our concession and declaration be recorded in our College of Arms to the end that our Officers of Arms and all others upon occasion may take full notice and have knowledge thereof. And for so doing this shall be your warrant. Given at our Court at St. James's this thirtieth day of March 1838, in the first year of our reign.

By Her Majesty's Command,

J. RUSSELL.

Examined with the record of the royal licence in the books of the College of Arms, London, this nineteenth day of November 1877.

ALBERT W. WOODS, Garter.

In a MS. Diary of the late Mr. Griffithes Parry (from which we may print a few extracts relating to local events on a future occasion) there is the following entry :

"1847, Nov. 15.—On looking into the papers my name appears as proposed for Sheriff of Denbighshire.—Much annoyed and harassed.—Letter to my Doctor as to my state of health. Also to Sir Watkin for his aid to get me off."

At the sale of the books of the late Miss Griffithes of Severn St., Welshpool, the surviving sister of Mr. R. Griffithes Parry, a book was purchased by Mr. Askew Roberts, which contained various memoranda of the names of previous owners of the book, also memoranda in the late Mr. Griffithes Parry's handwriting of various dates connected with his own family.

The book was entitled :—

"The British Language in its Lustre, or a copious Dictionary of the Welsh Language, &c. Shrewsbury: Printed by Stafford Prys,¹ for Lewis Jones, of the parish of Llan-ddona, in the Isle of Anglèse, 1760."

¹ As regards Stafford Prys, the printer of this book, Mr. Leighton gives him in a list he published from the Records of the Common Brethren of "Saddlers, Painters, etc.", of Shrewsbury, thus :—

"May 24, 1758.—Stafford Pryse, 17s. 4d."

He died, probably, before 1798, for in a newspaper of 18 April in that year there is an account of a robbery, or attempted robbery, at the house of "Mrs. Pryse, Bookseller, Shrewsbury", who was probably his widow. He was of a good family, being the second son of Stafford Pryce, M.D., of Perthelin; see Pedigree of that family, *Mont. Coll.*, vol. xi, p. 267.

There are written on title page and end papers in various hands the following memoranda.

“Evan Gough, 1768.”

“This book was bought of Jane Gough after Evan’s death by me E. Humphreys.”

“John Gough, Berried September y^o 2nd, 1755.”

“Richd. Gough, Berried March 24th, 1766.”

“Humphrey Gouch, Berried June the 29th, in the year 1776.”

“Evan Gough, Berried July the 17th, in the year 1776.”

“This book was given by Miss (1) Margt. Trevor Humphrey to her humble servant Richard Griffithes.”⁽²⁾

(1) “Afterwards Mrs. Withers.”

(2) “My dear father died on the 19th February 1822.

“My dear mother on the 22nd May 1826.—R.G.”

“Richd. Griffithes’s book which came to Llwyn 21st day of September 1767.”

“Given to me by my dear mother.—RICHARD GRIFFITHES, 1824.”

The following extracts relate to this family :—

“Richard Griffithes of this parish of Llanfyllin, and Margaret Williams of this parish, were married in this Church by license, this eleventh day of January, in the year one thousand seven hundred and eighty-two by me, “WM. WILLIAMS, R^r.”

“This marriage was solemnized between us

“RICHD. GRIFFITHES.

“MARGARET WILLIAMS.

“In the presence of ¹JOHN MATTHEWS.

“The mark of SINAH + MATTHEWS.”

Extracted from the late Mr. Richd. Griffithes’ Bible, in the possession of Revd. Canon Williams of Llanfyllin.

“Richard, son of Richd. and Margt. Griffithes, was born 43^o after one of the clock on Friday morning the 22nd day of November 1782.—Baptized 6 December 1782.—Sponsors : Wm. Humffreys, Esquire ; Mr. Lewis Jones for his uncle ; Mrs. Walter Williams ; Mrs. Trevor and Mrs. Robinson.

¹ John Matthews was Parish Clerk, and Sinah his wife, or daughter : this has led to the inference that it was a runaway match.

Walter, second son of said R. and M. Griffithes, was born 40^o after one o'clock on Monday morning, the 1st of August 1784.—Baptized 17th of August 1784.—Said Walter died 6th November 1784.

“Walter, third son of R. and M. Griffithes, was born 50^o after three o'clock on Wednesday morning, the 31st day of August 1785.—Baptized 7th September 1785.

“Anne, daughter of ditto was born 45^o after five o'clock on Wednesday morning the 20th of December 1786.—Baptized 6th Jan^{ry} 1787.

“Mary, second daughter of ditto was born 20^o after eight of the clock in the forenoon of Monday 26th day of May 1788, and baptized 19th September 1788.

“John, fourth son of ditto was born the 8th day of May 1790, half-an-hour past four o'clock in the morning.—Baptized the fourth of July following.

“Richard Griffithes departed this life on Monday Jan^{ry} 19th, 1822, aged 86, and was interr'd in Llanfyllin Churchyard.

“Margaret Griffithes, relict of the above Richd. Griffithes, departed this life the 23rd of May 1826, aged 70, and was buried at Llanfyllin.

“John, fourth son of the above Richd. and Margt. Griffithes, died the 16th day of Feb^{ry} 1816, and interr'd in a vault in St. Olave's Church, Fish St., London, the 24th day of Feb^{ry} 1816.

“Walter, their third son died at Chester, Jan^{ry} 17th, 1839, and was buried at Llanfyllin, Jan^{ry} 24th the same year.

“Richard Griffithes Parry died at Wynnstay, and was buried at Llanfyllin, 23rd of June 1848.”

Recent entries :—

“Mary Griffithes died 17th January 1872, and was interr'd in Llanfyllin Churchyard, aged 86.

“Anne Griffithes died at Welshpool, April 3rd, 1878, aged 91, and was interr'd in Llanfyllin Churchyard, April 9th, 1878.”

XL.

PEDIGREE of Rev. EVAN HUMPHRE, Rector of Llanymynech.

EDWIN of Tegeingle, Baron Englefield, one of the fifteen Tribes of North Wales, and a son of Goronwy, son of Einion, son of Owen, ap Howell dda, King of all Wales, the sayd Edwyn married Nest, daughter of Teynwyn ap Gwrystan, Prince of Powys, and had

issue—UCHDRYD, who married Arddyn, daughter of Rees Sais ap Ednevet, Lord of Bromfield, descended of Tudyr Trevor, Earl of Hereford, and Lord of Bromfield, had issue—MEREDYDD, who married Elin, daughter of Tewdwr Mawr, Prince of South Wales, had issue—YDNERTH, Lord of Maesbrook, who married Eva, daughter and heir of Cadwgan Vaughan, Lord of Maesbrook, had issue—ELESE, who married Matilda, daughter of Madoc ap Ydnerth ap Cadwgan ap Elystan, Prince of Ferlix, that is ye land between Syvern and Wy, had issue—EGINEV, who married Angharad, daughter of Trahaiarn ap Yorwarth, Lord of Garthmael, and had issue—VRIAN, of Maengwynedd, who married Mawd, daughter of Griffith ap Madoc ap Owen Gwynedd, Prince of all Wales, had issue—MADOC, who married Mawd, daughter of Madoc ap Cadwgan ap Milir Eyton, Esqre., had issue—MADOC VAUGHAN, who married Myffanwy, daughter of Griffith ap Owen Brogyntyn, Lord of Edernion, and Dinmael, son of Madoc, Prince of Powys, had issue—YORWERTH VOEL, who married Gwenllian, daughter and heir of Gwyn ap Madoc ap Ririd Fflaidd, Lord of Penllyn, had issue—MADOC VAUGHAN, who married Kathrin, daughter of Howel ap Meredith, Baron of Abertannat, descended of Blethin, Prince of Powys, had issue—EVAN VOELVRYCH, of Maengwynedd, who married Eun, daughter of Kyhilin ap Rhun ap Einon Evell, Lord of Cynlleth ap Madoc, Prince of Powys, had issue—YORWERTH GOCH, Lord of Mochnant, who married Ales, daughter of Griffith ap Yorwerth ap Enion Goch, descended of Tudyr Trevor, Earl of Hereford, had issue—EDNYVET, who married Ales, daughter of Evan ap Griffith ap Ali ap Jena, of Kylynog, in Mochnant Eign, had issue—MADOC, who married Mary, daughter of Owen ap Dd. ap Llewelin, of Mivod, Esqr., son of Llewelin ap Enion, of Lloydarth, Baron, had issue—EVAN, who married Ales, daughter of Griffith ap Evan ap Griffith Vaughan, of Llanhavon in Mochnant, Gent., had issue—EVAN VAUGHAN married Jan, daughter of

Edward ap John ap Edward of Cwm-nantvyllin, Gent., descended of Gwyn ap Griffith, Lord of Gilsfield, had issue—GRIFFITH GOCH, who married Elizabeth, daughter of Madoc Goch of Kydwynfen ap Griffith deg, had issue—THOMAS GRIFFITH, Gent., who married Margaret, daughter of Howel Mathew of Keri, Esqre., had issue—EVAN THOMAS, Gent., who married Margaret, daughter of John ap Llewelin Vychan ap Llewelin ap Madoc Goch ap Griffith Deg, Lord of Kydwynvan, in Llanvihangel parish, had issue—JOHN EVAN, Gent., who married Elizabeth, daughter of John ap Howell Vaughan, of Lloydarth, had issue—DAVID JOHN, Gent., who married Gwen, daughter of Evan Thomas, ap Hugh of Pennant ap David ap M'redith Vaughan, of Kefn Coch, had issue—HUMFFRE DAVID, Gent., who married Ann, daughter of Evan ap Moris ap Humffre ap Owen Vychan, of Lloydarth—JOHN EVAN HUMFFRE, Rector of Llanymyneich and Llanymbodwal, married —, daughter of John Edwards, Doctor of ye civil law, son of William Edwards son of Edward ap Tudyr of Penylan, in Gwyddelwern parish.

(Copied exactly from MS. No. 301, in the William Salt Library, Stafford—Mr. Elisha's MSS.)

Birmingham.

D. C. LLOYD OWEN.

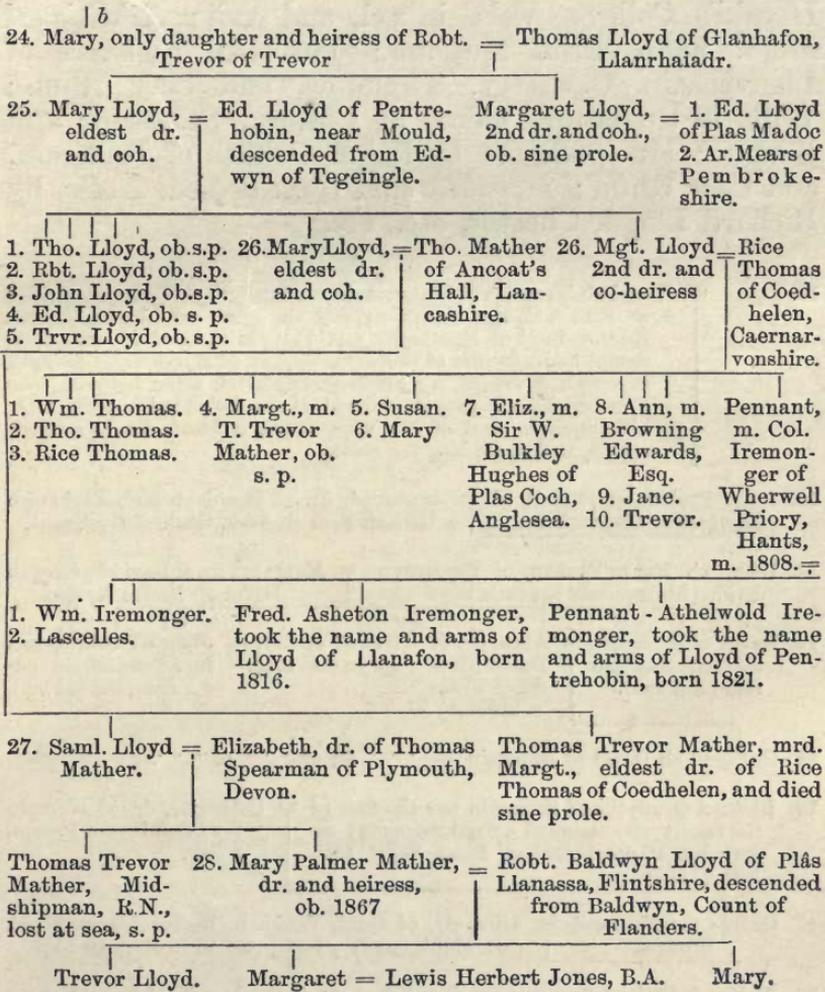
XLI.

The PEDIGREE of TREVOR of TREVOR, from MSS. in the possession of Mrs. Herbert Jones, one of the representatives of that family, etc., etc.¹

1. Tudor Trevor, Earl of Hereford, Gloucester, \mp Angharad, dr. of Howel, Eryerg Ewies, Lord of Chirke, Whittington, Dda, King of Wales.
Oswestry, and both Maelors
2. Llydorka, eldest son \mp Angharad, dr. of Iago ab Idwell, Prince of North Wales.
3. Llowarth Gam \mp Lleykey, dr. of Gwrstan ab Gwaithwood.
4. Ednivett \mp Janet, dr. and co-hs. of Rhiallon ab Cynfyn, Prince of Powys.
| a

¹ We are favoured with this and the next pedigree by Mr. Charles Morgan.

5. Rhys Sais \mp Eva, dr. of Griffith hir ab Griffith, Lord of Caerlleon ab Lord Rees of South Wales.
6. Tudor, eldest son \mp Jane, dr. of Rees Vychan ab Rees ab Meredith Gettin, son of Lord Rees.
7. Cynhelyn, 3rd son \mp Bleddyn, 1st son, ancestor of the Trevors of Brinnkynallt and Pentre Kynric.
8. Evan or Iefaf \mp
9. Awr of Trevor \mp
10. Adam ab Awr of Trevor \mp Tangwysloe, dr. of Iorwerth ab Eden ab Miler ab Elidir.
11. Evan ab Adam of Trevor, buried in Vale Crucis Abbey, bore the arms of Tudor Trevor in border gules \mp Myfanwy, dr. of Madoc ap Kynric ab Lloedliw, buried in Vale Crucis Abbey.
12. Llewellyn ab Evan of Trevor \mp Susanna, dr. of Llewellyn ab Madoc ab Kinion.
13. Adam ab Llewellyn of Trevor \mp Tangliott, dr. of Meredith ab Griffith ab Robert. John Trevor, Bishop of St. Asaph, 1385; built Llan-gollen Bridge.
14. Llewellyn ab Adam of Trevor \mp Gwenllian, dr. of Howell ab Iorwerth Vychan ab Iorwerth of Trevor.
15. Howell of Trevor \mp Angharad, dr. of Rees ab Griffith.
16. Edward of Trevor \mp Gwenhwyver, dr. of Robert ab Griffith to Tudor Trevor.
17. David of Trevor \mp Isabel, dr. and heir of Madoc ab David ab Evan to Tudor Trevor.
18. Matthew Wynn of Trevor \mp Jane, dr. of John Eyton of Wynnstay ab John ab Ellis, to Tudor Trevor.
19. David of Trevor = Ann, dr. of John Edwards of New Hall, Chirke, descended from Tudor Trevor.
20. John of Trevor = Helen, dr. of John Price of Eglewys, Esq.
21. Matthew Trevor of Trevor = Margaret, dr. of Thos. Wynne of Duffryn Aled.
22. John Trevor of Trevor = Mary, dr. of John Eyton of Lleswood, Flintshire.
23. Robert Trevor of Trevor = Margaret, dr. of John Eyton of Lleswood.



XLII.

The PEDIGREE of GRIFFITH of BRONGAIN, in the parish of Llanvechain, now Davies Griffith of Caer Rhûn, in the county of Carnarvon, and of Llechwedgarth in the county of Montgomery.—(See also *Mont. Coll.*, vol. v, p. 260.)

Authorities.—Protheroc's *Collect. of Welsh Pedigrees*,

Herald's College, Vols. i, xvi, and xvii; *Additional MSS.* 9865, Brit. Museum; Parochial registers of Llanvechain, Oswestry, Twemlow, and Caer Rhûn; Wills in Registrars' offices at Chester, St. Asaph and Bangor; MS. pedigree by Ralph Griffith of Brongain, and Caer Rhûn; *Heraldic and Genealogical Notes*, by Richard Lloyd, Chester, etc., etc.

11. ⊖ Howel ab Meredith of Llanvechain, ab Gruffyth ab Tudor ab Madog ab Einion ab Madog ab Gwylawg ab Eginir ab Lles ab Idnerth Benvas, Lord of Maesbrook A.D. 1110, in right of his wife, Eva, daugr. and sole heir of Cadwgan Fychan of Maesbrook. Idnerth Benvas bore argent, a cross flory, engrailed, sable, between four Cornish choughs proper, and to this coat he added, in chief, after his marriage, that of his wife, azure, a boar's head, coupéd, argent, tusked or, langued gules.
12. Ievan Fychan, ab Howell, of ⊖ Angharad, dr. of David ab Mab Einion ab Bryngwyn, Llanvechain ⊖ Griffith Foel ab Adda Goch of Mochnant.
13. Iohn, ab Ievan Fychan, of Bryngwyn, ⊖ Margaret, dr. of David Fychan ab divided his property between his 3 sons | David ab Madoc Kyffyn.
14. David of Brongain ⊖ Alice, dr. of Howell of Bryngwyn (1st son). | John Wyn of Finnant in Llansanffraid parish (3rd son).
in Llanvechain parish (2nd son). ⊖ David Gettin of Maesbrook.
15. Gruffydd ab David of Brongain ⊖ . . . ; dr. of . . . of . . .
16. Richard Gruffythe of Brongain was the first of the family who assumed a fixed surname; on jury list at Pool Assizes, 22nd Sept. 14th Eliz. (1572) ⊖ Catherine, dr. of Humphrey Chambres of Petton, Salop.
17. George Gruffythe of Brongain ⊖ Alice, dr. of Hugh Vaughan, Rector Llansanffraid, co. Montgomery; instituted to Rectory in 1556.
18. Walter Griffith of Brongain, on jury list at Pool Assizes, 29th Oct. 8th Ch. I (1633) ⊖ Catherine, dr. of Roger Kynaston of Hordley, Salop.
19. George Griffith of Brongain, bapt. at Llanvechain, June 1606; died 1664; on grand jury at Pool Assizes, 13 March 1648 ⊖ Gaynor, dr. of Roger Trevor of Pentre Kynric, and Morton St. Martin; will proved 1604. ⊖ Thos., bapt. 1610. Roger, bapt. 1612. Walter, bapt. 1616.
20. Walter Griffith of Brongain bapt. at Llanvechain, 1644; buried there, 1705 ⊖ Mary, dr. of Ralph Davenport of the Heese, Oswestry; married July 1665; died 1680. | John, bapt. 1645.

Handwritten notes:
 + Thos. Griff. ⊖ Anne Kyffin
 Walter G. 1683 ⊖ Mary Edw. of Blunel
 1732 ⊖ Jane d. of David Hughes

21. Walter Griffith of Brongain, only son; mard. at Llanvechain, Mar. 1711; died at Oswestry, Mar. 1733; will proved at St. Asaph, 1734; leaves Brongain to his eldest surviving son, Ralph, and his sons, and after their deaths, to Testator's other children and their issue in succession; he was the last of the family who resided at Brongain.

Prudence, dr. of Roger Trevor of Bodynfol in the parish of Llanvechain; bapt. there in 1681.

<p>Mary, dr. of Chas. Everard, Rector of Brereton co. Chester, by Mary, dr. and eventual heiress of Laurance Booth of Twemlow Hall. (1st wife.)</p>	<p>22. Ralph Griffith of Brongain and Chester, and jure uxoris 2da, of Caer Rhûn; bapt. 1719; High Sheriff of Carnarvonshire in 1773; buried at Caer Rhûn, 19 Jan. 1795.</p>	<p>Cath. Jones, sister and coh. of Hugh Davies of Caer Rhûn, to which estate she succeeded under the will of her brother in 1771. (2nd wife.)</p>	<p>John ob. s.p. Walter Capt. R. N. obit. 1779, sine prole.</p>	<p>Mary, only surviving dr., mard. Humphrey Lloyd of Llanerch-rochwell, and left issue; will dated 19 Sept. 1767.</p>
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<p>23. Walter Griffith, R.N. of Brongain, took the name of Booth on succeeding to the Twemlow Hall estate in 1792; died 1810, at. 60. Dying without issue, Brongain passed under the will of Walter Griffith (21), to Lucy Gough, who is said to have been a daugr. of Mary Lloyd of Llanerch-rochwell, and was shortly afterwards sold.</p>	<p>23. Hugh Davies-Griffith, M.A., Rector of Llanbedr-y-Cenin, and Vicar of Caer Rhûn, only surviving son by 2nd wife, took the additional name of Davies, and succeeded to Caer Rhûn on the death of his mother; died July 20th, 1802; will proved at Bangor, 13 Jan. 1803.</p>	<p>Emma, dr. of Bennet Williams of Bodelwydden, Flintshire; mard. 1793; died 1859.</p>
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<p>Hester, dr. and sole heiress of Thomas Thomas of Upper Downing Hall, Flintshire, and of Llechwedgarth, Montgomeryshire, (1st wife.)</p>	<p>24. Hugh Davies-Griffith of Caer Rhûn, and jure uxoris primæ, of Llechwedgarth, became, on the death of his uncle Capt. Booth, without issue, in 1810, the representative of the Griffiths of Brongain; born 1798; died 28 Feb. 1877; High Sheriff for Carnarvonshire in 1825, Anglesea in 1826, and Montgomeryshire in 1834.</p>	<p>Georgiana, dr. of Evan Morgan, Vicar of Llantwit Major and Llantrisant, co. Glamorgan; m. 18 Feb. 1843; died 5th June 1855, (2nd wife.)</p>	<p>Ann Richards, 3rd wife, by whom he had no issue.</p>	<p>Walter Griffith, R.N. m. of Col. McClean of Coll N.B., and had an only son, Norman Cameron, Capt. 16th regt. who died, cælebs, 1870.</p>
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<p>25. Hugh Thos. Davies-Griffith, now of Caer Rhûn, and of Llechwedgarth, was born in 1827.</p>	<p>Llewellyn Rhûn Davies-Griffith, elder surviving son by 2nd wife, bapt. at Llandudno, 5 July 1850.</p>	<p>Ed. Stanley, younger surviving son by 2nd wife, b. 1855.</p>	<p>Fred. Walton, ob. 1867, cælebs.</p>	<p>Ed. Llewellyn ob. in infancy, 1849.</p>	<p>Walter Ralph, ob. 1872, cælebs.</p>
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XLIII.

LLOYD JONES OF MAESMAWR.

WE have been furnished with the following corrections and addition to the pedigree of this family, given in *Mont. Coll.*, vol. ix, p. 113:—

John Jones of Maesmawr, Sheriff in 1827 \mp Mary, daughter of Richard Francis.

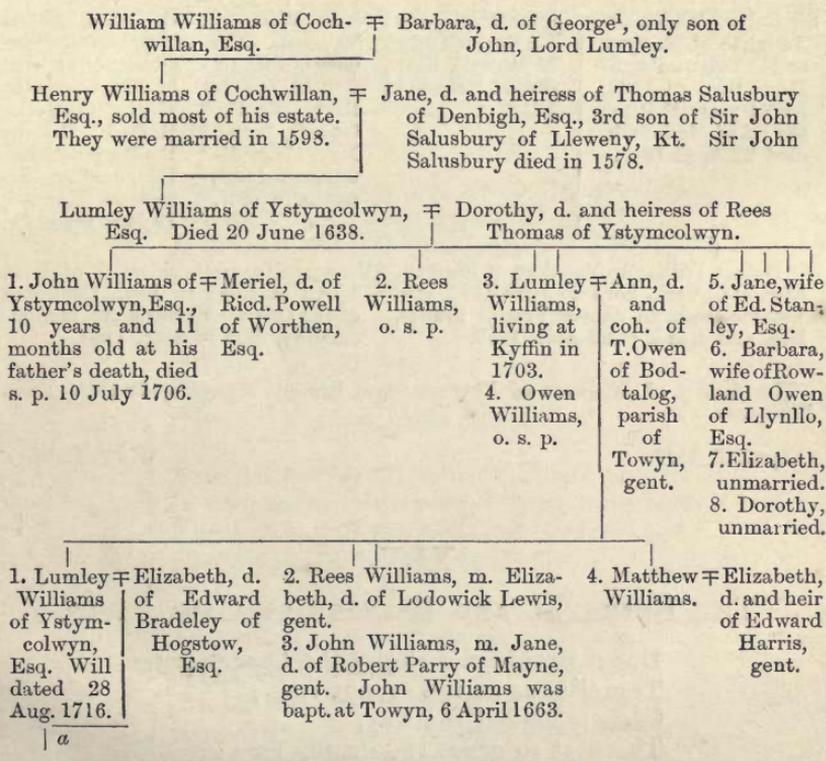
Piers Lloyd \mp Maria Jane Jones, died Aug. 1863.	Hugh Lloyd \mp Henrietta Jones, dr. of Barton Shepherd of Ply- mouth.	Gryfydd Lloyd Jones, died 15 August, 1858.	Thomasine \mp Joseph Lloyd Jones. Lewis.	Mary Lloyd Jones died 10 March 1849.	Elizabeth \mp Robert Burd, Lloyd Jones. Capt. 10 Bom- bay, W. I., son of T. Burd of Shrewsbury.
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Piers John Lloyd Jones, born April 1862.	Mary Julia Lloyd Jones, died 10 September 1859.	Elizabeth Caroline Lloyd Jones, born April 26, 1860.	Hugh Aldersey Digby Lloyd Jones, born 4 November, 1877.
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XLIV.

WILLIAMES OF YSTYMCOLWYN.

The genealogy of Williames of Ystymcolwyn, at pages 346-352 of the *Montgomeryshire Collections* for Oct. 1876, vol. ix, ii, contains many errors and contradictions; compare pages 347, 349, 351. The following pedigree is drawn from one compiled in 1703, and which was in the possession of the late Sir Robert Vaughan. It has copious notes in the autograph of Humphrey Humphreys, Bishop, first of Bangor and afterwards of Hereford, who died in 1712. The latter part of the ensuing pedigree is compiled from the writer's intimate knowledge, for years, of the Vaughan family.



¹ He was attainted and executed in 1533, his father living.

^a
Meriel, d. and heiress, born 27 Sept. 1684, = Arthur Williams of Meillionydd, her
died 20 Jan. 1725, marriage covenants kinsman, born 28 April 1681, died
dated 30 Dec. 1703. 31 Oct. 1723. Will dated 17 May
1719.

Lumley, born 22 Oct. 1704, ob. inf. Lumley, born 22 June 1707, ob. s. p.	Edward Williams of Ystymcolwyn, Esq., born 3 Oct. 1708, married at Westminster Abbey, 14 May 1730.	= Anne, d. of Roderick Lloyd of Lincoln's Inn, Esq., Barrister-at-Law, Clerk of the Outlawries in the Court of Common Pleas, died shortly after the death of her only child. = The Lady Charlotte Herbert, 2nd wife, d. of William, 1st Duke of Powis, and relict of Edw. Maurice of Lloran, co. of Denbigh, Esq., married to Edward Williams 2nd November 1732.	Meriel, wife of Robert Williams Esq., of Er- bistock, M.P. for Mont- gomeryshire, brother to Sir Watkin Williams Wynn of Wynnstay, Bart.
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Anne, only child, died = Sir Robert Howell Vaughan of Hengwrt and Nannau,
4 March 1791. Bart., died 13 Oct. 1792, in his 69th year.

Sir Robert Williams Vaughan of Nannau and Ystymcolwyn, Bart., born in 1768, for 44 years M.P. for the co. of Merioneth, died 22 April 1843.	= Anna Maria, d. of Sir Roger Mostyn of Mostyn, Bart., died at Nannau in 1858.	Edw. Williams Vaughan Sales- bury of Rûg, Lt.- Col. in the 1st Regt. of Foot Guards, born 28 May 1769, died unmarried at Sy- racuse in 1807.	Griffith ap Howel Vaughan of Hen- gwrt and Rûg, born in 1770, Constable of the Castle of Harlech, Col. of the Merioneth Mi- litia, died unmar- ried at Nannau, 19 Jan. 1848.
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Sir Robert Williams Vaughan of Nannau, = Frances Margaret, eldest d. of Edw.
Rûg, etc., Bart., born 25 June 1803, sold Lloyd of Rhagatt, Esq., Chairman
* Ystymcolwyn to James France France, of the Quarter Sessions for Merion-
Esq., and died s. p. 29 April 1859. ethshire, died 16 Sept. 1858.

The family of Williams of Ystymcolwyn, latterly always spelt their name
Williamses.

April 12, 1877.

W. W. E. W.

XLV.

THE BETRAYAL AND RELEASE OF CARACTACUS.

Down Breiddyn's slopes the Cymry pour
Tumultuous as the oceans roar ;
Caractacus led the way,
The first to court the deadly fray :
Onward they press, with shout and cheer,
As each one grasps his native spear ;

No armour on their breasts they bear ;
Nor in their hearts a pulse of fear.—

Ostorius' band, in martial form,
Await the coming of the storm ;
In silent, glittering phalanx stand
These bold invaders of the land ;
Veteran legions from afar,
Well skilled in all the arts of war.

Now comes the shock, and clash of arms,
And all around its fierce alarms ;
No quarter do the Britons crave !
But seek the requiem of the brave ;
And beaten down with life's last throe,
Still hurl defiance at the foe.

All on Sabrina's banks and shore,
The tide of battle rages sore,
Roman and Celt contend the plain,
In dire confusion lie the slain,
And mangled corpses on the flood,
It's turbid waters dyed with blood ;

Nor would they yield, these Britons brave :
But die ! their country for to save ;
And with the last drops from their hearts,
Defend their island home and hearths.

Siluria's chieftain in dismay,
Beheld the fortunes of the day ;
And, when at last no hope he sees,
He unto Cartismunda flees.

Base Brigantine, in woman's form,
'Twere better, from thy breast were torn
The hireling heart that did betray
Thy kinsman on that fatal day.

And straightway from his country borne,
From home and kindred rudely torn ;
Assailed and jeered at, by some
Along the public streets of Rome,
And followed by a surging throng,
As if a beast were forced along,
Even Rome's great captain wished to see
The trophy of this victory !

Agrippina played the woman's part,
 And touched the cord of Claudius' heart ;
 Unlike her British sister, she
 Would see the noble savage free.

Out spake Caractacus, and said,
 " How is it I in chains am led ?
 Why envy me my distant home,
 Possessed of such a place as Rome ?
 'Twas not I the quarrel sought ;
 I, for my cot and freedom fought,
 And you, a man, with inward soul,
 To load me with these shackles foul !"

The Imperial Roman bared his brow ;
 And turning to his subjects, now
 Proclaimed in a voice aloud,
 That rose above the clamouring crowd,
 " Brave Celt ! no prisoner shalt thou be ;
 Haste ! set this Royal Briton free."

25 March, 1878.

CHARLES THOMAS.

XLVI.

LINES written on an occasion of seeing the sun rise
 from Cefn Carnedd, Caersws, Sept. 25, 1877.

On Carnedd's height, above the wood,
 A contemplative traveller stood ;
 Awaiting, in the dim of dawn,
 The coming infant day being born.
 A gloomy silence reigned around
 This hallowed and historic ground,
 Where Ancient Britons in their pride,
 Sought shelter, and for freedom died.
 Now in the East a twinkling ray,
 Proclaims to earth the coming day.
 Soon the ethereal orb appears,
 As o'er the distant hills he rears ;
 And with a flood of silv'ry light
 Adds lustre to the dew drops bright ;
 And, phantom-like, o'er hills and meads
 And over fair Sabrina sheds

His heavenly rays in beauty shrined,
 To cheer the heart—exalt the mind.
 The mansion, and the humble cot,
 The pleasant dales and hillsides dot,
 And, sheltered in their sweet retreat
 Stands many a sturdy yeoman's seat,
 Whose sterling will and honest toil
 Draws wealth and nurture from the soil.
 The little church upon the hill,
 Where round about in silence dwell
 The loved ones of the days of yore,
 To memory dear, but now no more.
 And on the distant plain below,
 Near to Severn's ceaseless flow,
 Where erst the mailéd Roman stood,
 And bathed the ground with Celtic blood,
 Now rises, sweetly and in peace,
 The thriving hamlet of a race
 Strangers to war and martial strife,
 Resigned to labour's lot in life.

ATAHUALPA.

 XLVII.

SIR IEUAN OF CARNO.

It is not, perhaps, generally known that Sir Ieuan of Carno, the poetical antagonist of Huw Arwystli, some of whose productions have appeared in the *Montgomeryshire Collections*, was the father of another Bard, Owen Gwynedd, a volume of whose poems in the handwriting of Iolo Morganwg, who appears to have valued them sufficiently to collect and transcribe them, is to be found among the Additional MSS. in the British Museum. The following notice in Welsh is taken from Additional MS. 14,970, and is interesting as showing that Sir Ieuan was at some period of his life in poverty from persecution, suffered, perhaps, in the cause of religion, whence it may perhaps be inferred that he was driven to the practice of itinerant minstrelsy for a livelihood.

"Syr Ifan Offeiriad Carno yn Swydd Trefaldwyn, Tad Owain Gwynedd y Bardd, tra ydoedd yn gwasanaethu Capel

Melwern, a yspeiliwyd ei holl ddodrefu, a'i lyfrau, a'i ossymaith, ac achaws hynny y cânt ef yr Englyn yma :—

“ ‘ I Garno heno nid haws i'm dario,
Mi a dorra' yn garndraws,
Yn hên, ac yn anhynaws,
Yn ddig, heb na chig na chaws.' ”

“ Sir Ieuan, the priest of Carno in Montgomeryshire, the father of Owen Gwynedd the Bard, while he was serving the Chapel of Melwern (Milverley ?),¹ was despoiled of all his household stuff, and his books, and his provisions, and wrote in consequence the following Englyn :—

“ ‘ I Garno heno nid haws i'm darrio,
Mi a dorra' yn garndraws,
Yn hen, ac yn anhynaws,
Yn ddig, heb na chig na chaws.' ”

“ 'Twill not be very easy for me to reach Carno to-night, I shall burst right in twain,
Old as I am, and ill-humoured,
Angry, with neither meat nor cheese.”

H. W. L.

XLVIII.

PRESBYTERIANISM IN WELSHPOOL.

In his interesting notice of Mr. Thomas Evans (vol. xi, p. 8), Mr. Richard Williams records the rise of Congregationalism in Welshpool, A.D. 1794. An original document is preserved amongst the papers belonging to the Old Chapel, Oswestry, of which the following is a copy :—

“ To the Right Revd. Father in God, Jonathan, Lord
Bishop of St. Asaph.

“ WE, whose names are hereunto subscribed, being Protestant Dissenters called Presbyterians, do hereby certify to your Lordship that a New erected Chapel in the Town of Welshpool in the above said Diocess² is intended to be a place of

¹ Milverley, according to Rees' *Welsh Saints*, is a Chapel to Llan-drinio.

² It is curious to note that nearly a century ago the Welshpool

meeting for religious Worship. Therefore, we require that this our Certificate may be recorded at your Court according to an Act of Parliament, in that case made and provided, in the reign of King William and Queen Mary, called the Toleration Act.

“July the 11, 1783, signed by us:—

“JOHN JAMES, Minister.

“BONNER HUGHES.

“HETH HUGHES.

“EDWARD MORRIS.

“EDWARD HUGHES.

“JOSEPH JONES.”

The document seems to be in the handwriting of Edward Morris, and on the back of it is endorsed, in a legal hand, the following:—

“Entered and recorded amongst the archives, in the publick episcopal Registry of Saint Asaph, pursuant to an Act of Parliam^t in this case made and provided, the 30th of July 1783.
“By JOHN JONES, Dep. Regr.”

Was the “Church on the Independent plan” mentioned in connection with the notice of Mr. Evans, an offshoot from that of the Presbyterians; or did that Church merge into Congregationalism, as at Oswestry and other places? or was it a distinct “body”?

Croeswylan, Oswestry.

ASKEW ROBERTS.

The Minute book of the Independent or Congregational Chapel in Welshpool containing the declaration, dated the 19 Dec. 1794, of eight persons forming themselves “into a Church on the Independent plan” is unfortunately mislaid, or it might have afforded materials for a reply to Mr. Askew Roberts’ queries. It is to be hoped it will yet be found.

The following is an extract from a genealogical pamphlet entitled *Evans*, privately printed in 1865, which bears upon the subject:—

“‘Grace,’ the first wife of Thomas Evans, was his senior,

Presbyterians spelt the word “diocese” in the way adopted in the present age by the *Times*, and so fiercely assailed by the critics.

and he was married to her during his minority. She was the daughter of John Sugden of Greystones, near Halifax. It seems probable that before this marriage Thomas Evans was not a Nonconformist. His wife was a strong Dissenter, and both were of the eight who formed themselves 'into a Church on the Independent plan', on 19 Dec. 1794. He expressed great admiration of the Liturgy of the Church of England, which, he said, honoured the Scriptures by embodying so much of them in her service. He attended the Church of England at Shrewsbury (Mr. De Courcy's) and his correspondence (some of which is still extant) with Sir Richard Hill, W. Huntingdon, and others, seems to justify the opinion here divulged. The state of the Establishment at this period in his locality would be an element in his decision to leave."—Secy. of P. L. C.

XLIX.

CUTTINGS relating to Montgomeryshire, from a modern Almanack.¹

JANUARY.—Died, at Welshpool, Mr. Baker, grocer, who, in his different public concerns, conducted himself so as to acquire the approbation of every sober mind. 1795. Thomas Jones, Esq., M.P., subscribed for the relief of the poor of Llanymynech. 1800.

FEBRUARY.—12. Buttington bridge, over the Severn, destroyed by floods. 1795.

MARCH.—A detachment of the 21st Light Dragoons marched from Shrewsbury to Welshpool, on their way to Machynlleth, etc., serious riots being apprehended on account of the high price of bread-corn. 1800.

APRIL.—7. James Taylor, for attempting to pass forged notes in Welshpool, was sentenced to death at the Montgomeryshire Assizes. 1800. Mr. John Williams, of Abermule, clerk to the Canal Company, deposited plans for a new bridge to cross the Severn at Newtown, the old one being deemed unsafe. Parishes interested were asked to assist in the erection. 1818.

MAY.—7. The following, with others, were deputed in Shropshire and Montgomeryshire to grant certificates to persons using hair-powder:—Mr. Oliver Jones, Welshpool; Mr. Richard Griffiths, Llanfyllin. 1795. 11. A kite, flying off with a young turkey, was brought down at a distance of a hundred yards with a gun loaded with ball, by a gentleman at Llanymynech. 1798.

¹ The *Oswestry Annual*, 1878.

JUNE.—4. The Aberystwyth stage coach was launched from the Elephant and Castle, Shrewsbury, and proceeded on its first journey with seven passengers. It reached Aberystwyth the same evening, and returned to Shrewsbury by 9 o'clock on the following night. 1798. 11. Died, John Evans, Esq., of Llwyn-y-Groes, Shropshire, author of the elegant and accurate map of North Wales, lately published. 1796. 13. Some workmen employed to "lift" the road leading from Oswestry to Llanymynech, on the plan recommended by Mr. Mc Adam. 1820. 17. The gentlemen of Welshpool, to evince their respect for the officers of the Caermarthenshire militia, quartered at Pool, treated the whole corps with dinner and "plenty of ale". On the 21st they marched for Whitehaven. 1796. Llanymynech subscribed £132 8s. 6d. to the fund for the defence of the country. 1798.

JULY.—Such was the depression in the price of live-stock at Llanrhaidr (Montgomeryshire) fair, that five young cows, with calves at their heels, realized less than £6 each. 1821.

AUGUST.—5. High Sheriff of Montgomeryshire has intimated that he will not give a public supper at the ensuing Great Sessions, and to apply the money to the fund raising in Welshpool for buying corn, and selling it to the poor at reduced prices. 1795. 11. Six people trampled to death in the Sessions Hall at Welshpool, in consequence of an alarm that the floor had given way. 1758. 16. Montgomeryshire canal, from the junction with the Ellesmere canal, near Llanymynech, to Garthmill, completed. 1797.

SEPTEMBER.—8. Dr. Johnson passed through Oswestry from Chirk, on his way to visit Dr. Worthington, at Llanrhaidr. 1774.

OCTOBER.—2. Old wheat sold in Welshpool market at 9s. a bushel; new, 7s. 6d.; butter, 1s. a lb. 1796. 8. Meeting of Montgomeryshire Magistrates in Quarter Sessions, when the proposition of the Chairman, Lord Hereford, to establish a County Agricultural Society, was approved. 1795. 28. Died lately at Domgay, the place of his nativity and of his ancestors upwards of 600 years, Mr. John Griffiths, in the 89th year of his age, and 63rd of his matrimony with his now surviving widow. 1801.

DECEMBER.—2. Col. Clive, who was taken by the French on his return from the Continent, has been exchanged, and is safely arrived in London. 1795. 14. The leading inhabitants of Montgomeryshire, assembled at a county meeting at Welshpool, agreed to mix their wheat flour with one half rye, or one third barley, in consequence of the scarcity of corn. 1795.

27. Died, aged 84, the ingenious, cheerful, and benevolent Robert Baugh, of Llanymynech, the accurate and perspicuous engraver of great and small maps of North Wales, published by the late John Evans, Esq. He conducted the music in Church, playing the bassoon. 1832.

L.

JOHN DYER AS A PAINTER.

John Dyer the Poet, the subject of the following remarks (written at the request of Mr. Morris C. Jones), was born about 1699, and the place of his nativity is with probability stated to have been his father's seat, Aberglasney, close to Grongar Hill, which Dyer has immortalized. The family may with propriety be termed "Dyer of Kidwelly." "It is" (writes Rowland Hickes of that place, in 1716), "a common tradition that they [*i.e.*, the Dyers], the Fishers, Collins, Rows, Edwards and others were ever since the Conquest [at Kidwelly], but I rather think that they came with Thomas and Morris de Londres, who got and built this castle as now it is, with stone." The poet's brother Thomas says that "some of the Dyers held places under John of Gaunt, Duke of Lancaster, in Kidwelly Castle." All this means little more than that the Dyers believed that they had been at Kidwelly from time immemorial. In the time of Edward IV we have an inquisition on the death of one of them, and in the sixteenth and seventeenth centuries they occur plentifully there as substantial burgesses, frequently holding municipal honours. The leading family of the name in Wales was resident in Pembrokeshire, and bore the arms *gules, an eagle displayed argent, beaked and crowned or*. The poet gave three eagles instead of one, a beautiful coat, which possibly is not older than himself, as applied to the Dyers.

Aberglasney is said to have been purchased by Dyer's father, Robert, a successful solicitor, under a decree of the Court of Chancery, on the insolvency of Sir Rice Rudd after a severely contested election, and on terms so favourable to the purchaser that he resold detached farms for prices sufficient to pay for the whole estate. An old tenant who died aged 85, told the late owner, Mr. Walters Philipps, that his grandfather had witnessed a bloody contest between the Rudd and Dyer parties about possession, Dyer bringing a strong force of strangers, and ultimately succeeding.

The register of Llangathen, the parish in which Aberglasney

is situate, ascends no higher than 1745, and there is a doubt as to the exact year of the poet's birth. His elder brother Robert died in 1752, aged 55, and was therefore born about 1697. The poet is generally stated to have been born in 1700. The life prefixed to the collection of his poems, printed by his publisher Dodsley in 1761, says that he died towards the end of 1757, in his fifty-ninth year, which would make him to be born in 1698; but as the date of his death was really 24th June 1758, 1699 may be nearest the truth. In 1704, he fell, "when a child," he says, into a tub of scalding wort, and the same year he fell on a case knife, which, wanting a handle, was stuck upright in the ground, and went deep into his throat, but missed the windpipe. In 1709 he fell into Job's Well, in Caermarthenshire. Having been sent to Dr. Friend's celebrated Westminster School, he, in 1714, ran from school and his father, on a box on the ear having been given him. He strolled for three or four days, and was found at Windsor. Probably his wandering character was already formed, and the beauties of his native haunts would assist in doing so. Two years afterwards, he wrote the first version of *Grongar Hill*.

The old Attorney, whose portrait, in wig and lace, is before me, seems to have viewed his son's poetical and artistic inclinations with no small disdain; but all his efforts to keep him tied to his own office, and to the science of hereditaments and premises, were unavailing. The father died about 1720, and Dyer determined to become a painter. He placed himself under the instruction of Jonathan Richardson, an artist now best known by his *Treatise on Painting*, which even Johnson read with pleasure. Under Richardson's "roof he probably met Thomas Hudson, a youth of his own age, also the scholar, and afterwards the son-in-law of Richardson, and the master of Reynolds." Dyer had great regard for Richardson, and his elegant *Epistle to a famous Painter* was doubtless addressed to him. In 1724 Dyer went to Italy, again having narrow escapes, in a storm at Catwater, one of Plymouth harbours, in his voyage, and at Baia in 1725, from banditti harbouring in the ruins. He spent whole days in the country about Rome and Florence, sketching the scenery and monuments. Many of his sketches are in my possession. They are mostly in pen and ink, delicate, easy, and clear. The mind which guided them will best be understood by a passage in one of his letters from Italy, disagreeable as it may be to restorers of churches. "I am not a little warmed, and I have a great deal of poetry in my head when I scramble among the hills of ruins, or as I pass through the arches along the sacred way. There is a

certain charm that follows the sweep of time, and I cannot help thinking the triumphal arches more beautiful now than ever they were. There is a certain greenness, with many other colours, and a certain disjointedness and moulder among the stones, something so pleasing in their weeds and tufts of myrtle, and something in the altogether so greatly wild, that, mingling with art, and blotting out the traces of disagreeable squares and angles, adds certain beauties that could not be before imagined, which is the cause of surprise that no modern building can give."

Two or three other passages from the same source may be allowed. "I have gathered, I thank God, enough of knowledge in painting to live well in the busiest part of the world, if I should happen to prefer it to retirement." "The Pantheon is the noblest building, perhaps, that ever was. It is a large concave, not lifted up, like S. Paul's or S. Peter's (there the concave loses its effect). It appears just as you fancy the sky about you at sea, or in a large plain, in that proportion. I wonder none have considered it in this light, and that they prefer the modern cupolas to it. Besides this, a vast opening at top lets in but one great light, that spreads itself gently like a glory on all around. In short, it is not to be described, nor did I conceive it till I saw it." "The amphitheatre, also, is admirable, and took me almost as much as the Pantheon, though in a quite different manner. Whereas the one pleases by curving its beauties on the eye in a large and equal swell, the other does so by flying the sight in the gradual spreading of its circles, and leaving the eye to the wide view of half the heavens." "I take great pleasure in visiting the statues and bas-reliefs. It is almost my every day's work. It is a pleasure that grows upon me prodigiously."

In Italy Dyer had his portrait painted. It is most unlike anything English. The field is very dark, and the dress almost as dark, and the attention of the spectator is directed to the face alone. There is no good engraving of this picture. The woodcut in Willmott's edition of the poems fails in conveying its essence. All other prints, professing to be portraits of John Dyer, are bad renderings of a good mezzotint likeness of Dr. Johnson's friend, Samuel Dyer, whose father was named *Gower* Dyer, and who, one would think, was a Welshman.

The Italian portrait, a landscape in oil, and a very beautiful portrait of a girl in crayons, have been religiously preserved with the MSS., in the same channel, the senior coheirship. A head of Christ, attributed to the poet, is or was preserved by junior coheirs.

Along with the MSS., also, have come divers cartoons by the old masters, picked up by Dyer in his Italian expedition. The subject of one of these is the Last Supper, and "Carlo Maratti" is the subscription. The colours seem to be indicated by letters, and the paper design is divided into squares for enlargement into an oil picture.

In 1726 he had returned to England, and in his MSS. we find him thanking Infinite Goodness and Wisdom, who had given him "eyes for beauty and ears for harmony." "On his return to England," says the Advertisement to Dodsley's Edition of his works, "he soon found he could not relish a town life, nor submit to the assiduity required in his profession: his talent indeed was rather for sketching than finishing. So he contentedly sat down in the country with his little fortune, painting now and then a portrait or a landscape, as his fancy led him." He himself, in satisfying the curiosity of Mr. Duncombe in after years, who tempted him to meet the author of *Clarissa*, says that before he entered the church he was an itinerant painter in his native country and in Herefordshire, Worcestershire, etc. In the year of his arrival, 1726, a second version of his *Grongar Hill*, his *Country Walk*, and some other poems, appeared in *Savage's Miscellany*. At this time he was in love with a lady whose name, among the literati, was Clio, and who became the wife of a Mr. Sansom, probably one of the Hinckley family of that name. The affection had preceded his visit to Italy, for he addresses a poem to her from Rome, and his drawing of "the wreathed corn among the vines" mentioned in it is in my possession. One of Savage's poems is "To Mr. John Dyer, a painter, advising him to draw a certain noble and illustrious person; occasioned by seeing his picture of the celebrated Clio," and, praising the picture in unmeasured terms, it speaks of "vivid tinctures", and leads to the belief that the picture was in oils:—

"But still, my friend, still the sweet object stays,
Still stream your colours rich with Clio's rays!
Sure at each kindling touch your canvas glows!
Sure the full form, instinct with spirit, grows!
Let the dull artist puzzling rules explore,
Dwell on the face, and gaze the features o'er;
You eye the soul—there genuine nature find,
You, through the meaning muscles, strike the mind."

Hill also has a poem "to Mr. Dyer, on his attempting Clio's picture", and he talks of "copying nature", by his "peopling pencil" giving a new world, and teaching the stones to live

and kindling up his "ivory" with Clio's face. From these expressions I gather that the poet painted portraits both on canvas and on ivory, but from his draughts among his MSS. I should have expected to have found them to have been in crayons, such as Gainsborough drew in.

As to his landscapes, in pen and ink, they bear an extraordinary resemblance to those of Francis Place, which are always worth purchasing at a reasonable price. The history of the two men is not dissimilar. Place was of a Durhamshire family, and was born in 1647 or so. It was supposed that he had been instructed by Hollar, but this he denied, and, though he did not die until 1728, and though he made many sketches of castles and views in Wales, I think it improbable that Dyer could have met him, however much he was influenced by his style, in whatever way it was communicated to him. Place was eighty-one years old when he died; and Surtees, our Durham historian, speaks of his view of Scarborough having been drawn "as late as 1715". I have his views of Dinsdale, where he would most likely be born, dated a year later, in 1716. Like Dyer, he had been placed as clerk to an attorney. The plague of 1665 occasioned his leaving London, and "gave him an opportunity of quitting a profession that was contrary to his inclination, and of following the roving life he loved, and the arts for which he had talents." "He seldom resided in London, and drew only for his amusement, seldom completing what he undertook; and in his rambles painting, drawing, and engraving occasionally. In the reign of Charles II he was offered a pension of £500 a year to draw the Royal Navy, but declined accepting it, as he could not endure confinement or dependence." A most veritable antecessor, in spirit, of Dyer he must have been.

The mind of Dyer, at this period of his life, is perhaps best illustrated by a passage in his MSS., dated 1727, the year in which his picture of the Last Supper was placed at Newtown. "The fear of want (says he) and the pride of emulation, which Nature is seldom wholly free from, has often made me endeavour to point my mind to the little and laborious business of gain. But, such is the weakness or virtue of my soul, that she loathes the concerns of a short and narrow profit, and obstinately attempts the cultivation of virtues that never fade. She requires a wider sphere to move in—yet a wider—unbounded knowledge—unlimited action. She cares not to rest. She pants to draw nearer to her Maker, in the flight of an endless ascent."

Dyer's Plans for the Studies of Arts and Sciences; collections

on *Proportion*, dated as early as 1719; on *Terms in Painting*; on *Painting*, dated 1722; and on *Subjects for Painting*, are all before me. The latter are quotations from the Greek and Roman authors, and from Milton and other English poets, Shakspeare, extraordinarily, being omitted. Clearly he had at one time aspired to the heroic in art. But his mind, to me, seems to have been absorbed by poetry, to the injury of any prospect of profit from painting. He himself says:—

“Painting, great goddess, mocks my vain desires,
Her lofty heart a lofty soul requires;
Long studies, too, and fortune at command,
An eye unwearied, and a patient hand;
And, if I cannot brook to be confined,
What scenes of Nature should instruct my mind;
I should observe her in a thousand forms;
Beneath the morning and the evening sky,
Beneath the nightly lamp with patient eye.”

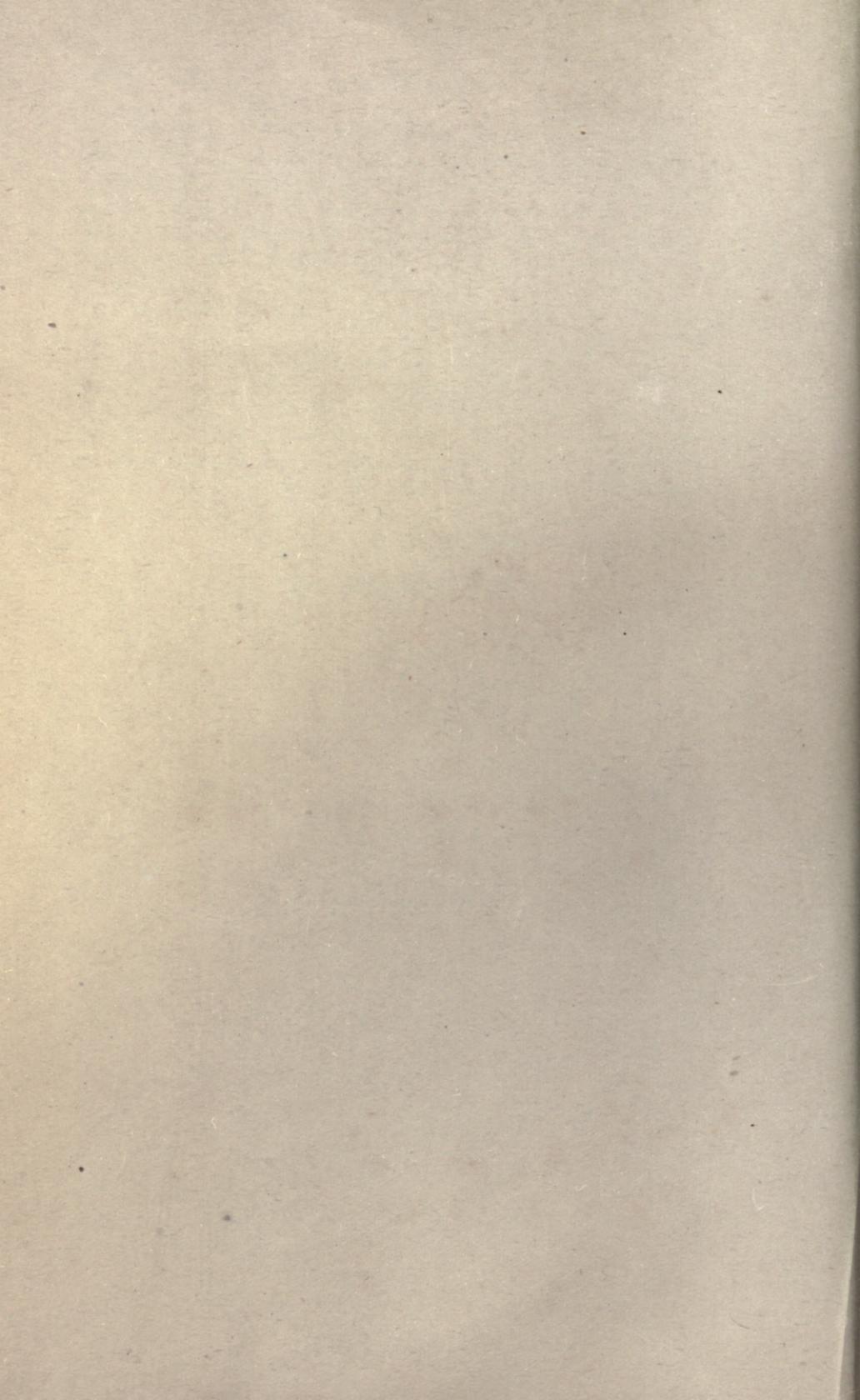
And again he quotes from Sir W. Temple that “the powers of music, the beauty of painting, and the justness of nature and philosophy [force of eloquence *erased*] ought to be united in Poetry.” And Poetry absorbed his mind, and here I need only add that the poems on *Grongar Hill* (as now accepted), the *Ruins of Rome*, and the *Fleece*, appeared respectively in 1727, 1740, and 1757. After a semi-agricultural life, begun in 1729, he became a clergyman before 1740. To conclude the history of his escapes, I must add two. In 1728, he had “a surprising escape on horseback, on a very narrow wooden bridge in North Wales, about fifty feet above rocks and a great torrent of water, which frightened the horse, who could not turn for the narrowness of the bridge, and entangled his feet in the side rails.” And, once more, he had an “escape at Higham, when the hole was made in a chamber for a pair of stairs”. Possibly, I should add his escape from Clio, and note his comfortable alliance with the senior coheiress of Ensor of Wilnecote, “whose grandmother was a Shakespeare.” He died in 1758, at Coningsby, in Lincolnshire.

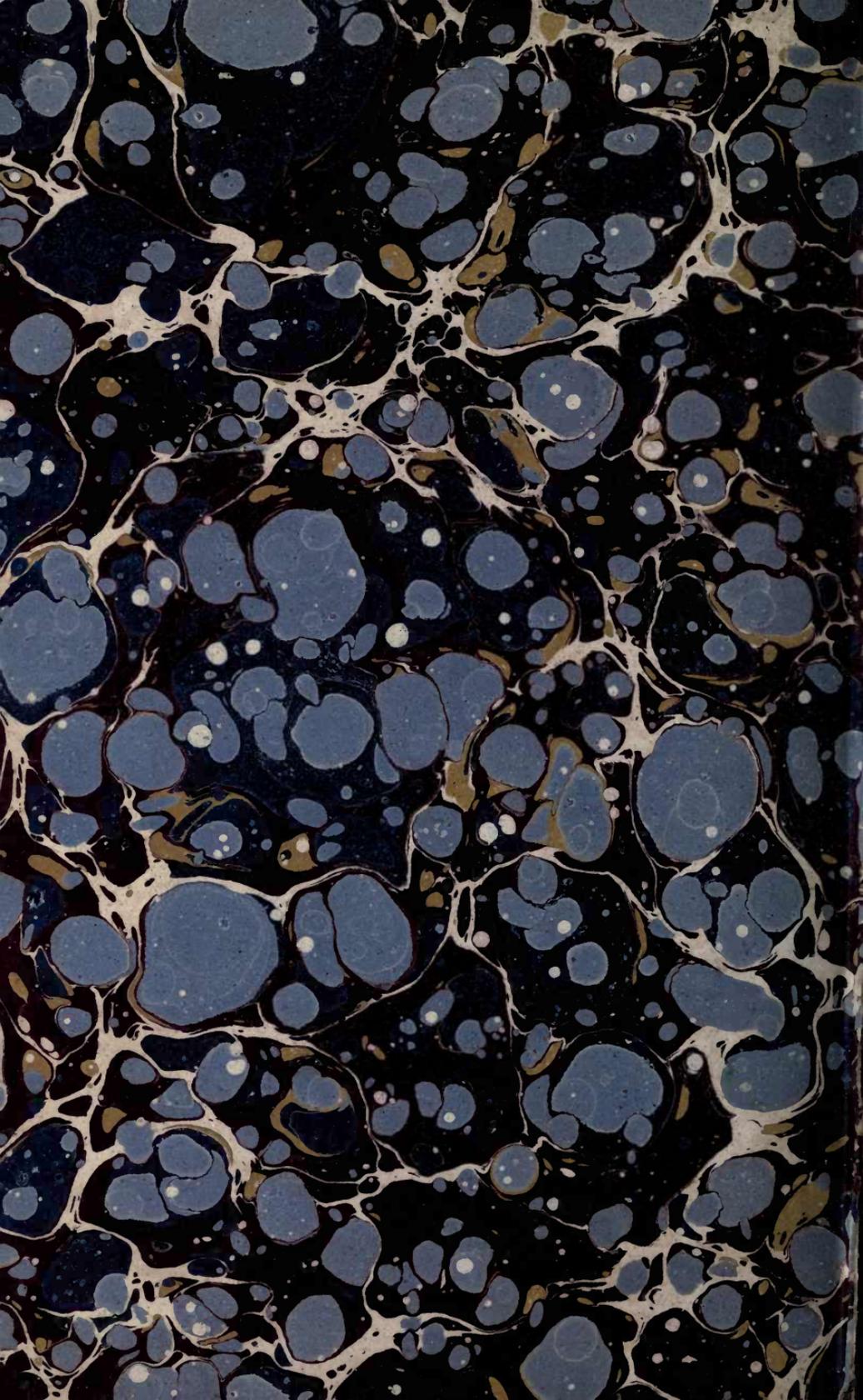
Sir George Beaumont was most anxious to obtain some fruits of Dyer’s pencil, but failed. And yet it may be that Dyer’s works, as a painter, executed in all the freshness of his life, are, like Place’s, when they are detected by an eye accustomed to the productions of these rovers, much more numerous than they are supposed to be. The *Dictionary of Painters* says that “there are several of his landscapes at the seat of his family, South Wales, as well as in other parts of

the kingdom". The contents of Aberglasney would, I presume, share the fate of the land when the line of the poet's elder brother failed in its main descent, and, I fear, would be severed from it. In Newtown church there was, it seems, an altar-piece by Dyer, the subject being the Last Supper. The Terrier of 1791 mentions the name of the painter. In *Arch. Camb.*, 1850, this is stated to have been presented by Dyer; but the Rector,¹ who ought to know, says that the painting, though by Dyer, was presented by Sir John Pryce, Bart., of Newtown Hall, in 1727, and that when the church was closed, about twenty years ago (the period when the Article in *Archæologia Cambrensis* appeared), it was removed to the Rectory, where it remains. From the circumstances of Dyer at that time, I have little hesitation in arriving at the conclusion that, however derived, the Rector's information is accurate.

J. P. HYLTON DYER LONGSTAFFE.

¹ Rev. John Edwards, M.A.





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