

Fig. 1. Map showing find spot of Trerew Brook pebble hammer.
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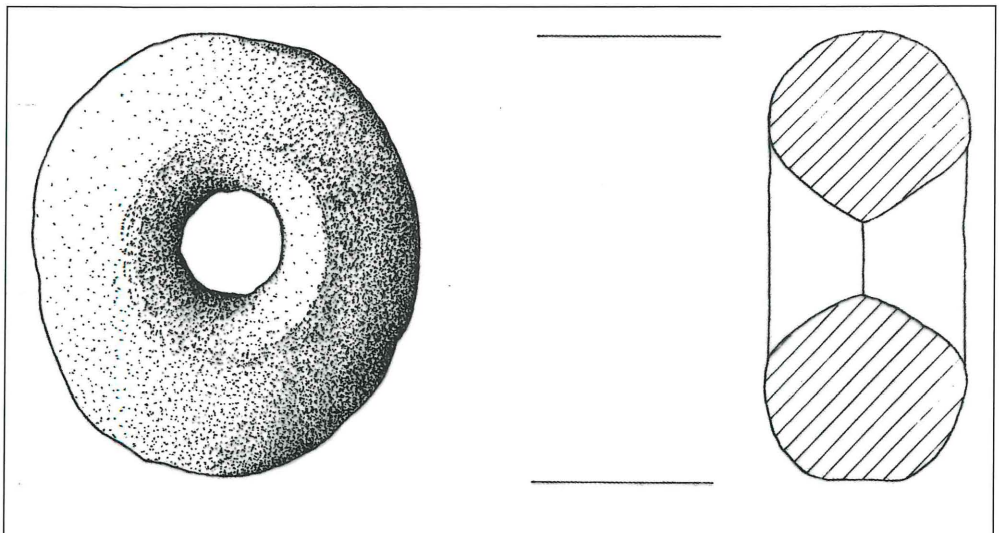


Fig. 2. Drawing of Trerew Brook pebble hammer.
 E.K. Burns.

A Pebble Hammer from Trerew Brook, near Little Berth-Glyd Farm, Llantilio Crossenny, Monmouthshire

By G.A. MAKEPEACE

Introduction

The geology of the area around the site is mainly Old Red Sandstone, lying at the junction of the St Maughan's and Raglan marl groups with some morainic drift in places. The area today is one of gentle, rolling, rounded topography and meandering streams. The soils are deep and heavy in places especially in the valleys. The pebble hammer was found in the Trerew Brook close to Little Berth-Glyd farm (SO 39151785). The Trerew Brook flows into the River Trothy, 2km away to the west (Fig. 1). The pebble hammer was found in 1961 by Mrs M. Gummery and presented to the Abergavenny Museum (Acc. no. A.20.1961). The exact location of the find spot was unknown until recently.

The Pebble Hammer

The pebble hammer is ovoid in shape, 9.00 x 8.00 x 4.70cms, and made from a fairly coarse sandstone (quartz/felspar) pebble with a weathered brown tinge to the outer rolled surface. It has the distinct hourglass or countersunk perforation. The diameter of the cusp at its widest is 4.50cms, and the narrowest part of the hourglass perforation is 2.00cms; it weighs 500gms (Fig.2). There is a large chip out of one of the longer sides, together with some battering along the outermost circumference. There appears to be some slightly larger initial peck marks on the outer rim of the hourglass perforation suggesting that these may have been an initial aid to the making of the perforation. This pebble hammer appears to be similar to those found in the Bunter pebble-beds of the Triassic age which outcrop over a wide area of the Midlands, especially around Malvern and on the edges of the Welsh Marches.

Discussion

Pebble hammers were defined by Roe (1968, 145-72 and 1979, 36; see also Vine 1982, 10). Most, if not all pebble hammers appear to have been formed from water-worn pebbles, whether they are from the Bunter Pebble Beds which have a variety of rock types or from locally rolled igneous and metamorphic rocks. Roe adds (1979, 36) that pebble hammers cannot truly be said to have a typology, being unadapted pebbles save for the shaft holes which are always centrally placed. Stone pebble hammers of this character have been shown to be associated with Mesolithic and later contexts. How long they continued in use still remains uncertain though those that have been found associated with later phases, may in fact be coincidental (Rankine, 1949, 76; Roe, 1979, 36). The Trerew Brook pebble hammer may indicate an earlier date as a Mesolithic flint core fragment was found close to the find spot (Makepeace, pers. info.). Though the archaeological evidence is limited, it may indicate that the area was being used during the Mesolithic as there are ample streams and former lake sites in the region.

These pebble hammers may have served a variety of purposes and many suggestions as to what they are have been put forward, ranging from digging-stick weights, maces and net sinkers to hammer stones (Grimes, 1951, 62). From the evidence of bruising at the ends/edges of the perforated pebbles, it seems likely that they were used as hammer stones. Pebble hammers with hourglass perforations range in size from 6.25 to 18.75cms and up to 1.5kg in weight (Rankine, 1949).

A similar pebble hammer to that from Llantilio Crossenny, Abergavenny, was found at Blackdown, Sussex, which was associated with Mesolithic artefacts, especially with the Horsham Mesolithic industry (Rankine, 1949, 72). Other similar pebble hammers from Sussex, Hampshire and south-east England were also associated with Mesolithic contexts (Rankine, 1949, 70; 1960, 251). It may therefore be possible to assign a Mesolithic date to the Trerew pebble hammer. Other similar pebble hammers have come from the south Pennines, Derbyshire (Ford & Hughes 1963, 102-3). Both quartzite pebbles, probably from the Triassic Bunter Pebble beds. Other pebble hammers have been found between Wales and the Pennines. In Shropshire: one has come to light at Ferndale, Church Stretton and another at Worthen near Minsterley (Chitty, 1927, 74-91), demonstrating that they have a wide distribution across the country. But, as Roe points out (1979, 36), if pebble hammers are to be regarded as multi-period implements, any distribution map has little validity for representing any one cultural aspect or period; it only shows where pebble hammers can be found.

Our nearest local find comes from Bwlch (Breckn.). It was found in the River Usk, close to Buckland Old Mill (SO 128210) and is a quartz-diorite pebble, possibly from north Pembrokeshire (Savory, 1969, 252). Other 'local' South Wales pebble hammers with hourglass perforations have come from the Tenby area (Wainwright, 1963, 108); as well as from Penarth (Glam.), Builth (Breckn.) (Savory, 1961, 252) and Aberdare (Glam.) (Savory, 1954, 304).

Evidence, though limited, is beginning to show that the lower valleys, especially that of the River Usk (including Gwernvale, Crickhowell, Rhadyr and Usk), was being occupied during the Mesolithic period (GGAT-SMR; Gwernvale (Britnell & Savory, 1984, 113-22; Makepeace, 1997, 60-1; J. Pollard, pers. comm.). The Bwlch and Trerew Brook pebble hammers could also indicate early prehistoric activity in those areas. Therefore it is possible, on the limited evidence available, that other early sites will be located alongside rivers and streams.

ACKNOWLEDGEMENTS

Thanks are due to Frank Olding (at the time Curator of Abergavenny Museum) for all his support and help, and for suggesting further research into this artefact; to Mr S. Probert of Little Pant Farm for showing me the site of the find, and to Emma-Katie Burns for the illustration.

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The Ogmore Helmets: Theophilus Redwood's Memories of the Find-Spot

By L. A. TOFT

This is an addendum to the article 'The Nineteenth-Century Discovery and Loss of the "Ogmore Helmets"' in Archaeologia Cambrensis CXLVII (1998), by the same author.

In a detailed study of the late Iron Age glass beads and cannel coal ring found on Old Castle Down,¹ Glamorgan, it is now revealed that the place where they were found by a metal detectorist lies between Ysgubor y Warren and a nearby disused quarry, recently identified as the find-spot of the helmets.² Almost coincidentally with the appearance in *Archaeologia Cambrensis* CXLVII (1998) of the present writer's article on the Ogmore Helmets, an important letter came to light, written by an eye-witness who visited the helmet site. It confirmed that the late Iron Age helmet finds were made on Old Castle Down, not Ogmore Down as stated in *Archaeologia* 43 (1871), and it gave previously unknown detail. The letter was found by Roger D. Thomas during his researches into Old Castle-upon-Alun, and he incorporated it into his private manuscript. On the discovery of the letter, a photocopy was obtained by Mr Thomas, which was deposited in the Glamorgan Record Office at Cardiff.³ The whereabouts of the original letter are now unclear.

The letter was written in London by Professor Theophilus Redwood on 10 April 1865, and addressed to Isaac Redwood, his half-brother, in response to enquiries about the discoveries made in 1818 by Charles Redwood, their late brother.⁴ George Grant Francis, the then local secretary of the Society of Antiquaries of London was enquiring about ancient armour found on Ogmore Down and had written to Isaac Redwood on the subject. Obviously Isaac had passed the enquiry to Theophilus, and the letter of 10 April 1865 was his initial reply; his later communication⁵ contained the memoranda by William Weston Young and the helmet drawings which were printed in *Archaeologia* 43 (1871).

In the year when the helmet discoveries were made (1818), Theophilus was aged 12; his brother Charles was 16, and obviously took Theophilus on one or more of his site visits. Theophilus must have been a very interested observer and his letter augments the memoranda by W.W. Young and Charles Redwood which were printed in the appendix of *Archaeologia* 43, the source on which knowledge of the 'Ogmore Helmets' depends. Though written some forty-seven years after his site visits, the information contained in the letter of Theophilus is likely to be reliable, as he obviously had an *aide-memoire* to bolster his memories. To judge from the date sequence of the letters sent by Isaac Redwood to Grant Francis, this letter from Theophilus, written on 10 April, was the 'note' enclosed with Isaac Redwood's letter of 11 April 1865

In his letter Theophilus stated:

'I perfectly well recollect that some human bones and pieces of armour were found near Ogmore Down when I was a boy at home, and that W.W. Young and my brother Charles took a good deal of interest in the subject, and made drawings of the pieces of armour. I

visited the spot myself in company with Charles ... The facts as far as I recollect them are these. Some men in quarrying stones for a lime kiln found the bones and pieces of metal, which were taken to a neighbouring cottage, where they were examined by those curious in such matters. The cottage where I also saw them was at Old Castle upon Allam [*sic*], a small village near St Brides.'

The fact that the labourers who found the helmets etc. were engaged in the production of lime would also explain the 'bed of small coal' mentioned in Charles Redwood's account.⁶ Walter Davies in his nineteenth-century economic study of South Wales, tells how common it was for farmers to have lime kilns sited in arable fields as in this instance, with culm (the waste from the mining of coal) used as the fuel.⁷ It is therefore possible that the artefacts which 'lay interred upon a bed of small coal'⁸ were not where they had initially been found.

It is revealing that the finds were exhibited to antiquarians, presumably local, in a 'neighbouring cottage', thus making the knowledge of the discoveries more widespread than previously realised. They must have been extremely interesting to those antiquarians, and four decades later a fear that the finds could easily be forgotten may explain the pressure on Grant Francis to obtain any knowledge still available.⁹ The only 'cottage' specifically named in the original memoranda is Black Hall, and if this was where the finds were deposited, then it could explain why C.R.M. Talbot thought they had been made on his land,¹⁰ especially if he, then aged 15, had been taken to see them in a 'cottage' on his estate; at the time Black Hall and the field above it were part of the Margam Estate.¹¹

Theophilus Redwood went on to say:

'I remember going with Charles to the field where they were found and where the men were at work. This was near to the cottage and must be close to the down which I think, in the parish is called Old Castle Down, but it joins Ogmores Down. It was a ploughed field and the quarry where the relics were found was on an elevated spot at one corner of the field.

This extract clearly identifies the find-spot as a quarry at the side of an elevated field on Old Castle Down. Owing to the lapse of time since 1865 it is not possible to know whether the statement 'but it joins Ogmores Down' was Theophilus's way of telling his brother that Grant Francis had got the location wrong. This part of the letter confirms without doubt, however, that the location published in the present author's recent study¹² is the correct one — NGR SS 9046 7543.

The last section of the letter reads as follows:

'The parts of the relic that attracted most notice was some ornaments supposed to have belonged to a helmet. Mr Young made a drawing of such a helmet as he supposed they might have belonged to, and as he was at the time giving us instruction in drawing, this helmet formed a standard drawing lesson with us, so I have a distinct recollection of it. It was something of this sort. [This suggests that it was Theophilus who provided the second helmet drawing; see p. 71 of reference 2.]. The helmet itself was not found, or at any rate only fragments of it, but there was the skull and ornaments which I think were of silver with some parts inlaid with enamel.'

In the final paragraph of his letter Theophilus said how he would like to revisit ‘Old Castle upon Alam’.

This section is illuminating for describing the degree to which the helmets were fragmented and the way that W.W. Young had to approximate their shape. It also explains Theophilus’s caveat over the authorship of the drawings accompanying the pamphlet which he asks his brother to send on to Grant Francis.¹³ Finally the relationship between Young and the Redwood boys is revealed as tutor and pupils. Theophilus makes it clear that the precise accuracy of the drawings can be doubted; they were unlikely, however, to have been ‘band crowns’.¹⁴

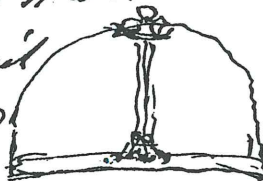
As a result of Theophilus Redwood’s letter of 10 April, the final facet of the saga requiring consideration is how the printed account of the meeting of 11 May 1865 held at the Society of Antiquaries in London (where Grant Francis presented his researches) came to contain a misleading account of where the original artefacts were found.

There is no doubt that Grant Francis actually received Theophilus Redwood’s letter of 10 April 1865, because the letter bears the stamp of the John Richardson Francis Bequest to the Royal Institution of South Wales, Swansea (John Richardson was the eldest son of Grant). All the other letters in the Archive replying to Grant Francis’s enquiries about the ‘ancient armour’ also bear the same stamp.

As regards misinformation, there is the mysterious ‘Castell y Lligiad on Ogmore Down’, of which no trace has been found,¹⁵ yet Grant Francis had in his possession a letter from an eye-witness which cited Old Castle Down and did not mention Castell y Lligiad at all. Again, there is the report that the original finds were sent to London and lost; this is odd because there is no reference in the Society of Antiquaries’ archives to them, either their coming or their loss.¹⁶ There is also the projected visit to the site which Mr Mansel Talbot of Margam Park ‘would be glad to join’ as he thought the site was on his estate.¹⁷ Theophilus Redwood would have been only too pleased to lead a visit, according to his letter of 10 April, but there is no further mention of it.

In short, the lack of attribution plus the misinformation in the preamble to the appendix in *Archaeologia* 43 does suggest obfuscation. There may have been a chance combination of circumstances which produced confusion, but the balance of probabilities suggests otherwise. The publication of this letter possibly closes the documentary story of the Ogmore Helmets. Only excavation will add to our knowledge.

*This helmet formed a standard Mazy
Lepow with us, so that I have a distinct
recollection of it. It was something
of this sort. The helmet
itself was not found*



Extract from Theophilus Redwood’s letter, with reconstruction sketch of helmet.

Swansea Museum collection, Royal Institution of South Wales.

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The author wishes to thank all those who have assisted in the preparation of this article, and especially Philip Macdonald, formerly of the National Museums and Galleries of Wales, and Roger Thomas, of Old Castle-upon-Alun, who found the letter.

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A Puzzle Picture at Abbey House, Strata Florida

By Sir CHRISTOPHER DAVSON, Bart.

In 1997, as part of their 150th Anniversary Meeting at Aberystwyth, the Cambrians visited Abbey House, Strata Florida (Card.), and were duly intrigued by the painting on board above the parlour fireplace. Peter Smith, F.S.A. (a well-loved member, and former Secretary of the Royal Commission on Ancient and Historical Monuments in Wales), opined that it represented ‘the temptations of Jesus in the Wilderness’.

With the best will in the world, the present writer cannot see it as a representation of Christ’s temptations in the Wilderness. What little we know of the temptations must originate from Jesus himself — and we know of only three: stones into bread; levitation; and wordly power. In the Strata Florida instance we see depicted a typical ‘Virtue and Vice’ allegory: a personal struggle with *libido* — too ‘Renaissance’ to be from the life of one of the desert fathers.

In the writer’s opinion, the subject is the High German medieval legend of Tannhäuser. To the right (sinister), we have Venus (nude, with suitably queenly hair-do and traces of ?horns. Her ‘Comedy’ mask belies her snarling features. To *her* right (dexter) a splendid stringed instrument is depicted, plainly a *viola da gamba*, albeit only four strings are shown instead of the normal six. It *may* be that this is because it is, in fact, a *viola d’amore* (having four sympathetic strings *below* the finger board to produce a ‘seductive’ effect), and that in the present condition of the painting these extra strings cannot be discerned; that the fingerboard



Painting in Abbey House, Strata Florida (Card.).

By courtesy of the Royal Commission on Ancient and Historical Monuments in Wales.

seemingly has no frets strengthens the view that we have here a *viola d'amore*. The *viola da gamba* was certainly in use in the early sixteenth century, and the *viola d'amore* was very popular by the mid seventeenth century.

Reverting to Tannhäuser, we have him as the central figure. He looks to be in his mid-thirties, with a full head of curly hair. He seems undecided. His partial nakedness could indicate either his 'sexual innocence', or else that he was already preparing himself for the joys of love. He appears to be standing on a casket - significance unknown - and he is spurning with his foot some sort of a scroll.

At the left of the picture we have two well-depicted monks (or pilgrims), the leader of whom holds a book resembling the two 'tablets' of the Torah. He seems to be pleading with the central figure, who seems unresponsive. Magnification of the scroll clearly reveals some writing, in particular three words: 'doth' ... 'whic[h]' ... 'hell', all appropriate in a 'wages of sin is death' sort of way. These three words, which point to an English original for the painting, do not appear together in any one verse or even chapter in the Authorised Version of the Bible (although 'doth' appears in Revelation 19:11, and 'which' and 'hell' in Rev. 20:13), so one thinks of Tyndale or Coverdale, and this may be relevant to the dating of the painting.

Tyndale was printing his English New Testament in Cologne and Worms in 1525. Thereafter he resided in Antwerp, revising his NT and commencing his OT with his Pentateuch of 1530. He died in 1536. The Dissolution of the Monasteries began in 1536 and was completed by 1540. Tyndale's German sojourn could have enabled him to encounter the Tannhäuser legend. Coverdale (who followed him as translator of the whole Bible into English) was with him in Antwerp, engaged with printers, and could also have encountered the Tannhäuser legend there. So all this would give us a *terminus a quo* of c.1540. for our picture, and England for its origin - for it is probably a copy.

The Tannhäuser legend, itself deriving from the Sibylline legends 'realised' by the fourteenth-century author of *Guerino il Meschino*, was popular in north Europe in the late fourteenth century, but the picture, perhaps by an accomplished 'country' dauber, looks later. Early sixteenth-century remains a possibility, but if (as Sir Roy Strong in a personal communication to the writer opines), it is late seventeenth-century, it would therefore be Puritan, with Venus/Rome depicted as the Great Whore, and the 'People of the Book' ranged in opposition.

How this picture, with its provocative subject, could have reached Abbey House, Strata Florida, has yet to be discovered. But it is hoped that this present study of its religious *milieu* may give leads to future investigators of the owners of the Abbey House following the Dissolution.

Obituaries

Robin George Livens, 1929-1999

By the death on 1 April 1999 of Robin Livens, the Association lost a senior member and an assiduous officer. His special service to this Association was as Series Editor of the Cambrian Archaeological Monographs. The Association has always striven to publish Welsh excavations as they occur, but in the 1970s, as reports were becoming longer and more complex, a single excavation might require a whole volume of *Archaeologia Cambrensis*, to the exclusion of other material. An innovative solution for publishing major excavations was devised in partnership with the Department of the Environment (predecessors of Cadw: Welsh Historic Monuments), whereby the Association would provide the editorial input for a series of special volumes supplementary to *Arch. Camb.*, to be devoted to 'rescue' excavations in Wales which had been financed from public funds, while the DoE would meet the cost of printing. In all, six Cambrian Monographs appeared.

Robin George Livens was born at Penarth in Glamorgan, the son of a professor of mathematics at the University College of South Wales and Monmouthshire in Cardiff. After attending schools at Penarth and Reading, he read Classics at University College Cardiff, graduating with Honours in Greek in 1950. Having completed his National Service, he took a diploma in Classical Archaeology in 1953 at Jesus College, Cambridge. At that time he began his initiation into practical archaeology by assisting Dr V.E. Nash-Williams in excavations at the Roman legionary fortress of Isca at Caerleon, an experience which he considered among the most important of his archaeological career.

In 1955 he was appointed Assistant Curator in the Hunterian Museum of the University of Glasgow, where he worked under the redoubtable Dr Annie Robertson. His duties involved not only curatorship but undergraduate teaching. He published notes on fieldwork undertaken in south-west Scotland — at Drumore, Castlecary, Knockmade — and he carried out a petrological survey of Scottish stone implements. In 1957 he gained the Diploma of the Museums Association. In Glasgow he met his future wife, Margaret.

In 1960, to his great delight, he was able to return to Wales, appointed to a new post of lecturer in archaeology within the History Department of the University College of North Wales at Bangor. Later promoted Senior Lecturer, he remained at Bangor until 1988. As part of his duties he was for some years curator of the Museum of Welsh Antiquities, which then came under the aegis of the University College. There he initiated an important project for the analysis of Welsh bronze implements.

His special subject interest was Roman Wales, but his teaching perforce covered a wider field. He encouraged his students to join in various excavations then taking place in north Wales. His affable manner and friendly hospitality is remembered with affection by many generations of students. He joined this Association in 1956 and became a familiar figure at meetings, especially as guide to sites visited.

In his editorial work he was a considerable literary stylist, with an aversion to the split infinitive. He was joint editor of *Archaeology in Wales*, the burgeoning Newsletter of CBA Wales (1967-71), and for many years was editor of the archaeology section of the *Bulletin of the Board of Celtic Studies* of the University of Wales; there he raised the profile of his subject by securing more space for archaeological contributions.

In 1988 he left Bangor for the Archaeology Department of Nottingham University. Sadly, the onset of an illness, which proved to be protracted, prevented him from realising many of his hopes and from completing various accumulated projects. His own excavations of an enclosed hut group near Cae Metta, Llanddeiniolen, Caerns., were published posthumously in *Arch. Camb.*, volume CXLVIII (1999). The Association extends to his widow Mrs Margaret Livens and their family its deepest sympathy.

Compiled by the Editor
from notes contributed by Mrs Margaret Livens and Mrs Frances Lynch Llewellyn.

Hubert Newman Savory, 1911-2001

Dr H. N. Savory, F.S.A. for many years Keeper of Archaeology at the National Museum of Wales and a past President of this Association, died aged 89 on 21 February 2001 after a long and incapacitating illness. He was perhaps the last survivor of a notable generation of British prehistorians—Clark, Hawkes, Piggott, Grimes, Daniel are names that come to mind—who reached maturity in the nineteen thirties, something of a golden age in the discipline following the re-foundation of the Prehistoric Society. The aims of the new generation emerged as a desire to raise the standards of field-work and excavation, giving due emphasis to geographical determinants, and to set British cultures firmly in their European contexts, their great exemplars in these being respectively Cyril Fox and V. G. Childe. Hubert Savory, a perceptive excavator, field-worker and colleague of Fox, and a former holder of the travelling studentship once held by the great Gordon Childe himself seems neatly to have embodied these two strands.

Hubert Newman Savory was born in 1911 at Oulton Broad, Norfolk where his father was working as a boat engineer. On the outbreak of the First World War his father joined the army and his mother, not to be outdone, worked on the land, taking her two small sons with her and teaching them to read in the evenings after work. After the war the family returned to his father's home in Oxford, where Hubert won a scholarship to Magdalen College School. Here began his lifelong interest in Ancient History and languages, as well as in field archaeology, stimulated by cycling trips into the Oxfordshire countryside. In due course he entered St Edmund Hall to read Classics, in which he achieved a First followed by the Randall MacIver Studentship in Archaeology. This took him to Europe, especially to Portugal and Spain during the troubled years of the Civil War, a night in a Spanish gaol under suspicion of spying becoming part of the Savory legend. During these years his mentor was Edward Thurlow Leeds, director of the Ashmolean Museum, under whose direction he also undertook what would now be called 'rescue archaeology' in the Oxford gravels.

In 1938 he gained his doctorate for a thesis that examined the influence of continental cultures on the British Iron Age, and in the same year Sir Cyril Fox appointed him Assistant Keeper in the Department of Archaeology at the National Museum of Wales. Here he remained — except for the interval of the Second World War, when he served in the Intelligence Corps — for the rest of his working life, becoming Keeper of the Department in 1955 on the premature death of V. E. Nash-Williams. He retired in 1977, remaining for two further years as a Research Associate.

His industry was prodigious. From his arrival in Cardiff he threw himself wholeheartedly into the prehistory of Wales. The constraints of specialism were less rigid in those days, and over the years he excavated a wide variety of sites from the Mesolithic to the Iron Age, with a significant excursion into the 'Dark Ages': Hoyle's Mouth Cave, the chambered tombs of Pipton, Twlc-y-filiast and Pen-

y-wyrllod, Bronze Age barrows at Crick, Letterston, Marlborough Grange and Newton, the Iron Age settlement at Mynydd Bychan and the great hill-fort of Dinorben, the ‘Dark Age’ stronghold of Dinas Emrys — the list could be extended. There was also the prompt and meticulous publication of Museum acquisitions in a plethora of papers and notes that rolled out without apparent effort: the county lists of Iron Age and later earthworks; the corpus of Bronze Age pottery; the Bronze and Iron Age fascicules of the Museum’s prehistoric catalogue — as well as a steady stream of specialist reports, reviews and festschrift papers. A bibliography in his own festschrift, contributed by some of his friends and proteges, and published by the Museum on his retirement, listed close on two hundred and fifty items, some fifty of them in this journal alone. He was also an assiduous editor: notably for many years of the archaeological section of the Board of Celtic Studies *Bulletin* and of the Cardiff Naturalists’ Society’s *Transactions*, of Willoughby Gardner’s early excavations at Dinorben, and of the second volume of the Glamorgan County History.

Savory’s international reputation was established by two masterly papers, ‘The Sword-bearers: a reinterpretation’ and ‘The Atlantic Bronze Age in south-west Europe’ published in the late nineteen forties in successive numbers of the Prehistoric Society’s Proceedings, and for all his intense local commitment he never lost sight of, or ceased to be involved in the European scene. Throughout his career he was a contributor to Spanish and Portuguese journals, and in 1968 published *Spain and Portugal: the archaeology of the Iberian peninsula* in Thames & Hudson’s splendid ‘Peoples & Places’ series, a widely respected work that led to fresh invitations to advise on excavations, and to address a conference of Portuguese archaeologists as a guest of the municipality of Lisbon.

Apart from these scholarly preoccupations he also played a full part in archaeological public affairs in Wales, serving on the Ancient Monuments Board, as Chairman for four years of the Royal Commission on Ancient & Historical Monuments in Wales, as founder Chairman of the Glamorgan-Gwent Archaeological Trust, and as President of this Association in his retirement year; these were the most prestigious among a host of other activities and posts too numerous to mention.

One of his significant qualities was an ability to form a rapport with the volunteers on his excavations and with amateurs generally, to whom he gave generous encouragement and much of his time, an important factor in days when there were far fewer professional archaeologists than at present. For it led to the creation of a network of ‘Museum observers’ and to the reporting of many sites that might otherwise have been lost.

Although appearing frail, Savory was a man of great mental and physical energy: an enduring image is of him expounding the Bronze Age while walking very rapidly uphill. To the end he remained completely absorbed in his discipline and never lost an eager anticipation of the next new find or discovery. A shy—even diffident—man, he could yet call on resources of firmness when they were required. His unfailing courtesy and dry humour endeared him to his Museum colleagues, who held him in great affection and cherished his eccentricities. The humblest enquirers would be given as much attention as the most eminent: he paid all comers the compliment of assuming that they had the same range and depth of knowledge as himself. It always helped if you knew your Herodotus, which few of us, alas, did. He was of a breed that we may not see again.

He is survived by his wife Priscilla, who nursed him in his long illness, and a devoted family of four sons and two daughters.

J. M. Lewis

(A photograph of Dr Savory addressing the Cambrians at Tinkwood burial chamber in 1963 appeared in *Arch. Camb.* Vol. CXLVII (1998), page 37. — Ed.)

Reviews and Notices

NEOLITHIC ENCLOSURES IN ATLANTIC NORTH-WEST EUROPE. Edited by Timothy Darvill and Julian Thomas. Pp. 203. Oxford: Oxbow Books (Neolithic Studies Group Seminar Papers 6), 2001. ISBN 1 84217 045 7.

The making of an enclosure was a significant act in the Neolithic period. It brought people together, at a single time or over a number of episodes, to places and in landscapes which were probably already meaningful, inscribed both into daily routines or movements and into a sense of special time. Enclosing set up many and often ambiguous relationships, including between what could be seen and not seen, what was inside and outside, who was involved and who or what was excluded. In enhancing a sense of place, enclosing may also have defined or helped to suggest more conscious senses of time past and future, and even, depending on the scale of construction, have served to make people conscious of their place in nature. Not all enclosures were in use for long, but those that did endure provided an arena for gatherings, depositions and commemorations, played out perhaps in smaller and larger groups and at irregular intervals. But generalisations such as these cannot capture the particular nature of individual enclosures, nor the diverse agencies and socialities at work in them.

These have been busy and fruitful times for the study of enclosures from the earlier part of the Neolithic in Britain and Ireland. The causewayed enclosures of southern Britain have been surveyed by RCHME, and their probable numbers and distribution extended. Windmill Hill and Etton have recently been published in detail, and the final reports on Hambledon Hill and Crickley Hill are well advanced; radiocarbon dating at Hambledon Hill alone will have a major impact on our understanding of Neolithic sequences and events.

In this exciting field the current volume sits very well. It gathers together accessible reports on enclosures largely from the west side of England and Wales, the Isle of Man, parts of Scotland, and northern Ireland (with welcome perspectives from western France and Denmark, notable for their ideas on sequence and on ephemerality), and largely from the earlier part of the Neolithic. Four papers on sites in Wales illustrate the scope and character of the volume as a whole. There are possible causewayed enclosures at Norton (probable ?) and Corntown (intriguing, but of later date ?) on the west side of the Vale of Glamorgan. The significance of Clegyr Boia is reasserted. More detail is given of the site at Bryn Celli Wen, Anglesey, whose full publication is now urgently needed. The great palisade at Hindwell in the Walton basin is presented (not for the first time). These and many of the papers are first and foremost descriptive, but there are powerful ideas scattered through the volume as well, especially in the introduction by the editors, in the interim report on Gardom's Edge in the Derbyshire Peak District by Mark Edmonds and others, and in the reflections by Nick Thorpe on Sarup and other Danish Middle Neolithic enclosures. Here we move from description to interpretation of the links between enclosures and landscape, of the play between local practice and wider traditions, and of the tension between the short-lived event and lasting monumentality. Sarup and other Danish sites suggest to Nick Thorpe a model of competitive consumption in the context of rivalry between local groups, intensive activity leading rapidly to cessation and abandonment. This may define one end of a spectrum of meanings. Others remain to be better defined.

Attractively produced by Oxbow, this volume is essential reading for the Neolithic period, with much that is directly relevant to the archaeology of Wales. Further work in Wales itself could contribute significantly to these debates.

THE WELSH CISTERCIANS. By David H. Williams. Pp. xii + 339, illus. 130 + 32 pls.
Leominster: Gracewing, 2001. £20. ISBN 0 85244 354 4.

Dr Williams has made the study of the Cistercians in Wales his own especial research topic throughout thirty-five years of scholarship. He has concentrated upon their history and economy, while benefiting from the archaeological and architectural surveys of other scholars. This book is to be welcomed as a product of that scholarship, being a revised and enlarged version of his two-volume 1984 study. The material is arranged under similar chapter headings, but omits the broader divisions of history (6 chapters), communities (4), economy (10) and a brief epilogue (2) that previously guided the reader. Most of the chapters take account of specialist studies published in the intervening fifteen years, many of them by the author. However, this scarcely amounts to a ‘flowering of Welsh Cistercian studies’ as claimed in the preface. The assertion that the material is recast applies less to the text and more to the supporting appendices and illustrations. The three comprehensive indexes are a notable improvement.

Arising from the author’s work on the *Atlas of Cistercian Lands in Wales* (1990) there is a distillation of that information in 15 pages of appendix and 13 pages of maps. Throughout the remainder of the volume there is frequent and appropriate use of maps and diagrams to illustrate aspects of location, precinct plans, and economic resources. There is also ample illustration of monastic sites from air photographs and ground-level views, details of floor tiles and abbey seals, antiquarian views of granges and reproductions of monastic documents. Where these are on gloss paper the standard of reproduction is good, but when they are incorporated within the text the results may be less satisfactory. Some maps are over-reduced.

One aspect prompted considerable criticism of the 1984 volumes: the idiosyncratic form of referencing. This has, thankfully, been remedied to a user-friendly Harvard system, particularly necessary when the author’s style is the remorseless accumulation of data. Only in two epilogue chapters does a warmer personality shine through and a sense of evaluation based on individual experience permeate the narrative. Dr Williams has been careful to include nuns as well as monks in his survey of the Cistercians, both medieval and modern. This give a completeness to an attractive volume which should stand as a reliable work of reference for many years.

Cambridge

LAWRENCE BUTLER

CYNON COAL: HISTORY OF A MINING VALLEY, Pp. x + 282, c. 150 illus. Llandysul:
Gomer Press for Cynon Valley History Society, 2001. ISBN 095 3107604.

As the authors of this remarkable volume rightly state, ‘when the popular mind thinks of iron it thinks of Merthyr, and when it thinks of coal, it thinks of the Rhondda, Aberdare being generally ignored’. And yet the Cynon Valley, with Aberdare at its heart, produced both iron and a prodigious amount of coal. Over a period of over two hundred years coal was mined in pits and drifts large and small — three hundred and nine of them are carefully listed and described here in a painstakingly detailed appendix — and the last remaining coal mine in Wales, Tower Colliery, continues that record. It is particularly appropriate that this volume was sponsored by Tower Colliery and that it has been produced by what has long been recognised as

one of the most productive and committed local history societies in Wales.

The volume starts, as it should, with an expert discussion of the geology of the area and it succeeds in doing so with a clarity which will allow the layman to understand the complexity of the seams and materials that lay underground in such profusion. The importance of the presence of ironstone in the development of the iron industry and in spawning coal mines to feed that industry is demonstrated. In a world where everyday knowledge of coal mining is rapidly disappearing from popular consciousness in Wales, it is also useful to have the basic pattern of seams, the methods of accessing and exploiting them, the different kinds of coal, clearly explained.

The following two chapters deal with the establishment and growth of the industry. The early developments linked to the iron industry are traced from the firing of the first coke-fired blast furnace in Wales in Hirwaun in 1757. Then, following the discovery of the four-foot seam in 1837, coal comes to dominate. Demand for steam coal, especially to power ships, was initially hesitant but then it became insatiable especially as the superior quality of Welsh steam coal, and of Aberdare steam coal in particular, became acknowledged. The emphasis here is firmly on the coal industry but the consequent impact on rail and canal and other developments are not ignored. The coal owners, pre-eminent amongst whom was Thomas Powell (1780-1863) are also discussed and an useful appendix supplies further interesting biographical detail. The point is made that whereas 'the pioneers of the iron industry ... were all Englishmen ... the coal industry was dominated by Welshmen'.

Chapter Four contains a lengthy and detailed discussion of the methods of coalmining from 'pillar and stall' to 'long-wall' to mechanisation and also discusses underground transportation (including horses), safety, ventilation and other crucially important technical subjects. The importance of safety and the ever-present threat of explosion is well-made on the very first page of the book which reproduces the first page of a copy of a song, in Welsh, dedicated to the memory of sixty-three men killed in Pwll y Dyffryn in 1852. The list of the names of the dead, and their ages, are the first chilling words one confronts in this book.

Chapters Five and Six deal with the multi-faceted social history of the area — local government, housing, health, education etc. — in a society which was notable for the fact that its 'middle-class was very small'. The population grew at an astonishing rate in the mid-nineteenth century from 3,532 in 1841 to 37,704 thirty years later. Thereafter it stabilised. Much of the housing stock was therefore of mid nineteenth-century provenance and one of the more fascinating facts revealed here is that on two occasions, in 1957 and again in 1972, there was deep popular objection to schemes of demolition. Chapter Six concentrates on culture, particularly religion, but also emphasises the strong dramatic tradition in the valley. Chapter Seven considers the dangers and the brutal working conditions of miners. An eloquent and disturbing statistic which is quoted here is the calculation that between 1851 and 1861 sixty-two boys under thirteen years of age, some as young as eight or nine, were killed at work in the coal mines of the Cynon Valley.

The tumultuous history of industrial relations in the coal industry and the wider context of unemployment and contraction are described vividly in Chapters Eight, Nine and Ten. The establishment of the South Wales Miners' Federation in 1898, the great lock-outs of 1921 and 1926, the devastating depression, the second world war and nationalisation. The story is nothing if not dramatic, a historical roller-coaster. It culminates with the great set-piece struggle of 1984-85 and the remarkable survival and triumph of the coal miners of Tower Colliery. The focus throughout is firmly on the Cynon Valley but the wider context is never forgotten.

This then is a major contribution to our knowledge and understanding of the history of the coal industry in Wales. Such a volume is certain to have its weaknesses, and at times it is clear that this is a product of many hands (although the editor has been remarkably successful in maintaining overall coherence). There are times when the reader is sure to plead for footnotes and the reason why this review considers the chapter contents is because, rather irritatingly, there are no chapter headings. But these are minor considerations. Compared with many more 'academic' histories this volume has great strengths not least the attempt to view the history of coal mining in its real contexts, be they geological, technical, political or cultural. Another virtue is its remarkable collection of photographs of mines, mineworkings and mineworkers, including one of female workers. An enormous amount of hard work has gone into this volume and one can only express ones gratitude to the co-ordinator and his team for producing this history of, and for, the Cynon Valley.

University of Wales, Bangor

MERFYN JONES

THE PREHISTORIC SITES OF BRECONSHIRE: IDEOLOGY, POWER AND MONUMENT SYMBOLISM, Monuments in the Landscape, vol. IX. By George Children and George Nash. Logaston Press, 2001. Pp. 182, figures (unnumbered) c. 100, mainly photographs, with some maps, plans and finds drawings; lists of scheduled monuments and bibliography. Price £7.95.

This small, very reasonably priced book combines the role of selective guidebook with impassioned primer on monument symbolism and social prehistory. In both roles it has flaws, but the attempt to inject historical and sociological reconstruction into commentary on sites for visitors is to be applauded in general terms, although I must confess that I did not find this particular version either convincing or well argued.

The book starts with a fairly conventional summary of Palaeolithic and Mesolithic life with reference to the few sites of this date in Breconshire, and then discusses the economic changes of the Neolithic. The main interest of the period, however, is that monuments, and specifically burial monuments, are now built, and it is the theories relating to the meaning and symbolism of these tombs that chiefly interest the authors. As a preliminary to a discussion of the important series of Cotswold-Severn tombs in the Talgarth area there is a section on burial practices around the world and a social analysis of the Highgate cemetery which would surely surprise the occupants. In explaining the significance of architectural variance between tombs it might have been better to contrast Catholic churches with Non-Conformist chapels rather than Anglican churches, where I doubt that any archaeologist of the future would pick up the differences.

One of the authors, Nash, has written about these tombs on a previous occasion and may be presumed to have studied them in some depth. It is surprising, therefore, to see that he has never read the original excavation report of Pipton which he believes (following a regrettable mistake by the Royal Commission in their Breconshire Inventory) was published in *Arch. Camb.* for 1949 rather than 1956; that he does not understand Corcoran's use of the word 'hybrid' (which Corcoran uses in the normal way to mean an amalgam of two different ideas and which Nash seems to use to mean 'complex') and that he cannot distinguish between 'multi-phase building' and 'a long period of use'. This sort of thing undermines confidence in his 'analysis' of the tomb structures as a mirror of the surrounding landscape, symbolising the

taming of the land by the new farmers, or his belief that the design of the tomb symbolises the human skeleton. I am not sure whether this is a double metaphor or whether readers can choose which they prefer. In all these discussions of meaning in tombs the arguments are so loose that you can take it or leave it, but it is sad to see the few facts that there are in this field so often inaccurately quoted.

As a guide book it is often a bit too vague to ensure that sites will be easily found. For instance those looking at the plan of Gwernvale may be puzzled, since it shows the cairn in relation to the old, rather than the new road. The ghost of Hubert Savory may not recognise himself as 'Herbert' and may be surprised to see that he is credited as joint excavator of Gwernvale. This sort of carelessness is evident throughout — not mortal sins perhaps, but indicative of a low level of scholarship, especially in a topic being covered for the second time.

With the Bronze Age we enter a world of upland monuments, stone circles, standing stones and burial cairns which the authors link in a funereal scenario of processions leading from circles, via single stones to the final resting place beneath the cairns. Breconshire contains some important stone circles and ceremonial complexes, and about half of these are described with individual entries. These are fairly straightforward and do not attempt any over-fancy interpretation beyond the idea of processions and the interplay of individual monuments on a single ritual stage. They urge readers to visit perhaps an undue number of single standing stones and only highlight one burial monument — Twyn y Beddau — although there are over a thousand cairns or barrows in the county.

Their preliminary summary of Bronze Age chronology and economic life is rather hurried and abbreviated which leads to some confusions. In commenting on burnt mounds they opt for the 'sauna' interpretation without much consideration of other explanations or discussion of what these enigmatic remains may imply about the elusive Bronze Age settlements. Rather strangely, they do not encourage visitors to examine the huts and wandering walls of the Brecon uplands which have been usefully published by the Royal Commission, though the dating of these settlements, admittedly, is still uncertain.

As far as visitable monuments are concerned, the Iron Age is a period of hill-forts, and several are described and illustrated with good air photos and plans. I assume these are copied from those of the Royal Commission, though they are not acknowledged as such. The discussions in this chapter centre around questions of tribal territory and the status-enhancing role of the hill-fort within a hierarchy of settlement. In the absence of extensive evidence from excavation there is not much new that the hill-forts of Breconshire can add to these national discussions, as the authors admit. The reference to 'abundant Iron Age pottery' is a little surprising in the context of Wales, as is the implication that Caratacus was a chief of the Silures.

This is an attempt to go beyond the normal guidebook format and engage the general reader in fashionable current debates within academic archaeology. It has been done with enthusiasm but not enough care and, dare I say it, not enough knowledge.

Bangor

Frances Lynch

- COFRESTR O DIRWEDDAU O DDIDDORDEB HANESYDDOL EITHRIADOL YNG
 NGHMYRU / REGISTER OF LANDSCAPES OF OUTSTANDING HISTORIC
 INTEREST IN WALES. Pp. xxxvi + 139, incl. numerous illus. and figs., many in colour.
 Cardiff: Cadw: Welsh Historic Monuments, in conjunction with Cyngor Cefn Gwlad Cymru /
 Countryside Council for Wales and ICOMOS UK. 1998. No price stated. ISBN 1 85760 007 X.
- COFRESTR O DIRWEDDAU O DDIDDORDEB HANESYDDOL ARBENNIG YNG
 NHYMRU / REGISTER OF LANDSCAPES OF SPECIAL HISTORIC INTEREST IN
 WALES. Pp. xl + 96, incl. numerous illus. and figs., many in colour. Cardiff: Cadw: Welsh
 Historic Monuments, in conjunction with Cyngor Cefn Gwlad Cymru / Countryside Council
 for Wales and ICOMOS UK, 2001. No price stated. ISBN 1 85760 187 4.

The last decade of the twentieth century was marked in Wales by a surge of interest in *landscape*, both natural and designed. Official agencies, amateur enthusiasts and academics vied with each other in bringing to light new facets of the theme and in seeking ways of integrating relevant disciplines which had hitherto pursued separate paths. In Britain and beyond archaeologists of all periods turned increasingly to the physical environment and the landscape setting as keys to understanding artefacts and monuments. The new outlook also went beyond conventional notions of time and history, enhancing awareness of the past in the present landscape, not merely its physical aspect, but also its significance as *perceived* by its denizens. In short, this was a renewed attempt to view the works of man and nature as an integrated whole, an aim which had inspired the great naturalist and traveller Thomas Pennant two centuries ago.

Cadw continues to play a pre-eminent role in preserving and recording man-made monuments in the Welsh landscape. Its work is supplemented and supported by the Royal Commission on Ancient and Historical Monuments in Wales, by the four Welsh Archaeological Trusts and by a host of voluntary societies and organisations. In the present landscape venture the Countryside Council for Wales (CCW) has become a partner in order that due weight may be given to wildlife, countryside and maritime conservation, while the worldwide significance of the subject is emphasised by the backing and advice of the International Council on Museums and Sites (ICOMOS).

The first volume cited above dealt with landscapes of *outstanding* historic interest. It is somewhat confusingly subtitled Part 2.1 of the Register of Landscapes, Parks and Gardens of Special Historic Interest in Wales; this was because it was published before Part 1, on Parks and Gardens, had been completed. Part 2.2, published three years later dealt with Landscapes of *special* historic interest in Wales. Now a third study is proposed, to address the cultural associations of landscapes. Scholarly works of such scope and depth can not be written unaided by one hand. In the first volume no less than 104 names of contributing specialists are listed in an appendix. One name, however, is singled out for mention as the key preparator, that of Richard Kelly, who was seconded from the Gwynedd Archaeological Trust to work wholly on the project under the Countryside Council for Wales.

The concept of a selective register depends on two assumptions: first, that while all landscape is significant and interesting, some areas deserve more attention than others — for their specific content, for social reasons, or for being at risk from development; secondly, that it is possible to devise a system of evaluation and measurement which will enable landscapes to be placed in rank order. The latter is a formidable task, which even the most knowledgeable individual might be reluctant to undertake, not only for academic reasons but also for the controversy likely to be generated by any published results.

For the first volume, thirty-six areas were chosen from all over Wales, ranging from the rural Vale of Clwyd to industrial and urban Merthyr Tydfil. It is stressed more than once that this register is advisory, and has no statutory authority (this did not prevent it from being regarded with suspicion by the Country Landowners Association as yet another insidious means of asserting government control). At the same time it was hoped in official circles and among conservationists that the information provided and the values implicit in the analysis would guide the decisions of both planning authorities and individual developers.

It is not the purpose of this review to comment on any particular sites or to question the choices made, but rather to stress the originality and value of the whole operation. These two volumes are to be commended for their excellence in layout, typography and presentation, and for the superb quality of their illustrations, which include many aerial views in colour. The commentary goes beyond mere description and offers insights into the natural and human agencies which have created our landscape.

The subject of *designed landscapes*, together with parks and gardens, is another story, deserving of separate consideration in a future review. The founding of the Welsh Historic Gardens Trust (WHGT) in 1989 was a momentous step forward in raising public awareness of the garden heritage of Wales and in mobilising action by knowledgeable individuals for discovery, research and recording. Then followed the formation of site-specific trusts for the conservation and preservation of individual gardens, such as Hafod, Middleton and Aberglasney. In this field also, a lead role in recording, evaluating and publishing has fallen to Cadw: Welsh Historic Monuments, under whose aegis work has proceeded steadily to cover the whole of Wales, culminating in 2002 with the publication of the sixth and final volume of the series, on Carmarthenshire, Ceredigion and Pembrokeshire.

Aberystwyth

DONALD MOORE

THE LAMBTONS OF BROWNSLADE. By Denis Alderman. Pp. 147, numerous illustrations, map, and family tree. Pembroke: Dimond Press, 2002. £9.95. ISBN 0 9544337-0-X.

In south-west Pembrokeshire lies the parish of Castlemartin, and in the furthest corner of this remote area stands the Chapel of Flimston (mentioned in *Arch. Camb.*, 1957, p.14, and in *RCAM Pembrokeshire*, No. 148), which now celebrates the centenary of its earlier restoration on 13 November 2003.

Despite its remoteness, the area occupies a position of strategic importance, commanding the seaways at the junction of the Irish Sea and the Bristol Channel and affording landing places for vessels plying these difficult waters. In consequence it bears traces of human activities covering many years, including prehistoric encampments, Norman and Plantagenet castles and churches, Tudor lookouts, medieval estates, fine Georgian and Regency houses, Victorian fortifications, twentieth-century military installations and various industrial complexes.

The outside world could well remain unaware of happenings in this secluded spot, and it is fitting that local records should be preserved while events are fresh in the mind. Denis Alderman has performed such a service by writing up the history of the Lambtons of Brownslade, a local family responsible for the restoration of Flimston Chapel in 1903. This publication thus complements an article 'A Lost Church' in *Arch. Camb.*, 1882, p.51, referring to another ecclesiastical site in the vicinity.

Lieutenant-Colonel Francis Williams Lambton married Lady Victoria Campbell, eldest daughter of the 2nd Earl Cawdor, in 1866, and they or their family lived at Brownslade on Earl Cawdor's estate from 1873 to 1932. During that time they exercised a major influence on the area, and this book records their triumphs and tragedies.

Sadly, two of their sons were killed in the Boer War and one died in Chile at the same time. So the family decided to commemorate their loss by restoring Flimston Chapel (not the 'lost' church mentioned above). The reopening of the Chapel was one of the highlights of their tenure, another being a royal visit by King Edward VII and Queen Alexandra in 1902, all of which is faithfully recorded by Denis Alderman. The book is profusely illustrated, and the colour photographs of stained-glass windows, memorial tablets and other furniture within the church are of particularly high quality.

A small point of detail — on page 28 with reference to the Church of England within Wales in the 1890s — 'dissolution' should read 'proposed disestablishment', a point which highlights the intensity of feeling prevalent at the time on an issue eventually settled by the Welsh Church Act of 1914

In 1939 the area was included within an Army training range and Brownslade House had to be blown up because it was too close to the line of fire. Flimston Chapel was damaged and again became derelict. It has since been beautifully restored by the British Army, and Sunday evening services are held there in the summer months and on or near Remembrance Sunday in November.

Newton, Pembrokeshire

HUGH MORGAN

Periodical Literature on Wales, 1999

Articles on all subjects (except business matter) from periodicals published in Wales;
also items of Welsh relevance from periodicals published elsewhere

ANGLESEY ANTIQUARIAN SOCIETY TRANSACTIONS, SPECIAL VOL., 1999

A Funerary and Ceremonial Centre at Capel Eithin, Gaerwen, Anglesey, by Sian Ifor White and George Smith.

THE ANTIQUARIES JOURNAL, VOL. 79, 1999

Of Welsh relevance: Excavations at the Roman Temple in Lydney Park, Gloucestershire, in 1980 and 1981, by P.J. Casey and B. Hoffmann.

ARCHAEOLEG YNG NGHYMURU / ARCHAEOLOGY IN WALES, VOL. 39, 1999

The Westernmost Upper Palaeolithic Cave Site in Britain and Probable Evidence of a Bronze-Age Shell Midden: New Investigations at Priory Farm Cave, Pembrokeshire, by R.N.E. Barton and C. Price. Excavation and Survey at Maesderwen Romano-British Villa Complex, Llanfrynach, Powys, by Nigel Jones and Wendy Owen, with Kay Hartley and Mark Walters. Excavation and Survey at Broad Heath Romano-British Enclosure, Presteigne, Powys, by Nigel Jones, with Astrid Caseldine, Kate Barrow, Alex Gibson, Kay Hartley and Wendy Owen. Supposed Castles in Glamorgan: A Review, by C.J. Spurgeon, with D.J. Roberts and H.J. Thomas. Investigation of Thomas Johnes' late 18th-century Cold Bath at Hafod, Ceredigion, 1998, by K. Murphy. Corntown Neolithic Lithic Scatter, by Steve Burrow, Toby Driver and David Thomas. Archaeological Operations on the New A55 Llandegai to Holyhead Route, by David Maynard, Gwilym Hughes and Andrew Davidson. Further Work at Glyn, Llanbedrgeoch, Anglesey, by Mark Redknapp. Gazetteer of Sites Explored 1999. Environmental Archaeology. Book Reviews. Recent Literature Relating to Wales.

BRITANNIA, VOL. 30, 1999

Of Welsh relevance: Roman Britain in 1998. I. Sites Explored. Wales, by B.C. Burnham.

BRYCHEINIOG, VOL. XXXI, 1998-1999, details in *Arch. Camb.* CXLVIII (1999)

CAERNARVONSHIRE HISTORICAL SOCIETY / CYMDEITHAS HANES SIR
GAERNARFON, TRANSACTIONS / TRAFODION, VOL. 60, 1999

The contribution of the Dean of Bangor, the Very Reverend H.T. Edwards, to the Provision of Secondary and Higher Education in Wales, by B.L. Davies. The Exploitation of Pearls from the Conwy and other Welsh Rivers, by John Lucey. Mair Eiluned Lloyd George (1890-1907), by J. Graham Jones. Gladstone, Lloyd George and the Gladstone Rock, by C.J. Williams. William

Williams and ‘William Trotter’, by Dafydd Glyn Jones. Capel, Festri ac Ysgol ym Mrynaerau, gan Twm Prys Jones. Aberconwy Abbey — A Case of Medieval Persuasion, by A Bryan. Review.

THE CARMARTHENSHIRE ANTIQUARY, VOL. XXXV, 1999

A Late-Medieval Monastic Hall House Rediscovered: The King’s Court, Talylychau, by Dylan Roberts and Richard Suggett. An Appraisal of the Stepney Estate Map Book, by Glenys Bridges. Y Bertwn, St Ishmael: an Abandoned Farm, by Roland Thorne. Admiral Nelson Slept Here, by Edna Dale-Jones. David Evans Lewis (1813-1895) and the Merlin Brewery, by David Griffiths. A Cameo of Educational Concerns and Reforms: Queen Elizabeth Grammar School, by W. Gareth Evans. The Forster Education Act of 1870: Implementation in the Llanelli Area, by Robert Smith. W.R.H. Powell, the Liberal Unionists and the West Carmarthenshire Vacancy of 1889, by J. Graham Jones. David Rees Griffiths (‘Amanwy’), 1882-1953, by Huw Walters. Doing Local History. John Lewis and His Welsh Connections, by Paul Joyner. The Tale of a Lustre Jug, by Phyllis Brazell. Colonel Emil Karl Haag: 18th Hussars 1868-1930, by Nan Evans. Our Elders and Betters (Letter to the Editor), by Kemmis Buckley. Sky Blue Trades of Yester-Year, by Conway Davies. Accessions to the Carmarthenshire Record Office, January 1998-August 1999, by John Davies. Hunangofiant, gan David Alwyn James. Visit to Shropshire and the Ironbridge Area, by Jill Davies. Book Reviews.

CEREDIGION, JOURNAL OF THE CEREDIGION ANTIQUARIAN SOCIETY,
VOL. XIII, NO. 3, 1999

The Discovery of a Roman Coin Hoard at Salem, Trefeurig, Aberystwyth, by Jeffrey L. Davies and T.G. Driver. Recent Finds in Ceredigion, by Nicola Hancox. ‘Y Mab o Emlyn’: Golwg ar Waith Syr Phylib, Bardd-Offeiriad, gan Paul Bryant-Quinn. William Ritson Coultart and the Llanerchaeron Billiard Room, by Caroline Palmer and Ros Laidlaw. Sefydli Ysgol Ganolraddol yn Aberteifi, 1890-1898: ‘A Denominational Venture’, gan D. Hywel E. Roberts. The History of Museums in Ceredigion, by Michael Freeman. Reviews.

TRANSACTIONS OF THE HONOURABLE SOCIETY OF CYMMRODORION,
1999, NEW SERIES, VOLUME 6 (2000)

The Award of the Cymmrodorion Medal to R.S. Thomas. Dr Siôn Dafydd Rhys and Chinese Printing, by Andrew Breeze. John Griffith, Llanddyfnan, Bardd o’r Ail Ganrif ar Bymtheg gan Gwyn Thomas. John Parri (c.1710-82), ‘Y Telynor Dall’, gan Ossian Ellis. Francis Kilvert and Wales, by Dafydd Ifans. A New College for South Wales — Cardiff versus Swansea: A Battle of the Sites, 1881-83, by Gordon W. Roderick. Entering the Cabinet: Lloyd George and the Presidency of the Board of Trade, by J. Graham Jones. Keeping the Rhondda for Wales: The Case of J. Kitchener Davies, by M. Wynn Thomas. ‘An Oasis of Culture’: The Aberdare Valley Educational Settlement, 1936-67, by Keith Davies. Stained Glass Design in Wales, by Maurice Broady. Transport in Wales in the New Millennium, by W. Stuart Cole. Ronald Hammond 1924-2000.

DENBIGHSHIRE HISTORICAL SOCIETY TRANSACTIONS, VOL. 48, 1999

A Visit to the Town of Denbigh, by Edward Davies. The Ellesmere Canal Navigation — a Great Public Utility, by Gareth Vaughan Williams. Judge Sir C.J. Watkin Williams, MP (1828-84): the Background to His Careers, by J.B. Edwards. Changes in the Vale of Llangollen 1790-1865, by Rosemary Martin. John Sampson, Librarian Extraordinaire, by Allan Fletcher. E.O.V. Lloyd and the Squire's Chapel, by Roger L. Brown. Memories of the Wrexham & Ellesmere Railway: A Personal Odessey, Part 2, by Derrick Pratt. Wrexham's 'Urban' Parks II. Ponciau Banks, by André Berry. Title Index to Vols. 32-47, compiled by Derrick Pratt. Book Reviews.

FLINTSHIRE HISTORICAL SOCIETY JOURNAL, VOL. 35, 1999

Henry Conewey, Knight, Constable of the Castle of Rhuddlan, 1390-1407, by J.E. Messham. Thomas Pennant and the Influences behind the Landscaping of the Downing Estate, by R. Paul Evans. The Family of Richard Wilson, RA, and its Wesh Connections, by Rosa Baker. Victorian and Later Stained Glass in Flintshire Churches, by M.V.J. Seaborne. The Early Years of the Flintshire Constabulary, 1856-88, by A. Geoffrey Veysey. Gladstone and his Diaries, by Professor H.C.G. Matthew. Helen Jane Gladstone (1814-1880), Sister of William, by Jean Gilliland. The Revd S.E. Gladstone (1844-1920), by the Venerable T.W. Pritchard. Book Reviews.

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Of Welsh relevance: The Tudor Gardens of St Donat's Castle, Glamorgan, South Wales, by Elisabeth Whittle.

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The Chairman's Commentary, by Malcolm Ridge. Sir Charles Tamlin Ruthen (1871-1926), Architect, by Gren Neilson. Gower Divided, by David Rees. The Watermills of the Lordship of Gower (Part Two), by Bryan S. Taylor. The Countryside, by J. Wardley-Smith. The 'Great House' at Cheriton, by Bernard Morris. Gower Butterflies in Colour, by Harold Grenfell. Estate Plans: Detailed Maps of Gower before the Ordnance Survey, by E.M. Bridges. A Fresh Look at Parc le Breos, by David K. Leighton; Ilston Church and its Clergy, by Margaret Walker. Index to *Gower*, Volumes XLVI (1995) to L (1999), by Pam Morris.

MEDIEVAL ARCHAEOLOGY, VOL. 43, 1999

Of Welsh relevance: New Methods on Old Castles: Generating New Ways of Seeing, by James R. Mathieu. A Disputed Early-Medieval Inscribed Stone from Barry, Vale of Glamorgan, by Nick Holder and Peter Wardle.

CYLCHGRAWN CYMDEITHS HANES A CHOFNODION SIR FEIRIONYDD/
JOURNAL OF THE MERIONETH HISTORICAL AND RECORD SOCIETY,
VOL. XIII, PART II, 1999

Cymer Abbey and the Welsh Princes, by J. Beverley Smith. Merioneth's Response to James II's

Declaration of Indulgence, 1687, by E.D. Evans. A Fresh Look at the Diary (1778-86) of Elizabeth Baker, Dolgellau. Part 1, by Susan C. Passmore. Navvies Working on the Bala-Festiniog Railway Line: Some Evidence from the Census Enumerators' Books of 1881, by Ernest Sandberg. Boddi Capel Celyn, gan John Davies. Notes.

MINERVA: THE JOURNAL OF SWANSEA HISTORY, VOL. VII, 1999

A tribute to 'Dr Kate' [Bosse-Griffiths], by Marion Löffler. Mocha Ware: An Update, by Derek Harper. John Miles, Ilston, and the Baptist Denomination in Wales, by Glanmor Williams. Mumbles Marble and its Associations with Swansea and District, by Ronald L. Austin. H.R. Wakefield, 1861-1948: Naturalist and Shell Collector, by A.R. Walker. Uncommon Cape Horners: Women and Children at Sea, by Joanna Greenlaw. Frank Llewellyn-Jones, 1907-1997: A Man of Many Parts, by Colyn Grey-Morgan. Mary Grenfell: Her Travels in Context, by Jennifer Sabine. Artists of Loughor: The Visual Tradition of a Community, by Dylan Rees.

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A Copper Flat Axe from Goitre, By Adam Gwilt. The Excavation of a Medieval Trackway and Stone Structures at Undy, by Richard Brown. Gwent Seals: IX, by Jeremy P. Davis and David H. Williams. Rogerstone Grange, St Arvan's by David H. Williams. St Julian's House, Newport: The Inventory of 1602-03, by Graham C.G. Thomas. Ecclesiastical Problems, by David H. Williams. Tintern Abbey and the Romantic Movement, By Jeremy K. Knight. Obituary: Eric Wiles, by Jeremy K. Knight. Reviews.

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A History and Conspectus of Montgomeryshire Water Corn Mills, by P.G. Barton. Sir Richard Herbert (*d.* 1539) of Montgomery: Part 1, by W.R.B. Robinson. An English Settlement in Western Montgomeryshire during the Tudor Period, by Murray Ll. Chapman. Some Shrewsbury Connections of the Griffiths Family of Llanfyllin, by Janice V. Cox. The Political Baptism of Stuart Rendel, by J. Graham Jones. Powysiana.

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Lewis Morris' *Universal Tide Table* 1723, by Owain Roberts. The *Severn*, a Welsh Brig lost in the Baltic, by David Parham. Cardigan, Liverpool and Sydney: the Career of Captain Lewis Davies 1833-1919, by David Jenkins. The Count of Frights of the *Margerd Davies*, by Owain Roberts. Captain Richard Owen Jones, 1861-1943, by Dr Barry Evans. Rescued near Ynys Enlli/Bardsey, 1866, by Owain Roberts. Tramwyo Traeth Lafan, gan Captain Gwyn D. Parri Huws. Lifting the Lines of the WVJ Half Model, by Owain Roberts. Construction of an 'Even Keel' Model, by Captain Gwyn D. Parri Huws. Anthracite for Wells-Next-the-Sea, a By-way of the Swansea Coal Trade, by Michael Stammers. Dau Forwr Cymreig, gan J. Wynne Lewis. The Loss of the Cadet Training School Ship *HMS Conway*, by Captain Brian McManus.

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Senghennydd and the Historiography of the South Wales Coalfield, by Michael Lieven. The Coalowners and Mining Education. South Wales: 1850-1914, by Gordon W. Roderick. The Manor and Castle of Fonmon, near Barry, by Howard J. Thomas. Archaeological Notes. News from the Glamorgan Record Office. News from the West Glamorgan Archive Service. Book Reviews. Short Notices. Notes and queries.

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VOL. XXXI, NUMBER 1, SUMMER 1999.

Dwy Lawysgrif Farddoniaeth o Eglwys Gadeiriol Llanelwy, gan Dafydd Ifans. Rhymney's Egyptian Revival Images and Interpretations of the Bute Ironworks, Glamorganshire, 1824-44, by Kevin Littlewood. Apocryffa Lewis Morris, gan Alun R. Jones; The Beginnings of Middle Class Suburbanization in a Small Town: a Case Study of Aberystwyth, c.1870-1930, by C. Roy Lewis and Sandra E. Wheatley. To 'Set Wales Aglow with Enthusiasm for Canada': the Peculiar Work of Thomas Mills, by Preston Jones. Y Gymraeg ym 'Mhrifysgol Ruhleben', gan David Thorne. Letters from Winston Churchill, by J. Graham Jones.

VOL. XXXI, NUMBER 2, Winter 1999

Two English Carols in a Radnorshire Deed of 1471 at Bridgwater, Somerset, by Andrew Breeze. Lewis Morris's Aristocratic Connections, by E.D. Evans. Darganfod *Y Morgrugyn* Coll, gan Huw Walters. Little Wales beyond Wales: the Struggle of Selattyn, a Welsh Parish in Shropshire, by Mark Ellis Jones. Robert Jones, Rotherhithe, by Brynley F. Roberts. Arfonwyson — Uchelgais a Siom, gan R. Elwyn Hughes. Lloyd George, W. Llewelyn Williams MP and the 1916 Conscription Bill, by J. Graham Jones. Captain William Owen and the Settlement of Campobello: Montgomeryshire's Connection with New Brunswick, Canada, Part I, by Wayne K.D. Davies.

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The Death and Burial of an Excommunicate Prince: The Lord Rhys and the Cathedral Church of St David's (Part Two), by Roger Turvey. A Squabbling Squarson and a Contentious Chancellor: Sir Erasmus Williams, Bt., Chancellor of St David's Cathedral, by Roger Brown. Some Pembrokeshire Sea Officers (Part One), by Lawrence Phillips. The Venables' Visit to St David's in 1878, by Margaret Walker. Richard Fenton Pembrokeshire Historian: *Corrigendum*, by Dillwyn Miles. Recent Publications relating to the History of Pembrokeshire, by Mary John and Haverfordwest Library. Reviews.

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The Late Miss Gwen Eadie, by Joy Ashton. A Measure of Grace: Quakers in Radnorshire, by Trevor Macpherson. Gardening in the Age of William Robinson: Hergest Croft, Kington, 1896-1910, by W.L. Banks. Flora from a Corner of Radnorshire, by M.A.V. Gill. Agriculture and Change in a Nineteenth-Century Radnorshire Valley, by Tim Thompson. S.W. Williams, 1837-

1899. A Commemoration, by David Williams. Geology and the Border Squires, by J.B. Sinclair and R.W.D. Fenn. Cefn Llys and the Hereford Map, by Andrew Breeze. The Name of Hergest, near Kington, by Andrew Breeze. Worcester House, Llandrindod Wells, by B.M. Price. Book Review.

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Spirantization and Nasalization in British, by Peter Schrijver. The Use of Timber in Iron Age Defences, by W.H. Manning. Recent Discoveries in the Vicinity of Castell Collen Roman Fort, Radnorshire, by J.E. Britnell *et al.* Deities with Gallo-British Names Recorded in Inscriptions from Roman Britain, by M.J. Aldhouse-Green and M.E. Raybould. The Bradwell Mount and the Use of Millefiori in Post-Roman Britain, by Lloyd Laing. Structural Sketches of Middle Welsh Syntax (II), by Ariel Shisha-Halevy. Fact and Fiction in Thirteenth-Century Gwynedd: The Aberconwy Charters, by Charles Insley. Cae Llys, Rhosyr: A Court of the Princes of Gwynedd, by Neil Johnstone. Deuddeg Rhinwedd Croen Neidr, gan Jon Coe. Transhumance and Place-Names: An Aspect of Early Ordnance Survey Mapping on the Black Mountain Commons, Carmarthenshire, by Anthony Ward. A Late Third-Century Coin Hoard from Mid-Wales, by J.L. Davies and T.G. Driver. Two Old Welsh Notes, by A. Falileyev. Nécrologie: J.E. Caerwyn Williams, by Proinsias Mac Cana. Review.

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VOL. III, 1999

Of Welsh relevance: Art and the Quarry, by Sir Andrew Duff Gordon, Bart. Cistercian Bridges, by D.H. Williams. Basalt Quarrying in the Cleehill Region of South Shropshire, by P.B. Hewitt. Carmel National Nature Reserve and Modern Mineral Planning Legislation, by N.P. Bromwich.

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VOL. 19, JUNE 1999, NUMBER 3

'The Last and Weakest of His Line': Dafydd ap Gruffydd, The Last Prince of Wales, by A.D. Carr. Mercantile Shipbuilding Activity in South-West Wales, 1740-1829, by M.D. Matthews. 'Learning Suitable to the Situation of the Poorest Classes': The National Society and Wales, 1811-1839, by H.G. Williams. 'Disturbing the Peace of the County': The Carmarthenshire General Election of 1868, by Ioan Matthews. Sir Alfred Mond, Carmarthenshire and the Green Book, by J. Graham Jones. Knighted Welsh Landowners, 1485-1558: Corrigenda, by W.R.B. Robinson. Major Accessions to Repositories in 1997 relating to Welsh History, by Mary Ellis. Reviews.

VOL. 19, DECEMBER 1999, NUMBER 4.

Gruffudd ap Cynan and the Hiberno-Norse World, by David Wyatt. The French Invasion of Pembrokeshire in 1797: A Bicentennial Assessment, by Roland Quinault. 'Wales for the Welsh': The Welsh County Court Judgements, c.1868-1900, by Mark Ellis Jones. Falling on Deaf Ears? Canadian Promotion and Welsh Emigration to the Prairies, by Wayne K.D. Davies. 'Organise the Training of Welsh Teachers and Liberalise Their Education': Tom Ellis and the Reform of Teaching, by W. Gareth Evans. Reviews.

Spring Conference
Nineteenth-Century Rural Landscapes
and the Great Estates
Bangor, 9-11 April 1999

Report by Frances Lynch

The Easter Conference of 1999 was held in Bangor from 9 April to 11 April, based on the university halls of residence at Ffriddoedd. Some sixty-six members and their friends attended and the opportunity was taken to launch the latest in the Cambrian Monograph series: *The Graeanog Ridge: The Evolution of a Farming Landscape and its Settlements in North-West Wales*, by Peter Fasham, Richard Kelly, Margaret Mason and Richard White, with a reception on the Friday evening.

The conference was opened with a keynote lecture by Richard Kelly of the Countryside Council for Wales, who spoke on his work on the designation of historic landscapes in Wales. He discussed the concept of a historic landscape, using examples from the recently published Cadw/ICOMOS *Register of Landscapes of Outstanding Historic Interest in Wales* (1998), and he examined in more detail the changes made by the Assheton Smith family of Vaynol in drainage and water management in connection with their ornamental lake (visited on Saturday afternoon).

On the Saturday morning Dr David Howell of the University of Wales, Swansea, spoke on the Agricultural Improvers, discussing the personalities involved among both landowners and agents, the impact of the agricultural and breed societies and the social and political implications of the movement. He was followed by Dr John Chapman of the University of Portsmouth on the Enclosure Acts, who considered the extent and speed of enclosures in Wales, drawing regional comparisons. The third lecture of the morning was a memorable account by Einion Thomas of Gwynedd Archives of the social consequences of the development of Rhiwlas, near Bala, as a sporting estate, subordinating its traditional agricultural functions to the breeding of pheasants and pitting Welsh farmers against new, largely Scottish, gamekeepers. The morning ended with two shorter presentations by members of the Gwynedd Archaeological Trust. Sue Jones spoke of her work on upland structures, small enclosures and ruins which have not been considered by archaeologists or historians previously, and whose functions are far from clear. Dr Dafydd Gwyn addressed the social history of Caernarfonshire quarrying communities, who combined small-scale agriculture with industrial work.

In the afternoon delegates visited the Penrhyn Estate. They toured the picturesque estate village at Llandegai and, through the kindness of Professor and Mrs Bill Tydeman and Mrs Antonia Eastman, were able to examine some of the cottages in detail. They then went on to the mid nineteenth-century farmyard at Ty'n yr Hendre, where they were welcomed by Mr Malcolm Innes. This is a fine group of buildings arranged around an impressive courtyard. The farmyard at Cochwillan, visited next, is less impressive but more typical of the standard range built by the estate. The excursion ended with a short walk through the village of Tal-y-bont (Caern.), with its more functional groups of estate cottages.

The evening lecture was given by Judith Alfrey of Cadw: Welsh Historic Monuments, who discussed estate villages and the motives and attitudes of landowners in building them. This was followed by the Conference Dinner, held in Oswalds Restaurant near the hall campus.

On Sunday morning Bob Silvester of the Clwyd-Powys Archaeological Trust demonstrated the great historical resources held in seventeenth-, eighteenth- and nineteenth-century estate maps. He illustrated his talk with maps of all periods and different parts of Wales, but discussed in particular the Beaufort estate records which he had been using for a study of surviving field boundaries in Radnorshire. In connection with the Conference, the University Archives Department had put in the Library an exhibition of estate maps, of which it has a notable holding. Mr Bernard Morris of the Gower Society followed with an enthralling case study of Gower landscape, matching estate maps with air photography and field work. Jonathan Finch of the School of History, Bangor, described the subtle modification to landscape management necessitated by hunting, illustrated by the Wynnstay estate near Wrexham, where hunting became a major vehicle for hospitality and political manoeuvring. The morning was rounded off by three short presentations: by Dr Stephen Briggs of RCAHM(W) on the vulnerability of kitchen gardens and their value in social history; by Andrew Davidson of Gwynedd Archaeological Trust on power sources on farms, and by Mrs Gwenno Caffell on the exploitation of wild goats and their kids in Snowdonia, an aspect of upland farming revealed by archaeology and folk-song.

The conference ended with an excursion to the Vaynol Estate to visit the house and model farm buildings as well as the two chapels within the complex, the fourteenth-century memorial chapel close to the Old Hall and the nineteenth-century chapel built for the estate servants. The estate has been recently handed over to a company which intends to teach conservation skills through restoration of the buildings of the estate and its varied gardens. A member of the company spoke about this scheme to delegates, who welcomed the initiative and wished it well. Part of Vaynol Park is in the ownership of The National Trust, whose Archaeology Section provided a poster presentation on their work throughout Wales.

The Association is grateful to the Countryside Council for Wales for a generous grant of £500 towards the cost of the conference. It is hoped that several of the contributions will appear as articles in *Archaeologia Cambrensis* in due course.

The conference was organised by Frances Lynch, with the assistance of Dr Wil Griffith of the School of History and Welsh History, University of Wales, Bangor. The domestic arrangements were under the control of Ms Karen Morgan Tallents of the UWB Conference Office.

The One Hundred and Forty-Sixth Annual Summer Meeting held at Galway

14-21 August 1999

The Association's One Hundred and Fifty-Second Year

*This account is based on the Programme Booklet, which was
compiled by Rory O'Farrell.*

The Summer Meeting was centred on Galway in the west of Ireland, but it also took in various sites on the journey from the port of Dunlaoghaire. Accommodation for the nights of the outward and return journeys was in the Montague Hotel, Portlaoise, and at Galway in the Oranmore Hotel for five nights. The arrangements for the meeting were made by a local committee, comprising Mr Rory O'Farrell (Organising Secretary), Miss Deborah H. Wheeler (Meeting Treasurer) and Miss Hilary Field (Accommodation Secretary).

SATURDAY 14 AUGUST

During the afternoon ferry passengers were collected from Dunlaoghaire terminal and from Dublin airport and taken to the Montague Hotel at Portlaoise. After dinner members were shown a video **Man of Aran**, illustrating life in the west of Ireland.

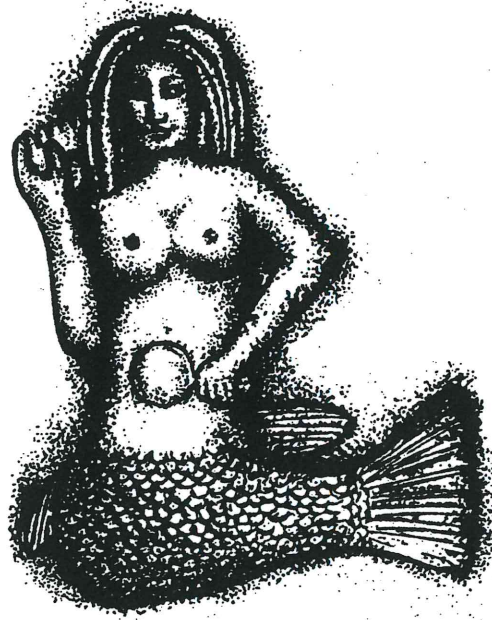
SUNDAY 15 AUGUST

A short meeting of the General Committee was held before departure for Emo Court and Coolbanagher Church (alternating visits). **Coolbanagher Church** was built in 1786, the only church known to have been designed by James Gandon. The N and S walls remain intact, though the windows have been altered. The present ceiling is a later alteration, and the apse is an addition of 1870 by Drew, who improved the building's 'religiosity'.

The house and gardens of **Emo Court** were built in 1760-6 for the Earl of Portarlington, to a design by James Gandon. A notable feature of the exterior is the use of Coade Stone for panels depicting the Arts and Sciences. The front garden portico was completed under the direction of Lewis Vulliamy in 1860 for the 2nd earl, following which the 3rd earl commissioned William Caldbeck to complete a double-height rotunda with marble pillars rising to a coffered dome, thus giving the house its finished form in 1874. The gardens feature camelias, azaleas, rhododendrons and maples. The house was recently given to the nation by Mrs Cholmondeley-Harrison. There followed a visit to **Roscrea Castle** (1280), with two D-shaped towers and an imposing gatehouse. Inside the walls stands a fine Queen Anne house. The site is now in the care of the Irish Heritage Service, Dúchas.

In the afternoon the party visited **Portumna Castle**, a semi-fortified house of 1609, accidentally destroyed by fire in 1826. Rectangular in shape, it has a square tower at each corner. It is one of the first buildings in Ireland to have Renaissance features, and its Jacobean-type gables are distinctive. It was formerly the seat of the earls of Clanricarde, but on the death of the miserly last Marquess, the Earldom passed to the Marquess of Sligo and the properties to the

Galway Meeting, 1999



Carving of mermaid, Clonfert Cathedral.



Base of High Cross. Tuam.

Illustrations from Programme Booklet.

Earl of Harewood, who disposed of them. Recently Dúchas has had the house and gardens conserved and opened for viewing. The surrounding Forest Park is host to sixteen species of animals and eighty-five varieties of birds. **Loughrea** was the next stop. The name derives from *Baile Locha Riach*, meaning ‘the Town of the Grey Lake’. This is the second largest lake in Galway, and many of its small islands are the remains of crannógs, evidence of early habitation. Professor Etienne Rynne joined the members at Loughrea and spoke on the cathedral and its contents, and at all the sites. **Loughrea Cathedral (RC)**, dedicated to St Brendan, is the cathedral of the RC diocese of Clonfert. It is an uninspiring Gothic-Revival building, designed (1897-1903) by William Byrne. The interior, however, is a festival of Irish ecclesiastical art of the first half of the twentieth century. It holds some of the finest glasswork of Irish studios of that period, including examples by Sarah Purser, Michael Healy, Evie Hone and Patrick Pye. The stone carvings, altar rails and font are by Michael Shortall; Prof. William Scott designed the ironwork and wooden furnishings, Ethel Rhind the *opus sectile* Stations of the Cross, and Jack B. Yeats some of the embroideries. In the grounds is a little **museum of ecclesiastical art**. In the evening Rosalind Hadden, a member of the Association, gave a brief **illustrated introduction to the flora of the Burren area**, in preparation for the next day’s visit, and Professor Etienne Rynne gave an **introduction to the programme**.

MONDAY 16 AUGUST

The first visit was to **Corcomroe Cistercian Abbey**. Founded in 1180, this abbey, *de Petra Fertilis* (‘of the Fertile Rock’), was colonised from Inislounaght. The church (c.1200-25) has interesting Transitional features. Some parts of the claustral features remain: to the S an infirmary/guesthouse, and to the W a gatehouse. The church, cruciform, with aisled nave, has a single chapel in each transept; the N aisle may never have been built. Parts of the nave arcade were blocked in the fifteenth century; an inadequate tower was inserted between the choir and nave, and an altar tomb and magnificent sedilia in the N wall of the chancel. This tomb, traditionally of King Conor na Siudaine O’Brien, has a crude royal effigy. Above it a slab contains a thirteenth-century figure of an abbot. There are traces of polychrome painting on the plasterwork, along with some incised architectural drawings. The high quality stone-work of the E end — carved capitals and bases, the chevrons and other ornament — are characteristic of ‘the school of the west’. There is no adjoining stream, so water must have come from local springs or a well. Members had an extensive walk on **The Burren**, an area of exposed limestone karsts, which enjoys a warm climate through the effects of the Gulf Stream, and supports tropical flora. **Gleninsheen wedge tomb** was viewed from the road; nearby was found a hoard of gold objects, including the Gleninsheen gorget. Another prehistoric antiquity seen was the **Poulnabrone dolmen**, to the E of the Ballyvaughan-Leamaneh road. Excavation in 1986 disclosed bones of adults and children, with sherds of pottery and stone artefacts. A date c. 2500 BC has been suggested. Next seen was **Leamaneh Castle**, its ruins still dominating the the vicinity. An O’Brien castle, it comprised a residential tower at the E end (c.1480), and an early seventeenth-century fortified house. Some demesne walls and part of the surrounding bawn may still be seen. The party moved on to **Kilfenora Cathedral (Protestant) and High Crosses**. In the twelfth-century reorganisation of the Irish Church the ancient church which stood here was made the see of a little diocese. Of the old St Fachtan’s Cathedral there still survive the c. 1200 Transitional chancel and the N wing, both unroofed. In the Protestant church are incorporated the W gable and the five Gothic nave arches. The E window and the tomb in the N wall are worthy of note. In the graveyard stand three twelfth-century **High Crosses**; the

‘Doorty’ Cross has curious figure carvings and ornament, considered to be Ringerike-inspired. In a field W of the churchyard stands another fine twelfth-century **High Cross**, with a crucifixion on its E face. This cross may originally have had a founder’s tomb at its base. Another cross was removed from this site in the nineteenth century to Killaloe Cathedral, where it remains. **Kilmacduagh early monastic site** was next on the itinerary. This monastery was one of the most important of Connaught. Founded by Colmán MacDuagh in the sixth century, its precise location was due to a ‘miracle’. As the saint travelled in search of a site, his belt fell to the ground and at that spot he founded his monastery. In the twelfth-century reformation of the Irish church, which marked the transition from Celtic monasticism to the Roman episcopal system, this became the caput of a diocese called Kilmacduagh.

The nave of the cathedral at the W end is a tenth-century structure; it was lengthened towards the E in the twelfth century, augmented in the fourteenth with a N transept, in the fifteenth by a S transept (believed to be a Lady Chapel), a new chancel and sacristy. In the W gable can still be seen the original trabeate doorway. Rude seventeenth-century carvings of a Crucifixion and of St Colman exist in the N transept. The **eleventh/twelfth-century round tower** leans to one side. The traditional burial place of the founder, **Labbamacduagh** (‘the Bed of Macduagh’), lay SW of the cathedral; it was later used for the grave of Bishop French in 1852. Other remains there include **Templemurray** (St Mary’s Church), an early thirteenth-century ruin ENE of the cathedral, and **Glebe House**, or Abbot’s House, and a reconstructed fourteenth-century **tower house** to the N of the cathedral. To the NW lies **O’Hyne’s monastery**, a small twelfth/thirteenth-century foundation of Augustinian Canons, of standard European layout.

There was a brief halt at **Tirnevin Church (St Colman, C of I)**, to see the single-light window, ‘The Sower Sowing his Seed’ (1963), by George Campbell, RHA. Finally, there was a convivial event at **Thoor Ballyee**, a sixteenth-century tower house, which W.B. Yeats purchased in 1917 with surrounding cottages, and subsequently restored as his residence. In 1920 he moved to Dublin and the building once more fell into ruin. It was restored some years ago as a **Yates Museum** by Ireland-West Tourism, which kindly welcomed the Cambrians with a reception. The local market town (5 miles SW) is Gort, and just to the N stood Coole Park, the home (now demolished) of Lady Gregory, patroness of the early twentieth-century Irish literary and dramatic revival.

During the evening the **installation of the President** took place, when Dr L.A.S. Butler transferred the badge of office to Professor Etienne Rynne, who thereupon delivered his presidential address on the subject **Irish Sheela-na-gigs: Erotic or Apotropaic - or merely Rude Stone Monuments?** (see page 1 of this volume). The Association’s Reception followed.

TUESDAY 17 AUGUST

The main feature of the day was a voyage to **Inis Mór**, the largest of the three Aran Islands. Geologically these islands form an extension of the limestone karst already seen on the Burren. In earlier times the population was Irish-speaking; the language is still spoken there, though English is now widely used. After disembarking the party proceeded to **Teaglach Éinne**, regarded as the holiest place in Aran and the burial place of 120 saints. The small early church has *antae* and some fifteenth-century features. It contains part of a figured High Cross and some early gravestones. The *leaba* (literally ‘bed’) or tomb of St Enda, the founder of the site, lies nearby. A *leaba* can be a penitential station on a prayer circuit of a pilgrimage.

St Enda is said to have been born in Leinster and converted to Christianity by his sister, a nun. He founded a monastery in the Boyne Valley and then moved to Scotland. After some

years he returned to Ireland, founding monasteries on his travels. He was miraculously transported to Aran in a stone boat, landing near Killeany (Cill Éinne), where he founded a very influential monastery. A further holy site was visited at **Temple MacDuagh**, where the church and well are dedicated to Colmán MacDuach. This pre-Romanesque church has *antae*; the chancel is a later addition.

After a picnic lunch the whole party made for the impressive **stone ‘fort’ of Dún Aengus**, where Professor Rynne outlined his belief that the site was a place of assembly rather than a fortification. Folklore claims that the great stone forts were built by the ancient tribe known as the *Fir Bolg* (‘the Bag Men’), who had been expelled from the Irish mainland by later invaders. They fled to the west, where they built the dry-stone forts as massive defensive structures for their last stand. As none of the forts contains any obvious source of fresh water, we may immediately question this supposition. A seventeenth-century writer, Roderick O’Flaherty, suggested that they may have been cattle stockades, but again, lack of water makes this doubtful.

Of all the ‘forts’ **Dún Aengus** is the most spectacular. Semi-circular in shape, it stands against the edge of a cliff that drops several hundred feet into the Atlantic Ocean below. The apparently incomplete plan often gives rise to the assumption that the fort had been built circular and that half had fallen away, but careful site inspection and excavation disprove this. The structure comprises four semi-circular walls, all roughly concentric. The innermost enclosure is 42m in diameter (E-W). The enclosing wall is terraced; it is four metres wide at the base and rises to six metres on the terraces. A doorway to the E, with still existing lintels, allows entry into this central enclosure. In the centre of the semi-circle formed by the terrace wall is a natural rock outcrop about twelve metres by nine, which has been described (incorrectly) as a man-made ‘stage’ or ‘altar’.

Outside the inner enclosure is a second wall, which initially follows the line of the first wall, and then departs in a sweep eastward before returning to the cliff face. Outside this second wall are the remains of a third wall, which may have been scavenged to provide building stone for a fourth wall. The fourth wall encloses a semi-circular plot of about 4.5 hectares, the wall having a length of over 400 metres. Between the third and fourth walls are remains of *chevaux-de-frise*, closely-spaced, sloping standing stones up to 1.5 metres high, supposedly to impede an invader. The site has recently been excavated by Claire Cotter of the Office of Public Works; her work shows definitively that the structure was built in a semi-circular form.

After the descent from Dún Aengus, the tour of Inis Mór continued with two religious sites. **Tempal Breacain**, on the W side of the island, was the second largest monastic settlement. It was known familiarly as ‘the Seven Churches’, though the actual number is doubtful. The ruins of two churches and some domestic buildings remain. The older church, dedicated to St Breacan, dates from the eighth century. Originally similar in size to Teaglach Éinne, it has been enlarged over the centuries; the W gable clearly shows the original dimensions. St Breacan was renowned for his piety and strict rule, but little is known of him save that he was a monk in the Killeany monastery, and later its abbot. The ruins of **Teampall A’Phoill**, ‘the Church in the Hollow’, stand nearby, as well as rectangular buildings, regarded as domestic. The monastic enclosure contains graves, including, it is said, that of St Brendan and those of many of his monks. On site are inscribed **cross stones** and a fragment of a cross-shaft.

Still on Inis Mór, Cambrians visited the village of **Kilronan** before embarking for the mainland. Many place-names on the island date from the early monastic period, and embody the element *kill* or *cil*, meaning ‘religious enclosure’ or ‘church’. The village of Kilronan resulted

from the gradual merging of two farm clusters in the nineteenth century. A cluster of farm-houses and outbuildings is called in Irish a *clachán*. This contrasts with practice elsewhere in Ireland, where settlement is usually dispersed, and each farm-house stands at the centre of its farm, and distant from its nearest neighbour. The cluster would comprise several houses, without a main street, and originally without village services. On Aran each *clachán* tended to house members of one family, who held the surrounding land in common. The dispersion of population brought about in Ireland by the Great Famine of the late 1840s caused the decline of the *clachán* in some cases and its elevation into a village in others. Throughout the country a former *clachán* will often contain the element 'Bally', derived from the Irish *baile* in its old sense, meaning a 'homestead'. This is also true on Aran.

The construction of a pier after the Famine made Kilronan more important; later still, a coastguard station, a police station and courthouse gave it official recognition as the main settlement on the island. It is linked to the mainland by fast ferry services, which can be affected by weather and Atlantic swell. There are also regular Aer Aran flights to and from Inverin by Piper Norman Islander aircraft, designed for short take-off and landing. Electricity and telephone services are supplied by underwater cable. The report of the Cambrian visit of 1934 describes how 180 Cambrian and Irish Antiquaries sailed from Galway Docks on the SS *Dún Aengus* and were landed exceptionally at Kilmurvey. That steamer was replaced in 1958 by a more modern vessel, the MV *Naomh Eanna* (the *St Enda*). Two cottage industries were weaving and knitting, the latter usually carried out by women. In 1999 there was only one weaver on the island, 'an incomer from Boston', while hand-knitting has given way to the knitting machine.

In the evening the Cambrians left Kilronan by ferry and disembarked at Rossaveal, where their coaches awaited them for return to the hotel at Galway.

WEDNESDAY 18 AUGUST

The day's itinerary led northwards to **Tuam**, crossing the Claregalway river, past the village of **Claregalway**, dominated by the tower of the fifteenth-century **Clanrickarde Burke Castle**. Nearby stood a **Franciscan friary** founded by John de Cogan in the mid thirteenth century, though most of the structure remaining is of the fifteenth. Some eighteenth-century tombstones in the ruin have occupational symbols, such as ploughs.

Tuam Cathedral (C of I) and **High Crosses** were the next objectives. Originally the site of a sixth-century monastery, Tuam was chosen as the metropolitan see of the province of Connacht. The present cathedral, dedicated to St Mary, embodies the barrell-vaulted chancel of the 1180s, as well as its chancel arch, the widest in Ireland. That church had been extended in the fourteenth century by the addition of a choir; the nave was destroyed by fire in 1787. The Romanesque chancel arch, of six orders, survived for about one hundred years as a porch, until incorporated into the present Gothic-Revival building (1861-3) by Sir Thomas Deane, who supervised the fittings and stained glass and commemorated himself in the seven-lancet window.

From Tuam the party went to the ruins of the **Cistercian abbey of Abbeyknockmoy**, founded in 1190 under the name of *Collis Victoriae*, 'the Hill of Victory'. Situated about a hundred yards N of the Abbert river, the abbey was founded from Boyle, with which it has architectural links. Still extant are the thirteenth-century church and chapter house and a fifteenth-century cloister arcade. The style is closer to Romanesque than Gothic. The plan is of the usual Cistercian cruciform layout, with two E chapels in each transept. The fine ashlar work

is in the style of the 'school of the west'. On the N wall of the chancel are remains of wall paintings, rare in Ireland, depicting the Holy Trinity, the Martyrdom of St Sebastian and the Three Dead and the Three Living Kings. In the upper panel of the painting three living kings, dressed in green tunics and yellow stockings, are out hawking when they meet three skeletal kings. The inscription runs: 'We were as you are, ye shall be as we are'. In the lower panel on the left is a representation of the Holy Trinity, with God the Father's right hand raised in blessing, and his left holding a crucifix. Standard iconography requires an image of the Holy Spirit, probably as a dove, in association, but this cannot be discerned. In the same panel St Sebastian is shown, tied to a tree, with archers shooting at him.

After dinner in the hotel at Galway, **The Public Lecture** was given by Peadar O'Dowd, President of the Galway Archaeological and Historical Society, and former Vice-President of the RSAI. The subject was **The Claddagh, a Vanishing Fishing Community of Galway**, and early photographs were used to great effect in the presentation.

THURSDAY 19 AUGUST

The day was devoted to a walking tour of the architectural and archaeological attractions of Galway City, led by Profesor Rynne and Peadar O'Dowd. Cognisance was also taken of the city's remarkable development in the late twentieth century. Among the places visited were **The Bank of Ireland**, which houses the Civic Sword and the Great Mace. The sword was made in Galway in 1610, pursuant to a charter of James I, which allowed a civic sword to be carried before the Mayor. The Mace was made in Dublin in 1712 and presented to the Mayor, Edward Eyre. In 1841 the then Mayor was offered the Sword and Mace, on the dissolution of the Corporation, in settlement of monies owed to him. In 1935 they were acquired by the American millionaire, W. Randolph Hearst, and in 1961 they were returned to the people of Galway. **The Great Southern Hotel** was built in 1845, when an attempt was made to establish a transatlantic passenger service from Galway. On the opening of the railway, it became **the Railway Hotel**. Its upper storey is a recent addition. The adjacent **Eyre Square Centre** incorporates a paved area beside a portion of the **town wall** and **the Penrice and Shoemaker Towers**. Eyre Square was originally called Fair Green, but the name was changed when the Mayor, Edward Eyre, presented it to the town.

At the top of Eyre Square is the stone-cut **Browne doorway** and its window, removed in 1905 from an old mansion in Lower Abbeygate Street. Alongside the doorway are two large cannon from the Crimean war. Other features of the square include the **Quincentennial Fountain** and **the statue of Pádraic Ó Conaire**, novelist and story-teller (*d.* 1928). Facing the Browne Doorway are two elegant buildings, the former **Galway County Club** and the **Bank of Ireland**.

The **main street of Galway** changes its name as it runs along. It starts as Williamsgate, changes immediately into William Street, then curves around past Eglinton Street, becoming Shop Street. Again it changes name, becoming Mainguard Street and ending as Bridge Street. In William Street is the charming rounded corner of Moon's department store; on the right is Faller's jewellery shop, which has specialised in the Claddagh ring since 1879. In the side-wall of the Galway Camera Shop there is a clock set in an ogival arch telling 'Dublin Time'. Above the fascia of Samuel's is carved stone-work, which includes the Lynch coat of Arms and a probable guild coat. Further along there is a fine window above Carl Scarpa and the Arch Shopping Arcade. The carvings on this window are late sixteenth- or early seventeenth-century and show the Browne and Bermingham coats of arms.

From ‘The Four Corners’ on the other side of the street can be seen **Lynch’s Castle**, a fine survival of the town castle. The arms of Henry VII (1485-1509) indicates the building date. Also on the front is a roundel containing the Lynch coat of arms and much decorative carving. The Abbeygate side of the castle has another large roundel, this time with the arms of the Fitzgeralds, Earls of Kildare. Around the top of this building gargoyles project, similar to those on St Nicholas’s Collegiate Church. The narrow lane leading up to St Nicholas’s collegiate church, officially called **Church Lane**, is locally known as O’Gorman’s Lane, from the printing house on one side. On St Anthony’s Residential Home is a marriage stone of 1648 for a Daniel Lynch who married a Maria Lynch, daughter of a Penrice mother. From here is seen a good view of the Lynch Memorial Window (re-erected). Local tradition has it that in 1493 the Mayor hanged his own son for murdering a visiting Spaniard out of jealousy.

St Nicholas’s Collegiate Church, originally built by the Lynch family in 1320, was made Collegiate in 1484. It has been extensively extended and modified over the centuries. It is claimed that Christopher Columbus heard Mass here before setting off to discover America. The church has been in constant use since its erection. Its tower dates from 1500, the large central west window from 1583, the spire from 1683, while the parapet was restored in 1883. Its ecclesiastical jurisdiction has been equally complex. The ornamentation of the church is worthy of note. On the end of the hood-moulding over the window of the S transept can be seen a representation of a mermaid, complete with her attributes of comb and mirror. Another example is on the hood-moulding over the window of the S transept. In Clonfert cathedral is yet another mermaid figure. It has been claimed that the carving of such creatures on churches was a warning against the sin of Vanity. Inside St Nicholas’s church there is a fourteenth-century font with traceried arches, a fifteenth-century reader’s desk (wrongly described as the ‘confessional’). There are two tombs: a sixteenth-century Joyce tomb in the S transept, and a restored tomb of James Lynch FitzStephen.

The tour of Galway concluded at the **Spanish Arch**, built in 1584 to oversee and protect the quays. The arches which compose it, with adjoining buildings, are intended to become a City museum. Through the Spanish arch can be seen a stretch of medieval wall, complete with massive corbelling in the upper portion, stretching for about 25 metres. This is a part of the 1584 town wall and has at its foot the remnant of a moat which once surrounded the town.

The **evening lecture** reflected yet another aspect of Ireland’s rich religious history. The Reverend D.A. Levistone Cooney spoke on **John Wesley in Ireland**. A version of this is published in the present volume.

FRIDAY 20 AUGUST

The Cambrians left Galway for Portlaoise, visiting further sites en route. The first stop was the town of **Athenry** (pronounced ‘Ath-en-rye’), where Professor Rynne, a local resident, was the guide. The place-name is commonly derived from the Irish *Áth an Rí*, meaning ‘the Ford of the King’. However, as there is no king closely associated with the area, this may not be correct. An alternative would be *Áth an Rige*, ‘the Ford of the River’, where *rige* is an old Indo-European word associated with rivers.

William de Burgo, the Norman who conquered much of the area, granted the site of the town to Meiler de Bermingham in c.1235, and the latter built the first castle there and the Dominican friary. At **Athenry Castle** the keep (c.1250) is well preserved, but its gatehouse and much of its curtain wall are now destroyed. Nearby is the **Dominican Priory** (actually a friary). Meiler bought the site for the friary from Robert Braynach (Walsh) for 160 marks and gave 160 marks

towards the building costs. A detailed account is given in *Arch. Camb.* 1934, 354-7. The friary is dedicated to SS Peter and Paul and became the family burial place of the Berminghams. The medieval **Market Cross** of Athenry is the only one still *in situ* in Ireland. Considerable lengths of the **town walls** survive, including some flanking towers, but only one **town gate**. St Mary's Church (formerly C of I) is now a **Heritage Centre**.

After lunch in Athenry the party proceeded to **Turoe** to see the celebrated **Turoe Stone**, a cylindrical stone monument, standing nearly 1m high, with domed top covered with curvilinear ornament in low relief, and bordered below with rectangular fret; the lowest part of the stone is undecorated. The decoration is described as Celtic, belonging to the La Tène period of the Early Iron Age. The symbolism is presumed to be phallic, though nothing can be said of its exact purpose. It was brought to its present location from a nearby ring-fort, the Rath of Feerwore, which was found on excavation to belong to the first century BC, a date not inconsistent with what is known of the art-forms used. Other similar stones exist throughout Europe, but this is the finest.

The next and final stop was at **Clonfert**, now a little village near the banks of the river Shannon. It was once a city celebrated for its schools and learning, and is believed to have been founded by St Brendan the Navigator in AD 563. The earliest part of the present **Clonfert Cathedral (C of I)** dates from the twelfth century. The Romanesque doorway is regarded as the crowning achievement of Irish building in this style. The six orders of the doorway include a variety of motifs; the inner order was inserted in the fifteenth century. Striking use is made of decoration in the form of human heads. At the twelfth-century Reformation of Celtic monasticism, the site became a priory of Augustinian Canons Regular, and at the same time served as the cathedral of the newly-founded diocese of Clonfert. Inside are many interesting details, including a fine carving of a mermaid.

The last item in the whole programme was an **evening lecture** by Dr Austin O'Sullivan on **Changes in Irish Agriculture since 1800**. Dr Sullivan studied Science and Plant Ecology at University College Dublin. He later carried out a soil and vegetation survey all over the Irish Republic and established the Irish Agricultural Museum at Johnstown Castle in 1974, becoming full-time curator in 1996. Members who attended the Cambrian Spring Conference in Ireland in 1991 will remember their visit to that museum.

At the end of the meeting the local officers, speakers and helpers were warmly thanked for a highly successful event.

The Association's meeting in Galway in 1934 is fully reported, with many illustrations, in *Arch. Camb.* Vol. LXXXIX (1934), 353-73.

Autumn Meeting

Llandrindod Wells (Radnorshire), Powys

1 - 3 October 1999

The autumn weekend meeting was held at Llandrindod Wells, where some sixty participants were based at the Metropole Hotel. The meeting took the form of a symposium of lectures and outdoor visits to commemorate the centenary of the death of Stephen W. Williams, a remarkable architect, archaeologist, author, churchwarden, high sheriff, county surveyor, land agent, railway surveyor and territorial soldier, as well as being a noted Cambrian in his day.

On the Friday evening (following the Annual General Meeting) our former President, the Revd. Dr David H. Williams, spoke of 'Stephen Williams, the Archaeologist and Soldier, the Man and his Family'. Members were then entertained at a reception given by the Radnorshire Society (President: Lady Delia Venables Llewelyn) and were welcomed on behalf of the Association by the Revd Dr R.W.D. Fenn.

Over the weekend the principal lecturer and guide was the Revd Dr R.W.D. Fenn who, on the Saturday, spoke at **Knill Church** (designed by Williams) and, as a contrast, at **Llanfihangel Nant Melan Church** (the work of Nicholson). A visit was paid to **The Judge's Lodging in Presteigne** where, in July 1899, Williams had escorted Mr Justice Bruce. Lunch was taken at **The Radnorshire Arms**, where Williams had entertained the dignitaries on the occasion of that Assize. Dr David Williams spoke at **Abbey Cwmhir**, once the object of an excavation by Williams. In the evening, Dr Fenn, aided by Mr J.B. Sinclair, lectured on: 'Our Ubiquitous Friend — S.W. Williams, Surveyor and Engineer'.

On the Sunday morning **Rhayader Library** was specially opened for members to see an Exhibition of Stephen Williams's work mounted by a long-standing Cambrian, Mr Walford Jones (Curator of Dolmynach House, Rhayader). At the Library and at **Rhayader Museum** (which holds artefacts connected with Williams) we were met by Mr Bryan Lawrence (Area Support Librarian, Brecon and Radnor, and Curator of Rhayader Museum), who subsequently led us on foot past Williams's **offices in South Street** (adorned with his monogram) as Land Agent for the Birmingham Waterworks Corporation, to **Penralley** (the former residence of Stephen Williams) where the members were indebted to Mrs Margaret Lloyd for willingly allowing all to look around.

Lunch was taken at the Brynafon Country Hotel, formerly the **Rhayader Workhouse** (planned by Williams) where the manager, Mrs Collins, pointed out features of interest. In the afternoon, Dr Fenn addressed the members at **Newbridge-on-Wye Church** and at **Brynwern Bridge**, both designed by Williams. To commemorate the early involvement of Stephen Williams in railway route surveying, the Wardens (Mr and Mrs Hickleton) gave members a helpful talk at the site of **Doldowlod Station**, which was visited by kind permission of Lord Gibson-Watt. Tea followed at the **Elan Valley Visitors Centre**, a reminder of major preparatory work undertaken by Williams before the construction of the Reservoirs.

The afternoon concluded with prayers (taken by the Vicar, the Revd Lionel Marshall) and the laying of a memorial wreath (by our President, Professor Etienne Rynne) at the tomb of Stephen and Maria Williams in the churchyard of **St Clement's, Rhayader**. Relevant entries in the church registers were laid open for members' inspection. In the evening the Meeting concluded with Dr Fenn's account of 'Stephen Williams as Architect'.