

Obituary

ETIENNE RYNNE, 1932–2012



Professor Etienne Rynne, our President in 1999–2000, died in June 2012 at the age of 80 after a short illness. He was in Dublin at the Eucharistic Congress only a few days before his death at home in Athenry. He was born in Dublin in 1932, the son of an Irish diplomat and a French mother who came from the Auvergne. Etienne was educated at Clongowes College and University College Dublin and also in Normandy. He graduated in Archaeology and French in 1953 from UCD and took an MA in Archaeology in 1955, studying under Sean P. O’Riordain, the excavator of Fourknocks Passage Gave. Although he went on to become an expert on Early Christian artefacts and on the Iron Age, particularly its art, he remained interested in earlier prehistory and predicted (in print) that Trefignath would turn out to be a multi-period

monument long before 1977 when excavation proved it to be so. He flourished the off-print from his famous briefcase when I foolishly expressed some doubt about the claim when he was visiting Anglesey with some Galway students!

He joined the staff of the National Museum of Ireland in 1957. While he was there he was given the responsibility of accompanying the Ardagh Chalice to the British Museum for dismantling and restoration and of writing the report on this major examination. This laid down the foundations of his expertise on Early Christian metalwork and art and his deep love of artefacts and their intricacies. He had an encyclopaedic memory for objects, their whereabouts within the labyrinthine basements of the museum (listed rather bizarrely as ‘habitat’ on the card indices), and obscure parallels. He could trump your knowledge on almost anything and could not resist the temptation to do it quite a lot! It is said that he was essentially ‘a museum man’ and regretted leaving the National Museum, but when I first met him in the mid 1960s I felt he was eager to find new fields to conquer and new colleagues to tease.

In 1967 he became Lecturer in Archaeology at University College Galway and in 1978 Professor of Celtic Archaeology. He retired from the Chair in 1998 but continued to live in the area, at Athenry where he was a very popular member of the community and protector and promoter of its heritage, as the Cambrians found during their visit to Galway during his Presidential Year. When he arrived in Galway he changed the ethos of the teaching a good deal, taking the students on field trips and urging them to engage directly with monuments and finds. He had an infectious enthusiasm, a very broad range of interests and strongly held opinions on almost everything. This made him a very inspiring teacher. It also made him a fierce controversialist and he became deeply involved with the arguments over the development of Wood Quay and the destruction of much of Viking Dublin, over Eamhain Macha (Navan Fort) near Armagh threatened by quarrying, and the roads encircling Tara. The political exploitation of ancient Irish treasures sometimes annoyed him but nevertheless he was very keen to promote and popularise archaeology and was a tireless supporter of local societies and local museums. He founded and was the Curator of the Museum in Galway for many years. It is said that he would never turn down an invitation to lecture, however small the audience or distant the venue. When I first met him he invited me to come and listen to him lecturing at some isolated Georgian hotel on the Grand Canal, at that time dangerously neglected. I can’t remember what he spoke about, but the audience liked it!

He was a member of the Royal Irish Academy, a Fellow of the Society of Antiquaries of London and President of the Royal Society of Antiquaries of Ireland (an organisation which shares a very similar ethos to the Cambrians and has also shared meetings). His Presidency of the Cambrians, which he accepted with great gusto, occurred just after his retirement from full-time teaching and involved the Association going to Galway for a week, a notable summer meeting organised by our members, Rory O'Farrell and Debby Wheeler in 1999. This meeting showed us the breadth of Etienne's interests and scholarship since we first met him talking in Loughrea Cathedral about the wealth of early twentieth-century religious art in that externally rather dull neo-Gothic building, arguing with all and sundry about the early medieval art at Kilfenora's ruined Cathedral, giving us a really enthusiastic tour of his home town, Athenry, and finally talking (and eating wonderful apple pie) at the site of the famous La Tène-decorated stone at Turoe, back in the period where his archaeological studies had started. His presidential address on his latest views on Sheela-na-Gigs never reached *Archaeologia Cambrensis* in its final form. Although a conscientious and indeed rather ferocious editor of several journals himself he was not always very considerate to other editors. However, in his other presidential duties he was very generous of his time. He attended the Autumn Meeting celebrating Stephen Williams in Radnorshire and laid the Association's wreath on his grave, and at Easter 2000 (after some not uncharacteristic uncertainty about where and when he was going to turn up) he was most charming and diplomatic during the Conference on Developments in Archaeological Field Techniques. He said that he was particularly delighted to be President of the Cambrians as he was following in the footsteps of R. A. S. MacLister, and of Henry Wheeler, presidents in 1932 and 1984.

He married Aideen, the daughter of A. T. Lucas who was Director of the National Museum when he was first there. They were married in 1967 when he left for Galway and they settled in Athenry. They had five sons (one of whom died in infancy) and a daughter.

FRANCES LYNCH LLEWELLYN

EASTER CONFERENCE 2010

Wales and Oxford

This very successful conference was held on the weekend of 9–11 April 2010 and was attended by 49 residents and 12 non-resident members. It was based, as was fitting, on Jesus College where our welcome as a Welsh association was particularly warm. Thanks are due to the domestic bursar, Ms Rosemary Frame, for making special arrangements to accommodate the party since the seventeenth-century buildings (and also some of the more recent ones) presented several problems for a group which included some who found ancient staircases rather difficult. Very special thanks should also go to Professor Thomas Charles-Edwards, Professor of Celtic in the University and a Fellow of Jesus, who provided useful liaison, gave two lectures and facilitated our visit to the Bodleian Library to see a special exhibition of some of the best-known Welsh manuscripts held in Oxford. We were granted the privilege of this private viewing through the kindness of the Librarian of Special Collections, Dr Martin Kaufmann. The general arrangements for the conference were made by Frances Lynch Llewellyn and she is grateful for the help of Mary Dodd and Keith Dallimore on Friday afternoon as delegates were arriving. They ensured that everyone was able to find the exhibition, museum, church or college that they wished to visit before dinner.

After dinner, which was served in the Fellows' Dining Room and in the ground floor Harold Wilson Rooms, the conference was given a most appropriate opening when Professor Robert Evans, the Regius Professor of History, gave an overview of the links between Wales and Oxford, introducing a number of the themes which would be developed further in lectures on the following days. This lecture, which was introduced by the Chairman of Trustees, Professor Muriel Chamberlain, was a wide-ranging discussion of Oxford's impact on Welsh students and society and the Welsh impact upon Oxford. He ended with a comparative survey, which included many thought-provoking statistics, of the major European universities and the impact there of minority or foreign groups. He concluded that no European situation was exactly comparable to the unique alienship of Welsh students within Oxford.

On Saturday morning Daniel Huws, lately curator of manuscripts at the National Library of Wales, gave an introduction to the Welsh manuscripts in Oxford prior to the visit to the Bodleian. He spoke of how the college and university collections had developed as individual collectors had striven to save medieval manuscripts from the tsunami which was sweeping away the monastic libraries in the sixteenth century. He felt that the digital revolution and the 'electronic promise' may be about to cause a similarly destructive wave in the near future. He then gave a brief commentary on each of the nine manuscripts which would be on view in the Bodleian. These were: Rawl. B 464, a collection on north-east Welsh topography in the hand of Edward Lhuyd and others; Rawl. C 821, Latin redaction D of the Laws *c.* 1300 with painted carpet page and crucifixion; Welsh e.1 *Cywyddau*, many by Daffydd ap Gwilym, copied by 3 known scribes; Welsh f.9, a small roll containing an actor's part in a Welsh morality play (probably eighteenth-century); Jesus 15 Simwnt Fychan, *Pum Llyfr Kerddwriaeth* in his own hand with annotations by William Salesbury; Jesus 20, a miscellany *c.* 1400 from South Wales and still in its rare original binding; Jesus 111, the famous *Red Book of Hergest c.* 1400—the largest surviving collection of Welsh verse and prose; Jesus 119 *Llyfr yr Ancr*, an anthology of religious prose written in 1346; Jesus 141, a compilation of British history books (*Brut y Brenhinedd* etc) all in the hand of Gutun Owain 1499.

Because of the numbers, the logistics of this visit were quite complex and demanded precision timing on the part of the three groups who were to arrive 35 minutes apart. Some had to forego coffee but others could have an extended break. Daniel Huws and Professor Thomas Charles-Edwards who were available to all groups to answer questions got no respite! All came back to Jesus College at midday when Professor Antony Carr spoke on Welsh students in medieval Oxford. He outlined the context of the foundation of universities in Europe and in Britain and discussed the curriculum and the type of careers to which it gave access. He gave details of the known Welsh students, then attending various small informal halls in Oxford, and their subsequent careers back home, mainly in the church or the law. The Glyndŵr revolt had a considerable impact on Welsh students then at Oxford but it is doubtful whether Glyndŵr's proposal for two universities in Wales would have proved practical, since it is unlikely that there would have been sufficient employment within Wales for their graduates.

After lunch in the Great Hall, Dr Brinley Jones continued the story of Welsh scholars in Oxford in his own inimitable style with a survey of the situation in the sixteenth and seventeenth centuries. He provided entertaining sketches of notable individuals recorded in the many personal memoirs of the time, enlivened by fascinating asides on his own experiences of academia. He spoke of the grammarian and translator, William Salesbury and, on the other side of the Reformation divide, of Gruffydd Robert who left for Milan where he still continued to write in Welsh; of the learned Dr John Davies of Mallwyd and of Richard Davies and many more who had an impact, both in Oxford and at home in Wales.

In the second half of the afternoon delegates were free to visit museums or other sites in Oxford. Many took advantage of the beautiful spring weather and took tea on the new roof-garden restaurant at the Ashmolean Museum after a brief spin round the newly displayed galleries. At 5pm everyone returned to Jesus for the final lecture of the day: Dr John Morgan Guy of Lampeter University on the impact of the

Oxford Movement on church practice within Wales. He began by outlining the origin of the Tractarian Movement in Oxford, where several Jesus Fellows were involved. He then moved to the nexus of friendship and cousinage amongst certain landowning graduates in Wales which led to the building of new-style churches on their estates and the selection of clergy who developed new forms of worship. Churches in Llangorwen, Aberdare, Dolgellau and Llanfairfechan began to use Gregorian chant, to have trained choirs and daily services. In architecture the new 'High Churchmanship' was recognisable in stone altars and the eagle lectern. He spoke in detail about Stephen Glynne of Harwarden, Robert Raikes of Llangasty and the Talbots at Margam. This family had a major impact, especially the two sisters who inherited the wealth in the second generation and were major builders of churches in both rural and urban contexts.

Dinner was held in the Great Hall after the lecture and, since there was no further official business for the delegates, it was a relaxed evening. The following morning began with coffee at 10am and there were two lectures before lunch. The first was a collaborative effort between Professor Thomas Charles-Edwards (with the Jesus College archivist) and Heather James and Edna Dale-Jones from Carmarthen, looking at the College estates in Carmarthen. The study of college estates, many of which had been sold in 1990s and their documentation distributed to local archive offices, had the potential for identifying broad economic trends in various parts of the country and also providing details of management practice in particular counties or towns. In some instances the conditions of the benefactions influenced policies within the college. Professor Charles-Edwards provided an introduction to the College finances which were initially meagre but received a boost in the seventeenth century during the Principalship of Leoline Jenkins. From 1640–1840 donations of Welsh land became important and notable tied scholarships (such as the Meyrick ones) made the College more Welsh. Several notable Principals had come from Carmarthenshire and Heather James and Edna Dale-Jones concentrated on the bequests of Richard Blome and of Edmond Meyrick who had come from Bala to be domestic chaplain at Golden Grove and later vicar of St Peter's Carmarthen and left his houses in the town to foster education. The history of these properties under the stewardship of the College was a useful index of the town's fluctuating social and economic history.

The next lecture by Professor Huw Pryce of Bangor University looked at the influence of Oxford on Welsh historiography, especially through the experience of Sir John Lloyd whose 1911 *History of Wales* influenced all subsequent professional historians. There had been previous works on Welsh history, including the influential *Historie of Cambria* by David Powel in 1584, but these lacked the coherence and critical approach that were hallmarks of Lloyd's book. Lloyd had been an undergraduate at Aberystwyth, itself founded under a strong Oxford/English cultural influence, where he prepared for entry to Lincoln College, Oxford; he graduated with a First in Modern History in Oxford in 1885. He returned to Aberystwyth as a lecturer before moving to Bangor as registrar and lecturer in Welsh history, and then became professor of History there in 1899. Teaching within Oxford University was entirely English in orientation but the complexion of his social life remained Welsh and he was influenced by the Oxford dons who were Nonconformists and also by his friendship with O. M. Edwards who, through teaching and through writing and publishing magazines, was a deliberate populariser of all things Welsh. Oxford in the 1880s gave little training in research or contact with original sources but Lloyd developed his own researches there and when he returned to Wales the aura of his Oxford success authenticated the renewal of specifically Welsh studies.

After lunch in the Great Hall the party briefly visited the recently restored Fellows Library with Professor Charles-Edwards. This seventeenth-century library contains the books collected during the earliest period of the college's history and demonstrates the range of the curriculum and the interests of the Fellows.

The two lectures in the afternoon dealt with two very different aspects of the place of the Welsh language in the university. Professor Charles-Edwards spoke on the study of the Celtic languages in Oxford. In the seventeenth century Edward Lhuyd had been a notable philologist and also a student of early inscriptions. From that period until the mid nineteenth century Celtic, Germanic and Sanskrit were all studied as interrelated languages. Lhuyd had showed that Irish was related to the other Celtic languages and so established the notion of Celtic as a language family. From the late-eighteenth century it became clear that Sanskrit was related to Greek and Latin, but Celtic, with variation at the beginning rather than the end of words, was thought to be non-Indo-European, until the work of Bopp demonstrated otherwise. From that time, with a great deal of work being done in Germany, there was pressure for a chair of Celtic languages in Britain, the region holding most surviving Celtic languages. But this was not achieved until 1877 with the election of John Rhys, previously a schoolmaster at Rhos y Bol, Anglesey, as Jesus Professor of Celtic. Rhys had very wide interests in inscriptions, antiquities, literature and folklore, as his many contributions to *Archaeologia Cambrensis* reveal. In 1886 he was invited to examine the Manx inscriptions when the Cambrians were asked by the Governor to report on the antiquities of the island, and he remained closely involved with Manx affairs. Celtic lectureships were established in Liverpool and Manchester in the 1900s but the First World War (and perhaps also the Easter Rising) was a setback for the subject in England. Rhys died in 1915 and his successor was not elected until 1921. Subsequent professors have been less polymathic and have had differing specialities: Old Irish, medieval Welsh poetry, Continental Celtic. The lecture ended on a sombre note since the future of the Chair is uncertain, as is all language teaching. A full endowment of the post needs £3 million at the University's own cost which makes it extremely vulnerable.

Bruce Griffiths who had been an undergraduate at Jesus studying French in the late 1950s spoke about the history of 'The Dafydd' and his own experience of its meetings. Cymdeithas Dafydd ap Gwilym was founded in 1886 as an informal discussion society for Welsh-speaking students. Early nineteenth-century Oxford had been exclusively Anglican but the removal of the Test Act in 1871 had brought in new Welsh blood and the 1880s saw a greater use of Welsh in the college and the foundation of a number of Welsh societies, most connected with O. M. Edwards and his friends, many of whom lived near Clarendon Villas, which was also the home of Professor John Rhys. The Dafydd was not a political society, though it discussed contemporary Welsh affairs; its meetings were social and self-educational occasions with talks, poems and singing and a good deal of leg-pulling, smoking and some horse-play. The meetings, normally once a week, took place in private rooms in various colleges and were attended by members from a wide range of backgrounds and often with little formal Welsh education. Everything was conducted in Welsh—that was the essential link and the key to its success. Several English-language Welsh societies, Old Bangorians, Old Breconians etc, had existed from time to time, but none had survived; while the Dafydd is now the third oldest society (after the Union and the Rowing Club) still meeting in the university. Professor John Rhys had been a faithful Senior Member up to his death in 1915, but in 1919 the society had to be re-established by Ifor ab Owain Edwards, son of the founder. During the early years, members, led by John Rhys, Owen Edwards and Edward Morgan, had advocated the reform of Welsh orthography; this campaign was widely reported in the Welsh press, meeting much hostility, but was later vindicated by the reforms made in 1928. This seems to have been the one public impact of the society, though nearly all the notable Welsh students in Oxford, future bishops, politicians and academics, were enthusiastic members at one time or another. The lecture ended with a moving account of Dr Griffiths' own experience of the Dafydd as a bewildered Welsh student adrift in a sea of unfamiliar Englishness coming, for one evening a week, to a comfortable oasis of camaraderie. He also added several anecdotes about well-known contemporaries now more circumspect in their behaviour!

After tea and a vote of thanks to the organisers of the conference, delegates left to make their way home, or to enjoy another night in Oxford.

FRANCES LYNCH LLEWELLYN

THE 157TH ANNUAL SUMMER MEETING

Canterbury, 2010

The 2010 Summer Meeting was held at Canterbury and East Kent between 18 and 24 July. A total of 55 members and guests attended, most for the whole week. Accommodation was at Becket Court, University of Kent and members, suitably badged and ticketed, soon became used to the morning and evening walk for meals to Rutherford College and the evening stroll to Keynes College where the lecture hall and bar were in welcome proximity. Most arrived on the Sunday afternoon and for the two days in Canterbury we used the regular bus service between the campus and the town.

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MONDAY 19 JULY 2010

The Cambrians assembled at 9.30 for the start to a perambulation of the southern half of the **City of Canterbury**. Paul Bennett, Director of Canterbury Archaeological Trust was a most fluent and informative guide, giving us a summary of the origins and development of the Roman town walls and gates—visible as a backcloth as we traversed the Dane John Gardens. The Trust's excavations at Riding Gate had revealed the worn gate socket, hinges and nails securing the bottom beam of the wooden gate closed for the last time in the late fourth century. The core of the Dane John mound is a Romano-British burial mound, the only survivor of others attested from antiquarian records within a Roman cemetery which had been bisected by the construction of the late Roman city walls. Its survival is no doubt due to it being used to construct a motte within a large bailey by William the Conqueror. In its latest form, surmounted by a towering column, the mound was the focal point of landscaped gardens laid out in 1790. On next to **Canterbury Castle** where Paul's detailed explanations of the above and below ground archaeology and close examination of the varied stone, both local and imported, used in the building of this twelfth-century keep brought home the high quality of the castle despite the ravages of its more modern uses as a gas works and coke store. Something of the Anglo-Saxon history and archaeology of the city was introduced against the backcloth of St Mildred's church. Paul's tour concluded outside the Canterbury Museum in the Poor Priests Hospital but not before we were informed of what precisely lay—or had lain prior to excavation beneath our feet—namely part of the huge and impressive Roman Theatre and temple complex, a focal point of *Durovernum*.

Members then dispersed for lunch and many managed to visit both the **Canterbury Museum** and the medieval **Eastbridge Hospital**, built to care for poor pilgrims, before reassembling outside Christ Church Gate in Burgate for our guided tour of **Canterbury Cathedral**. We were divided into three groups and each guide tackled the formidable task of explaining the architectural development of this large and complex cathedral in slightly different ways. For all, however, the events of Archbishop Becket's murder in 1170, in his own cathedral, and the rapid development of his cult were made vivid by seeing the actual site of his martyrdom and the successive places where his body was entombed before, finally,



The twelfth-century keep of Canterbury Castle where the Cambrians enjoyed a guided tour given by Paul Bennett, Director of Canterbury Archaeological Trust on Monday 19 July 2010. *Photograph: Jeff Evans.*

being placed in the now all but vanished tomb and shrine in the Trinity Chapel. The subsequent development of the east end of the cathedral was driven by the management of vast numbers of pilgrims to the shrine and the ongoing liturgical needs of the monastic congregation of Christ Church. There was time after the tour for members to further explore the cathedral and its precincts. The first day concluded with a lecture by our member and recently retired County Archaeologist for Kent, John Williams. He used the large-scale, commercially-funded excavations, together with air photography and geophysical surveys, that have in recent times preceded the major infrastructure developments of the Channel Tunnel and the new high speed rail link and the expansion of Ashford to show how whole buried landscapes, not just individual sites, had been revealed. To take just one example, a totally unknown large Roman roadside settlement covering some 20 hectares was uncovered at Westhawk Farm Ashford in advance of housing development which showed strong elements of continuity from Iron Age lifestyles.



The Cambrians assembled here at Christ Church Gate in Burgate before their guided tour of Canterbury Cathedral on Monday 19 July 2010. *Photograph: Jeff Evans.*

TUESDAY 20 JULY

A 9am start on Tuesday, but from a bus directly outside Becket Court, got the party down to **Dover Museum** at 10am where we were met by Keith Parfitt of Canterbury Archaeological Trust, the finder and excavator of the Dover Boat. This Bronze Age plank-built boat is on display in the splendid new gallery at Dover Museum. Its unexpected discovery, the race against time to excavate and record, and then the decision to cut the boat into sections to lift and preserve it were vividly recounted and Keith remained on hand to answer a multitude of questions. Some two thirds of the original boat has been rescued. Cambrians were able to closely examine the boat's construction techniques of worked oak planks stitched together with yew withies, caulked with moss and strengthened by rails, cleats and wedges. The gallery contains other finds of Bronze Age metalwork notably the large hoard of mainly French types of bronze metalwork, almost certainly from a vessel wrecked in Langdon Bay and engaged in cross-Channel trade.

Many of the group thought that this was the highlight of the week's visits. There was not time to visit the rest of Dover Museum and after coffee provided at the Museum, we visited the adjacent 'Roman Painted House'. Here are the rooms with wall paintings of a Roman *mansio*, or official inn discovered by Kent Rescue Archaeology Unit in 1970. The lower parts of the painted walls were, paradoxically, preserved by the building being truncated and covered by debris when the walls of the late Roman Saxon Shore Fort cut across its site. Roofed over and surrounded by displays and finds and with working and education areas, the Museum was largely created and is maintained by volunteers. It was a pleasant surprise to find that Brian Philp himself was in the Museum and prepared to give the Cambrians a talk on the circumstances of his discovery and the forts of the *Classis Britannica* in Dover. The Museum itself and the whole ethos of its management and presentation are in a sense a monument to what now seems the rather distant era of Rescue Archaeology in the 1970s—but Brian Philp and his team are 'still digging' and their contributions to archaeology in Kent were evident from the many excavation reports for sale at the desk.

The party then returned to the bus to be transported uphill to Constable's Tower and entry into **Dover Castle**—and lunch, for many, at the NAAFI canteen where the ante room contains 'Queen Elizabeth's Pocket Pistol', a magnificent, ornate, bronze 'basilisk' capable of firing 12-pound cannon balls over a



On Tuesday 20 July 2010 the Cambrians visited Dover Castle, where some of the party also managed to fit in a visit to the Roman *pharos* or lighthouse and the adjacent late Saxon church of St Mary-in-Castro where Heather James gave a brief talk. *Photograph: Jeff Evans.*

mile and a half. On the walls of the canteen are archive photographs of NAAFI canteens, officers' and mens' clubs and mess rooms from the Second World War—a fitting prelude to the 'Secret World War II Tunnels Tour'. The majority of the party had opted for this which was organised through two special Cambrians tours. The tour focuses on the underground hospital, the command centres and the role played by Admiral Sir Bertram Home Ramsey in the organisation of Operation Dynamo—the evacuation of the British Expeditionary Force from the beaches of Dunkirk in 1940. Realistic sound effects, film clips of the events and above all seeing the underground rooms and passages themselves made this an unforgettable experience. In true Cambrian fashion, however, this did not preclude most of the party from returning to the core of this vast castle to visit the Great Tower. Here, English Heritage has recently reconstructed through fittings and furniture and narrative 'spoken' by hologrammed figures, Henry II's keep when newly complete and about to receive a visit by Philip, Count of Flanders in 1186. Most, but not all, liked this imaginative recreation where interpretative panels are wholly absent—background information, at a basic, popular, level, is provided by an exhibition in King Arthur's Chamber. Some of the party also managed to fit in a visit to the Roman *pharos* or lighthouse and the adjacent late Saxon church of St Mary-in-Castro where Heather James gave a brief talk.

Paul Bennett's illustrated evening lecture on recent archaeological work in Canterbury gave more detail through the excavations that have taken place in Canterbury of the Roman city and the nature of Cantuaraburh, its Anglo-Saxon successor. Only his imminent departure early the next morning for an archaeological workshop in Libya persuaded him to draw to a close. Passionate enthusiasm matched by a great depth of knowledge made this an enthralling talk.

WEDNESDAY 21 JULY

This, the second **Canterbury** day, began with a guided walk led by Simon Pratt, a member of Canterbury Archaeological Trust who had begun digging in the city with the late Dr Frank Jenkins. Only the outlines of excavation plans etched into the concrete and Simon's account of 'The Big Dig', which had preceded the construction of the Whitefriars Shopping Centre, allowed us to understand what had been a core area of the Roman and medieval city. This part of Canterbury had been devastated by bombing in the Second World War, and what the German bombs had left standing, the city planners of the 50s and 60s continued to clear away, such as the ruins of the nave of St George's Church, leaving only the tower. Crossing St George's Street, we once more regained a sense of medieval Canterbury and Simon pointed out buildings in and around Burgate where Georgian brick façades covered jettied, medieval timber-framed buildings. A substantial part of one of the largest of the Pilgrim's inns, the Cheker Inn survives and one could imagine Chaucer's Canterbury pilgrims lodging there. The morning ended with a visit to the Roman Museum in Butchery Lane where a large area of intact mosaic floors were discovered in post-war excavations of Longmarket, part of a possible *mansio* or official inn and staging post. Finds displayed amongst reconstructions of Roman shops included a remarkably complete set of horse harness fittings and a silver hoard of c. AD 410 where a spoon and a *ligula* bear chi-rho monograms, indicative of Christian belief and perhaps liturgical use.

After lunch we reassembled at **St Augustine's Abbey** where the redoubtable Marjorie Lyle gave two consecutive guided tours, indefatigable despite a leg injury and steady rain for most of the second tour. The site is vast but has been much robbed and levelled. Nevertheless its history from Augustine's mission of 697, as an important Anglo-Saxon monastery, then a reformed Norman Benedictine House, to use as a royal palace after the Dissolution before piecemeal but steady decay and stone robbing was brought vividly to light by Marjorie's fluent and lively narrative. The line of Saxon churches of various dates was of particular interest to members, St Pancras in particular with its square plan and shallow apse giving a good idea of sixth- and seventh-century churches. The only rain of the week set in late in the afternoon



The Cambrians visiting St Augustine's Abbey, Canterbury, on Wednesday 21 July 2010 where they were given a guided tour by Marjorie Lyle. *Photograph: Jeff Evans.*

but armed with rain ponchos purchased from the English Heritage shop, the second group made their way up to St Martin's Church. The core of this church is of Roman build and may have been a Christian *martyrium*. Churchwarden Derek Beddell welcomed both groups and in true Cambrian fashion an animated debate was opened up by the President-elect in the second group on the significance of a possible pillar now embedded in the nave wall and visible from the outside.

The group reassembled at Darwin College at 7pm for a wine reception where some visiting Cambrians and invited guests joined us for a very pleasant formal dinner with groups sitting around large circular tables. Time – and acoustics – allowed for lively conversation before we assembled in the adjacent lecture hall where former President Anthony Carr (on behalf of President Richard Keen, unable to be present) handed over the Presidential medallion to our new President, the Rt Revd J. Wyn Evans, Bishop of St Davids. Bishop Wyn delivered a characteristically lively but learned and many-layered lecture on his ecclesiastical Cambrian predecessors. This was linked to the struggles and debates between the 'Georgians' and the 'Gothicists' what should be restored, and how, in St David's Cathedral in the early to mid nineteenth century. The two schools of thought were more than just architecturally opposed and the Association was by no means a bystander. As former Dean of St Davids, and prime mover in the recent reconstruction of the Cloisters and St Mary's Hall, Bishop Wyn's knowledge of the fabric of the cathedral is unrivalled.

THURSDAY 22 JULY

Richborough Roman Fort was the first port of call and here English Heritage custodian John Grigsby welcomed the group in Welsh as befits a former student at Bangor. He gave a lively and thought-provoking tour, undeterred by the presence of his former and present research supervisors, Frances Llewelyn and Anthony Ward. He explained that the most immediately striking feature of the site—the great lengths of flint stone and brick walls—were in fact very late in the lifetime of the site when Richborough became one of the Saxon Shore forts. His evocation of the great triumphal arch spanning the start of Watling Street took us back to the early Roman period when Richborough was the gateway to the newly conquered province of Britannia. Despite problems of display in very windy conditions, Cambrians were shown some of the remarkable geophysical surveys of the fort environs which have revealed a large second-century town. John also explained his own ideas, based on a knowledge of Welsh place names, on the location of Ebbsfleet, Augustine's landing place—it was here, he argued here at Richborough.

A short bus drive took us to **Sandwich**, one of the medieval Cinque Ports, where the group walked from the quay to the Guildhall. Here we again split in two for consecutive tours of the Guildhall itself visiting the mayor's rooms and council chamber and also the courtroom itself, with many of the seventeenth-century fittings and furnishings in place. These rooms also contain a superb series of



The Cambrians were given a guided tour of Richborough Roman Fort on Thursday 22 July 2010 by the English Heritage custodian John Grigsby. *Photograph: Jeff Evans.*

paintings of former mayors and panels depicting a visit by Catherine of Braganza on her way to marry Charles II. All this was greatly enlivened by our guide, Kevin Cook, the Town Sergeant, wielding and demonstrating the remarkable civic regalia including blowing the Moot horn and explaining his duties in regard to the yearly procurement of a blackthorn wand. Some of the party actually handled the small mace which Queen Elizabeth had been presented with during her visit to this town. The small accompanying Museum provided more information through maps, drawings and exhibits of the importance of medieval Sandwich as a port and its post-medieval history. Lack of time led to the cancellation of the proposed perambulation after lunch back to the coach where Heather James had hoped to point out more of the town's topography and the late medieval defences. All of this and the early Saxon origins of the town and port have recently been subject to a multi-disciplinary English Heritage funded survey, one of whose maps was reproduced in the programme booklet. Nevertheless everyone had a chance to appreciate the remarkable survival of many medieval timber-framed buildings and the attractive streetscapes of what the Pevsner guide has termed 'the completest medieval town in England'.

On time therefore, the first group were dropped off outside **Deal Castle** and the second group proceeded to **Walmer Castle**, stewarded by Rhiannon Humphreys Jones. Several of those who had chosen Walmer had done so to see the relics of the Duke of Wellington, a former Lord Warden, who had died in office at Walmer Castle. A tour of the interior was combined with a walk around the fine gardens and some members actually glimpsed the present Lord Warden, Admiral the Lord Boyce, who is also constable of Dover Castle, departing for a ceremony there. Meanwhile at Deal, the group had a brief introduction to the castle from one of the English Heritage staff and then explored for themselves. Whilst Walmer is identical in plan to Deal it is only at the latter that the full plan of these concentric Henrician artillery fortresses can be fully appreciated. The first floor at Deal was remodelled in the 1720s when the captains of Deal Castle and the Georgian garrisons demanded a more comfortable life. Fortunately it was a bright sunny day so a good view of the coast could be gained from the gun platforms. Heather James pointed out the area out to sea of the all-important anchorage of 'The Downs' sheltered by the Goodwin Sands, the reason for Deal's existence as a port and naval and ship victualling town. She then led the group along the Prince of Wales Terrace, pausing on the shingle beach on the seaward side of the street to view some of the traditional clinker fishing boats and to briefly outline the story of the Deal luggers and Deal pilots. By great good fortune, we arrived at The Time Ball Tower just before the hour and waited to see the large black ball fall down its mast on the top of the tower. This used to mark the exact time of one o'clock to ships in the offing and anchored in The Downs. The Time Ball Tower is all that remains of the former Navy Yard and is now a small Museum focusing on naval timekeeping and communication. Shutter telegraphs in the Napoleonic Wars and then the Time Ball system (and much besides) were enthusiastically explained to us by Dr Stephen Chappell and his colleagues, all volunteers staffing the Museum. They themselves have purchased several of the unusual clocks on display, and good use has been made of the cramped space on each of the three floors built around the central mechanism of the time ball itself.

The AGM of the Association was held in the evening in Keynes College.

FRIDAY 23 JULY

The final morning of the Summer Meeting was spent at the **Historic Dockyard, Chatham**. Even though this is but a part of the former naval dockyard closed in 1984, the site still covers 80 hectares and contains a vast array of Georgian buildings, as well as ships and many other displays. Two tours had been booked for the Cambrians of the Ropery, built and extended in the eighteenth century. Our guide, 'Mister Steve' had (convincingly) assumed the persona and costume of a late nineteenth-century supervisor of the Ropery. His explanation of the successive processes from 'hatchelling' the raw hemp, through to spinning

into yarn, tarring in the yarn house and then finally to the ropewalk were detailed and enlightening. Our President and other ‘volunteers’, under Mister Steve’s tutelage, spun some very creditable lengths of rope on a hand-operated winch. The tour finished in the Ropewalk itself where laying machines replaced hand winches operating down a staggering quarter of a mile to make the long cables and ropes required by naval vessels in the Age of Sail. Most also saw the ‘Wooden Walls’ display, a recreation based on the eighteenth-century journal of William Crockwell, an apprentice ship-builder. Successive stages with figures and voiceovers traced the construction of the *Valiant*, in 1758–59, a 74-gun ship of the line. Other Cambrians fitted in visits to ships, including HMS *Gannet* and HM submarine *Ocelot* and all found their way to a simple but welcome lunch in the Achilles Room in the Museum of the Royal Dockyard.

After lunch a short coach trip took the party to the entrance gate to **Rochester Cathedral** where we met our three guides. After the vast size of Canterbury Cathedral, Rochester is more intimate and (although there are of course later developments) strongly conveys a sense of the early Norman Romanesque. Themes and characters from earlier parts of the week came together here—the first bishop, Justus, being one of Augustine’s companions and the Norman builder, Bishop Gundulf being a protégé of Lanfranc, Archbishop of Canterbury. This writer’s group and guide spent some time discussing the iconography of the sculpture on the west front of the cathedral—as well as admiring a venerable catalpa tree in full flower close by. We then looked at the southern exterior of the cathedral and the ruined cloisters re-entering into the choir and then the crypt with much Norman work, concluding the tour by looking in detail at Bishop Hamo’s superb fourteenth-century Chapter House door.

Most of the party, forgoing tea, were able to progress, with a passing glance at the massive keep of **Rochester Castle**, down to Rochester Bridge and the Bridge Chapel. This had been opened specially for the Cambrians by our member Paul Oldham who is member of the Bridge Trust and was Warden between 1997 and 2001. Paul gave an excellent talk on the history and present activities of the Rochester Bridge Trust in the former medieval chapel, restored by the Trust. He then led members on a guided tour of these impressive buildings including the Bridge Chamber Courtroom with its splendid Hepplewhite chairs bearing the Trust’s coat of arms in marquetry panels. Everyone was given a copy of a well-produced booklet on the Trust which made very clear the scale of the Trust’s operations in maintaining the Bridge and funding and building the Medway Tunnel as well as planning for a future crossing and also its multi-million pound charitable work. The visit made an impressive and memorable end to the Summer Meeting.

Most of the party remaining in Canterbury gathered in the Bar on Friday evening for a pleasant social evening, enlivened by Jeff Evans’s photograph albums of previous meetings.

HEATHER JAMES

AUTUMN MEETING

Vale of Glamorgan, 2010

The Autumn Meeting was from the 24 to the 26 September 2010 and based at the Best Western Heronston Hotel, Ewenny Road, Bridgend. The weather was good with the sun shining every day. The meeting was organised by Brian Davies and Chris Jones-Jenkins of the Cardiff Archaeological Society with Frances Lynch Llewellyn kindly taking responsibility for meeting bookings. A very full itinerary meant that time was always a problem but goodwill and good weather combined to produce a successful meeting.

* * *

FRIDAY 24 SEPTEMBER

At 2.30pm members left the hotel by coach to go to **Ewenny Priory**. Driving past the eastern and northern ramparts provided an impressive introduction to this remarkable fortified priory. Members were met by Dr Sian Rees and the churchwarden Eurof Evans. In the church nave Sian gave us a history of the site and the recent work thereon. The most obvious of the latter being the glass pulpitum screen created by Alexander Beleschenko in 2006. After speaking, Sian lit the transept and chancel, thus allowing members to see the full beauty of their Romanesque architecture through the screen. Members were then led past the screen to admire the architectural features in detail. From here we were taken into the grounds of Ewenny Priory house. Here Sian pointed out architectural features on the south side of the church that reflected its original connection to the rest of the Priory. A walk around the garden, which included entry into the East Tower and South Gate allowed members to fully appreciate the priory's defences. Finally we must note our thanks to Sian, Eurof Evans and particularly Mrs Picton-Turbervill who, despite the recent death of her husband, provided comprehensive access to the site.

Our next stop was **Merthyr Mawr**. Fast moving members were able to walk along a private road to the roofless St Rogues Chapel with its two large early medieval stones and surrounding earthwork where



The Cambrians visiting Ewenny Priory on Friday 24 September 2010 where they were given a guided tour by Dr Sian Rees and the churchwarden Eurof Evans. *Photograph: Jeff Evans.*

they were met by Jeremy Knight, Murray McLaggan and his son Rory. Remaining members either strolled around the pretty hamlet or took a footpath across the Ogmore River for a view of Ogmore Castle. Finally all members met in the churchyard to hear Jeremy talk about the early medieval stones which are now housed in a structure like a bicycle shed. Jeremy noted that, whilst the stones and the name Merthyr Mawr suggest a significant religious settlement, nothing more is known about the site. Following the talk members returned to the hotel.

After dinner Adam Gwilt, Curator for Later Prehistory at the National Museum of Wales, gave a talk on the **Llanmaes Excavations**. This important excavation in the Vale of Glamorgan followed the discovery of fragments of cauldrons similar to those found in the Llyn Fawr hoard. Excavation has shown that this settlement site was occupied from the Late Bronze Age into the Romano-British period. Of particular importance was a midden that had continued in use into the Iron Age. The life-span of the midden and the realisation that most of the large quantity of pig bone came only from the animals' right forequarters, strongly suggested there was a ritual element to its use.

SATURDAY 26 SEPTEMBER

A drive along the Roman Road towards Cardiff brought members to the Early Neolithic **Tinkinswood Burial Chamber**. Here Frances Lynch told us that the burial mound was of the Severn-Cotswold type and the capstone the largest in Britain. The burial chamber itself was excavated in 1914 when the remains of at least 50 people were found.



Frances Lynch Llewellyn speaking to the Cambrians at their visit to the Neolithic burial chamber at Tinkinswood on Saturday 26 September 2010. *Photograph: Jeff Evans.*



The Cambrians' visit to Cosmeston Medieval Village on Saturday 26 September 2010.

Photograph: Jeff Evans.

Driving to Cosmeston members got a good view of the Early Neolithic Burial Chamber at St Lythans. At Cosmeston Lakes Country Park a short walk brought members to **Cosmeston Medieval Village**. The village has been reconstructed on its excavated medieval foundations. Members were divided into two and guided around the site by a 'medieval' priest and steward. Visiting every building was very time consuming and left limited time for Dr Andrew Seaman to speak about the current excavations. Over lunch in the barn, Andrew explained that excavations are community based, with management and excavation support from Cardiff University. He also noted that the reconstructed area might actually be the 'manor farm' rather than a village. Particular thanks are due to Andrew for replacing our original speaker at very short notice.

The next stop was **Llantwit Major Church**. In the western section of the church Jeremy Knight talked about some of the more important of the impressive collection of early medieval stones. Members then moved to the eastern section of the church for a talk by Vivian Kelly covering the founding of the site by St Illtud as both a monastery and school, possibly around AD 500, and its subsequent history and architectural development. Finally, he drew attention to the more interesting features to be seen, both within and without the church. Members saw plans for the proposed reconstruction of the ruined westernmost part of the church.

Our final stop was the **Nash Point Lighthouse**, where members unexpectedly joined a cheerful wedding party. A beautiful day meant that this exposed site was a delight to visit. The Trinity House guides were efficient and knowledgeable and most members got to the top of the five-storey lighthouse, six if you include the light platform. The visit ended with members standing around a blasting foghorn



At Llantwit Major on Saturday 26 September 2010 Jeremy Knight gave a talk to the Cambrians about the important collection of early medieval stones. *Photograph: Jeff Evans.*

with their hands over their ears. Views of the much-eroded **Nash Point Promontory Fort** were obtained from the lighthouse and carpark.

In the evening we had an entertaining talk from Brian Davies (Curator of the Pontypridd Museum) entitled 'Iolo Morgannwg and the Llantwit Major Crosses'. Brian explained the importance of Iolo in preserving the Early Medieval stones. He then discussed the importance of the Llandaff Charters in recognising and dating people named on the stones, information that was not available to Iolo.



The Cambrians visit the Nash Point Lighthouse on Saturday 26 September 2010 where they were shown around by the Trinity House guides. *Photograph: Jeff Evans.*

SUNDAY 26 SEPTEMBER

Another drive along the Roman Road brought us to Cowbridge (probably the Roman *Bovium*) and the **Physic Garden** where we were met by Hilary Thomas and Dan Clayton-Jones. Hilary gave a short talk about this recently created site, which is designed to be typical of the eighteenth century, incorporating the formal, the functional and the aesthetic. Physic Garden Trust voluntary workers then guided groups of members around the garden.

Leaving the garden active members walked out of the town and up to **St Quentin's Castle, Llanblethian**. Remaining members were driven nearer to the site, although a short walk was still required. At the castle we were met by Bill Zajac who talked about its history and structure. The castle became a possession of the de Clare family and the impressive gatehouse echoes their work at Caerphilly Castle.

The next visit was **Dyffryn Gardens** where we were met by Project Manager Gerry Donovan and taken to a marquee where we had lunch whilst Gerry gave us a talk on the history of the house and



On Sunday 26 2010 September the Cambrians visited Coedarhydyglyn, built in 1820, where they were met by Annabelle and Rhodri Traherne who described the work they had carried out on the house and outbuildings. *Photograph: Jeff Evans.*

gardens, the renovations that have taken place and the plans for the future. After lunch members were led through some of the small linked gardens, then to the rear of the house with its terraces and sweeping lawns.

Our final visit was to **Coedarhydyglyn**. Here, Annabelle Traherne guided the coach to the house, which was built in 1820. Outside, Rhodri Traherne described the work done on the house and outbuildings since the death of his uncle Sir Cennydd Traherne and regaled us with tales of royal visits and the use of the house in drama productions like 'Dr Who'. We then visited the ground-floor rooms of the house.

A coach trip back to the hotel via Bridgend Railway Station brought the meeting to a close.

Eisteddfod Lecture 2010 • Darlith Eisteddfod 2010

The 2010 lecture was delivered on Wednesday 4 August 2010, at the Blaenau Gwent National Eisteddfod in Ebbw Vale, by Professor Ceri Davies. (Traddodwyd darlith 2010 ddydd Mercher 4 Awst 2010, yn Eisteddfod Genedlaethol Blaenau Gwent yng Nglynebwy, gan yr Athro Ceri Davies.)

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Y GONCWEST RUFEGIN YN LLÊN CYMRU

Y tro diwethaf i'r Eisteddfod Genedlaethol gael ei chynnal yng Nglynebwy, ym 1958, cynigiwyd y gadair am awdl ar y testun 'Caerllion-ar-Wysg'. Yr enillydd oedd T. Llew Jones, a angorodd ei gerdd yng Nghaerllion ganol yr ail ganrif o Oed Crist. Mewn ymryson rhwng dau gymeriad, hen ŵr a llanc ifanc o lwyth y Silwriaid, cyflwynir y tensiwn sy'n rhedeg drwy'r awdl: Caerllion fel symbol, ar y naill law, o golled a gorthrwm a ddaeth i ran y brodorion dan law Rhufain, ac, ar y llaw arall, o wareiddiad atyniadol a chanddo lawer o bosibiliadau newydd i'w cynnig. I'r hen ŵr achos tristwch yw'r 'heddwch Rhufeinig'. I'r llanc, fodd bynnag, y mae Caerllion, a'r drefedigaeth sifil yng Nghaerwent, yn arwyddion bywyd o warineb y dylid ymaflyd ynddo:

Awyr haf ydyw Rhufain, – yn darian
Cyfandiroedd cyfain;
I'r llwythau, i'r celfau cain
Rhydd ddedwydd nawdd ei hadain.¹

Dadl wag yw hon yng ngolwg yr hen ŵr, a heria'r llanc i ffoi tua'r gorllewin a pharhau i frwydro. Ond mynd ei ffordd ei hun a fyn hwnnw, ffordd cyfaddawdu â'r pwerau concweriol a derbyn eu bendithion (os bendithion hefyd).

Cerdd gampus yw awdl T. Llew Jones. A hithau wedi'i chyfansoddi ddiwedd y 1950au, y mae'n amlwg fod ynddi rybuddion ynglŷn â'r grymoedd a welid bryd hynny yn bygwth iaith a diwylliant a gwerthoedd traddodiadol Cymru. Ond y mae'r awdl hefyd yn driw i realiti hanes y goncwest Rufeinig yn ne Cymru. Yr oedd Caerllion, *Isca Silurum*, prif gaer yr ail leng Augusta, yn arwydd pwerus o 'nerth yr estron'. Y mae teimladau'r hen ŵr ynglŷn â'r 'heddwch Rhufeinig' yn gyson â'r geiriau a roddwyd gan Tacitus yng ngenau Calgacus, arweinydd y Caledoniaid, wrth sôn am y Rhufeiniaid a'u trachwant: 'Maent yn creu anialwch, a'i alw'n heddwch' (*Agricola* 30.7, cyf. A. O. Morris).² Ond y mae'r bardd yn iawn wrth awgrymu fod ochr arall i'r geiniog. Oherwydd, er holl ffyrnigrwydd y gwrthwynebu cychwynnol, dros amser fe ddaeth y Silwriaid i dderbyn a chroesawu llawer o'r hyn yr oedd y diwylliant Rhufeinig yn ei gynnig. Techneg ymerodraethol y Rhufeiniaid oedd noddi ac atgyfnerthu y grwpiau elit ymhlith y bobloedd a oedd bellach dan eu rheolaeth. Ceir gan Tacitus, eto yn *Agricola*, ddarlun llawn eironi o'r modd y dechreuodd pobl Prydain, meibion penaethiaid yn arbennig, anwesu arferion y Rhufeiniaid, dysgu'r iaith Ladin, dilyn y ffordd Rufeinig o wisgo. 'O gam i gam troes y Prydeiniaid at ddeniadau bywyd diffaith: cynteddau colofnog, baddonau, gwleddoedd moethus.' Ac yna'r dyfarniad minllym: 'O anwybod galwent hynny'n wareiddiad, er mai rhan ydoedd o'u caethwasiaeth' (*Agricola* 21.2). Yn fwy positif fe ellid dweud fod i'r cymhathu hwnnw ei fanteision: rhannu yn y diwylliant Lladinaidd, dinasysddiaeth Rufeinig (i'r elit, beth bynnag) a datganoli grym i'r cleientau hynny a oedd yn fodlon derbyn awdurdod goruwchlywodraethol Rhufain. Dyna a ddigwyddodd yn ne-ddwyrain Cymru, creu yn hanner cyntaf yr ail ganrif *res publica civitatis Silurum*. Nid ar hap y dewisodd T. Llew Jones amseru ei awdl tua 150 OC.

Y mae'r awdl yn crisialu'r tensiwn rhwng dwy agwedd meddwl go wahanol tuag at y Rhufeiniaid, a cheir deuoliaeth nid annhebyg yn brigo i'r wyneb dro ar ôl tro yn llenyddiaeth Cymru'r ddwy ganrif ddiwethaf. O blaid Rhufain, a'r diwylliant a ddaeth yn ei sgîl, meddylier am enghreifftiau fel y rhain: arwgredd Cadvan, 'Cystenyn Fawr' (1886) a'i delfrydu ar 'heddwch perffaith, undeb a chydgoriad' yr Ymerodraeth Rufeinig yn nyddiau Cystennin; pwyslais y Dr Lewis Edwards ar le'r clasuron Groeg a Lladin, cymynrodd lenyddol yr Ymerodraeth, yn sefydlu safonau addysgol a diwylliannol Cymru; cerdd fawr Saunders Lewis, 'Marwnad Syr John Edward Lloyd', a'r darlun nobl a geir ynddi o'r 'un giwdod', yr un *civitas* diwylliannol, a godwyd ar sylfaen yr etifeddiaeth Rufeinig. Ar y llaw arall, ni bu Cymru'n brin o lenorion a welodd yn imperialaeth Rhufain arwydd o orthrwm a fynnai lindagu unrhyw wareiddiad a safai yn ei ffordd. Gwelir hynny yn 'Argoed' (1927) T. Gwynn Jones, cerdd hir y clywir adleisiau ohoni yn awdl T. Llew Jones. Gan T. H. Parry-Williams, hefyd, yn ei soned gignoeth 'Y Rhufeiniaid' (a gyfansoddwyd ym 1937, a chysgodion ymerodraethau totalitaraidd y dydd yn gorwedd yn drwm dros Ewrop), ceir condemnio di-flewyn-ar-dafod ar imperialaeth 'meistri'r byd':

Y ffyliaid gwirion, oni wyddent hwy
 Fod pen ar bopeth ar y ddaear hon,
 Fod pob hen garreg rywdro'n torri'n ddwy,
 Mai byr barhad sydd i bob newydd-sbon?³

'Oni wyddent hwy fod pen ar bopeth?' Wrth gwrs, fe ddaeth pen ar ganrifoedd rheolaeth Rhufain ym Mhrydain, yng nghanol holl drybestod gwleidyddol a militaraid yr Ymerodraeth erbyn dechrau'r bumed ganrif. Yn y flwyddyn 410, un fil a chwe chant o flynyddoedd yn ôl i eleni (2010), hysbyswyd y *civitates* Prydeinig (os oes coel i'w osod ar dystiolaeth yr hanesydd Zosimus) gan yr Ymerawdwr Honorius y byddai'n rhaid iddynt bellach eu hamddiffyn eu hunain yn erbyn ymosodiadau'r Sacsoniaid a barbariaid eraill. Nid dyna'r diwedd, fodd bynnag, ar yr ymwneud rhwng Rhufain a Phrydain. Ac er i deyrnasiad ymerodrol Rhufain ddod i ben ddechrau'r bumed ganrif, gellir dadlau mai union gyfwng ymadawiad y llengoedd a roes fod i'r thema Rufeinig ac i'r ymwybod â Rhufeiniaeth sy'n rhedeg fel llinyn arian drwy lôn Cymru'r Oesau Canol. Yno hefyd, fe ddichon, y mae gwreiddiau'r tensiwn rhwng y darlun cadarnhaol a'r darlun negyddol o'r Rhufeiniaid a geir yn y ddadl rhwng yr hen ŵr a'r llanc yn awdl T. Llew Jones.

Y mae'r tensiwn hwnnw i'w weld mewn cadwyn deg o weithiau y mae ysgolheigion fel Brynley F. Roberts a Dafydd Glyn Jones wedi dangos ei gogoniant hi yn wych iawn. Yma crybwyllir tri gwaith, neu dri pherl, sy'n perthyn i'r gadwyn honno.

Yn gyntaf, *De Excidio Britanniae* ('Coll Prydain') Gildas, y mynach o'r chweched ganrif y mae traddodiad yn honni rhyw gysylltiad rhyngddo a Llanilltud Fawr (er mai peth amhriodol, ac anacronistig, fyddai ceisio gwneud Cymro ohono). I Gildas trychineb oedd ymadawiad y Rhufeiniaid, oherwydd hynny a agorodd y drws i'r Sacsoniaid ac eraill gymryd meddiant ym Mhrydain. Peryglid yr iaith Ladin (*lingua nostra*) yr ymfyfyrdai Gildas ynddi, a pheryglid Cristnogaeth Gatholig, rhan hanfodol bellach o'r etifeddiaeth Rufeinig yn ei olwg ef. Prysuryd y diwedd gan y gyfres o drawsfeddianwyr a geisiodd gipio grym ymerodrol, a'r gwalch a osododd y patrwm oedd Magnus Maximus, cadfridog y fyddin Rufeinig ym Mhrydain rhwng 375 a 383. Wrth symud ei fyddinoedd o Brydain, ac ennill cefnogaeth Caer Gystennin i'w ymgyrchoedd ar y Cyfandir, rhoes ef ddechrau i'r gwaedu ar Brydain a'r galanastra a ddilynodd hynny. Dyna ochr negyddol Rhufain yn ei hymwneud â Phrydain. Ar y llaw arall, i Gildas a'i bregeth—oherwydd pregeth proffwyd yw'r *De Excidio*—yng nghanol y gwaeau y mae llygedyn o obaith. Os yw'r arweinwyr, Maelgwn Gwynedd a'i debyg, yn barod i wrando, yna y mae'n bosibl y gall gweddill y Brytaniaid barhau i ymgorffori rhywbeth o'r hyn yr oedd Rhufeiniaeth yn ei olygu, yn ddiwylliannol ac yn grefyddol.

Yr ail waith llenyddol, yr ail berl, yw'r chwedl ardderchog o'r Oesau Canol, *Breuddwyd Macsen Wledig*. Bellach troes Magnus Maximus yn Macsen, ffigwr rhamantaidd o ymerawdwr Rhufeinig a arweiniwyd gan weledigaeth mewn breuddwyd mor bell ag Aber Seint, *Segontium* y Rhufeiniaid. Yno darganfu Elen, ferch Eudaf Hen o Wynedd, a'i chyfarch o'r dechrau fel 'Ymerodres Rhufain'! Er anrhydedd iddi, meddai'r stori, y codwyd ceirydd Caernarfon a Chaerfyrddin a Chaerllion. Ac o'u huniad hwy, yr ymerawdwr Rhufeinig Macsen ac Elen 'Luyddawg', yr oedd llinach tywysogaethau Cymru (meddir) i hanu. Dyna gydio Rhufain a Chymru wrth ei gilydd yn un teulu. Ymhell o fod dan wadn Rhufain, Cymru sydd bellach yn cynrychioli Rhufeiniaeth yn yr ynys hon.

Yng nghefndir *Breuddwyd Macsen* y mae ymwybod ar ran y storiwr â thraddodiadau a rennir hefyd gan y trydydd gwaith i'w grybwyll, sef *Historia Regum Britanniae* ('Hanes Brenhinoedd Prydain') Sieffre o Fynwy. Y gwaith hwn, gan awdur (fel y tystia ei enw) yr oedd ganddo ryw gysylltiad â deddwyrain Cymru, yw un o gyfansoddiadau Lladin mwyaf athrylithgar a dychmygus yr Oesau Canol (ac a ddaeth yn rhan o'n llenyddiaeth Gymraeg ni yn fersiynau *Brut y Brenhinedd*). Nid yw Sieffre'n brin o gyflwyno'r Rhufeiniaid fel gorthrymwyr a gelynyon, y dangosodd y Brytaniaid, yn arbennig Caswallon yn amser Iŵl Cesar, wrthwynebiad effeithiol iddynt. Ac yn stori fawr y Brenin Arthur, pinael ei deyrnasiad ef, yn ôl Sieffre, oedd ei frwydrau yn erbyn y Rhufeiniaid ar y Cyfandir a'r cyrch arfaethedig ar Rufain ei hun, cyrch a fyddai wedi llwyddo onibai am frad Medrawd. Y mae pŵer gormesol Rhufain, y mae'n rhaid ei wrthsefyll, yn thema bwysig yn yr *Historia*. Ond nid dyna'r unig wedd ar y Rhufeiniaid a geir yno. Oherwydd ble y mae dechreuadau'r Brytaniaid, yn ôl Sieffre? Gyda neb llai na Brutus, gorŵyr i Aeneas yr oedd ei genhadaeth i sefydlu Rhufain allan o weddillion Caerdroea yn un o fythau mawr Rhufain ac yn destun epig unigryw Fyrsil. A dyma'r wedd gadarnhaol ar y berthynas â Rhufain. Wyneb yn wyneb â thraha'r Eingl-Sacsoniaid ac eraill, fe dyfodd yr argyhoeddiad ymhlith y Cymry eu bod hwy, mewn gwirionedd, yn gyd-etifeddion y gwerthoedd gwâr a berthynai i'r Rhufeiniaid. Yn y goleuni hwnnw, nid gormeswr treisgar oedd Rhufain, ond rhan o draddodiad gwareiddiedig Cymru.

Dychwelwn at Tacitus. Yn neuddegfed llyfr yr *Annales* ceir ganddo un o'r darluniau godidocaf o wrthsafiad y Brytaniaid yn erbyn grym Rhufain, yn nyddiau cynnar goresgyniad Claudius, a'r gwrthsafiad hwnnw wedi ymgawdoli ym mherson Caratacus, 'Caradog'. (Pe buasai *Annales* Tacitus ar gael i Sieffre o Fynwy, dyn a ŵyr beth y byddai wedi'i wneud o'r deunydd ar Garadog!) Yn fab i Cunobelinus, 'Cynfelin', arweinydd llwyth y Catuvellauni, daethai ef a chnewyllyn o'i ddilynwyr tua'r gorllewin a cheisio cadw fflam gwrthryfel yn erbyn y Rhufeiniaid ynghynn ymhlith llwythau Cymru. Cafwyd cryn fesur o lwyddiant, ond y diwedd fu i Garadog gael ei fradychu gan Cartimandua, brenhines y Brigantes, a'i drosglwyddo i ddwylo'r gelyn. Anfonwyd ef yn gaeth i Rufain, ynghyd â'i deulu, i'w arddangos yno fel arwydd o oruchafiaeth y Rhufeiniaid. Ond troes awr darostyngiad Caradog yn awr fawr amlygu ei urddas cynhenid. Nid oedd dim ymgreinio. Yn ôl yr araith a osodir gan Tacitus yn ei enau, ceryddodd y Rhufeiniaid am drachwant eu huchelgais ymerodrol, a chymaint oedd yr argraff a wnaeth ei eiriau a'i osgo nes i'r Ymerawdwr Claudius estyn pardwn iddo.

Yr oedd Caradog yn symbol mawr o ymdrech y Brytaniaid i ddiogelu'u rhyddid, y math o arwr y byddai hen ŵr awdl T. Llew Jones wedi'i edmygu. Yn ne-ddwyrain Cymru parhaodd y cof amdano i'r fath raddau nes i'r enw 'Caradoc' ddod yn enw ar frenhinoedd a thywysogion Gwent. Ac yn sgîl ailddarganfod llawysgrifau o'r *Annales* a'r cyhoeddusrwydd a roddwyd i Tacitus o gyfnod y Dadeni Dysg ymlaen ('a grave, solid author', meddai William Camden amdano yn *Britannia*), daeth stori Caradog i amlygrwydd unwaith eto. Rhoddwyd bri arbennig ar y stori yn y Gymraeg gan Theophilus Evans, yn *Drych y Prif Oesoedd*, yn hanner cyntaf y ddeunawfed ganrif. Tynnai ef ar draddodiad *Brut* Sieffre am lawer o'i ddeunydd, ond, diolch i Camden ac eraill, gwyddai hefyd am Tacitus, ac wrth gyflwyno stori Caradog yn fersiwn cyntaf y *Drych* (1716) y mae'n cynnwys cyfieithiad o'r araith gerbron Claudius, fel y ceir hi yn yr *Annales*. Dyna un o'r enghreifftiau cynharaf o gyfieithu Tacitus i'r Gymraeg. Erbyn yr

argraffiad diwygiedig o'r *Drych* (1740), hepgorodd Theophilus Evans y cyfieithiad hwnnw. Bellach y mae'n creu ei ddrama ei hun o stori'r dydd yr ymddangosodd Caradog yn Rhufain:

Ar ôl ei fradychu i ddwylo ei elynion, fe [sef Caradog] a ddycpwyd yn rhwym i Rufain, lle bu cymaint o orfoledd a llawenydd, a dawnsio a difyrrwch, o ddal Caradoc yn garcharor, â phe buasid yn gorthtrechu gwlad o gowri. Ni bu dinas Rufain ond prin erioed lawnach o bobl na'r pryd hwnnw; nid yn unig y cyffredin bobl, ond y pendeffigion, yr uchel gapteniaid, y marchogion a'r arglwyddi o bell ac agos oeddent yn cyrchu yn finteioedd i gael golwg ar y gŵr a ymladdodd gyhyd â holl gadernid Rhufain. Ac yno, ar ddiwrnod gosodedig, mewn eisteddfod lawn o holl oreuon Itali, a'r Ymherawdr ei hun yn bresennol, efe â wyneb di-yscog, ac â chalon ddisigl, a wnaeth araith yn gosod allan helbulon byd, a chyfnewidiadau bywyd dyn mor deimladwy, fel y menodd hynny gymmaint ar bawb, fel prin oedd un yn gallu ymatal rhac wylo, a dywedyd, 'Wele ym mhob gwlad y megir glew.'⁴

Nid yw'r awdur yn diystyru 'holl gadernid Rhufain', nac yn tynnu dim oddi wrth draha'r gorthrechwr, y gorfoledd a'r dawnsio o weld darostyngiad y carcharor. Eto i gyd, wyneb yn wyneb ag urddas Caradog, 'prin oedd un yn gallu ymatal rhac wylo, a dywedyd, "Wele ym mhob gwlad y megir glew".' Yn y tensiwn yna, rhwng y darlun o'r Rhufeiniaid fel concwerwyr dideimlad a'r darlun ohonynt fel pobl o ddynoliaeth wâr, y mae Theophilus Evans yn dal rhywbeth o'r ddeuoliaeth sydd yn nodweddu cymaint o'r modd y portreadir y Rhufeiniaid, a'r goresgyniad Rhufeinig, yn llên Cymru.

NODIADAU · NOTES

1. *Cyfansoddiadau a Beirniadaethau Eisteddfod Genedlaethol 1958*, t. 21.
2. D. Ellis Evans (gol.), *Cornelius Tacitus: Cofiant Agricola, Llywodraethwr Prydain* (Caerdydd, 1975).
3. *Synfyfyrion* (Aberystwyth, 1937), t. 82.
4. *Drych y Prif Oesoedd* (1740), Rhan I, gol. David Thomas (Caerdydd, 1955), t. 34.

* * *

THE ROMAN CONQUEST IN THE LITERATURE OF WALES

When the National Eisteddfod was last held in Ebbw Vale, in 1958, the bardic chair was offered for an *awdl* on the subject 'Caerllion-ar-Wysg' ('Caerleon-on-Usk'). The winner, T. Llew Jones, anchors his poem in Caerleon of the mid-second century AD. By means of a debate between an old man and a youth from among the Silures, Caerleon is presented as a symbol, on the one hand, of loss and oppression suffered at the hands of the Romans, and, on the other hand, of an attractive way of life which offered new possibilities for the native peoples. The old man's feelings about the *pax Romana* are consistent with Calgacus' words about the Romans, according to Tacitus: 'They create desolation and call it peace' (*Agricola* 30. 7). Conversely, the young man's more positive response is consistent with the kind of reception which was eventually given to Roman rule, even in south Wales, and the formation of *res publica civitatis Silurum*.

The 1958 poem crystallizes two different attitudes towards the Romans and their imperialism, a duality which surfaces not infrequently in Welsh literature of the last two centuries. Roman imperial rule ended

in Britain in AD 410, one thousand six hundred years ago to this year (2010), when the British *civitates* were informed (if Zosimus is to be trusted) by the Emperor Honorius that they would henceforth have to face the barbarian incursions on their own. That, however, was not the end of the involvement of Rome and Britain with each other. It can be argued that it was the departure of the Roman legions which led to the sense of *Romanitas* which runs through so much of the literature of medieval Wales. There too lie the roots of the tension between the positive and negative views of the Romans exemplified by T. Llew Jones's *awdl*.

That tension is seen in a sequence of literary works which have been much illuminated by the studies of scholars like Brynley F. Roberts and Dafydd Glyn Jones. Three works illustrate it. First, Gildas' *De Excidio Britanniae*. For Gildas the departure of the Romans was a disaster, endangering the continuation of the Latin language and of Catholic Christianity. The end was hastened by the series of usurpers who tried to gain power, a pattern set by Magnus Maximus, commander of the Roman army in Britain (375–83). On the other hand, if Maelgwn Gwynedd and other British leaders are willing to heed Gildas' prophetic message, there is a chance that a remnant of Britons can continue to represent, in the face of Saxon incursions, all that *Romanitas* stood for. Second, the marvellous medieval Welsh tale, *Breuddwyd Macsen Wledig* ('The Dream of Emperor Macsen'), in which Magnus Maximus has turned into the romantic figure of Emperor of Rome who is led by a dream to find Elen, daughter of Eudaf Hen of Gwynedd, in *Segontium*. The union of Macsen and Elen 'of the Hosts' came to be seen as the origin of the Welsh dynastic families; Rome and Wales are united; Wales represents Romanity in this island. Third, a work with whose background material *Breuddwyd Macsen* shares points of common awareness, Geoffrey of Monmouth's *Historia Regum Britanniae* (which became part of Welsh-language literature in the versions of *Brut y Brenhinedd*). Geoffrey's masterly, and highly imaginative, *Historia* is not short of presenting the Romans as oppressors and enemies, as at the time of Julius Caesar's invasion and its repulsion by Cassivellaunus and in the story of Arthur's continental campaigns against the Romans and the intended attack on Rome. On the other hand, the Britons, according to Geoffrey, were of the same stock as the Romans, being the descendants of Brutus, great-grandson of Aeneas, the central character of one of Rome's great foundation-legends and the hero of Virgil's epic. In the face of the arrogance of Anglo-Saxons and others, there grew among the Welsh the conviction that they were co-heirs of Roman *mores maiorum*. Viewed in such a light, Rome was not a violent oppressor but part of Wales's own civilised tradition.

We come back to Tacitus, to *Annals*, Book 12, where the historian gives a memorable picture of British resistance to the Claudian invasion, personified in Caratacus, 'Caradoc'. The son of Cunobelinus, 'Cymbeline', leader of the Catuvellauni, Caratacus and a group of followers had moved west and for a time succeeded in keeping alight the flame of resistance among the Welsh tribes. Eventually betrayed by Cartimandua, queen of the Brigantes, he was taken captive to Rome, along with his family, a symbol of British defeat and of Roman supremacy. Caradoc's hour of humiliation became, however, the occasion for displaying his innate dignity. In the speech which Tacitus attributes to him there is no grovelling. Rather he rebuked the Romans for their imperial greed, and such was the impact of his words and whole demeanour that the Emperor Claudius spared him.

Caradoc became a symbol of the Britons' attempt to safeguard their freedom, the kind of hero that the old man in T. Llew Jones's *awdl* would have admired. In south-east Wales his memory so survived that kings and princes of Gwent were given his name. With the rediscovery of manuscripts of the *Annales* and the prominence given to Tacitus by Renaissance writers ('a grave, solid author' says William Camden of him in *Britannia*), the story of Caradoc came once again to prominence. Theophilus Evans, in *Drych y Prif Oesoedd* ('A Mirror of the First Ages') in the first part of the eighteenth century, gave particular prominence to the story in Welsh. He depended heavily on the tradition of Geoffrey's *Historia*, but—

thanks to Camden and others—he also knew about Tacitus. In the first version of the *Drych* (1716) a translation is included of Caradoc's speech from the *Annals*, one of the earliest examples of translating Tacitus into Welsh. For the second edition of the *Drych* (1740) Theophilus Evans has dispensed with the translation and presents his own wonderful drama of Caradoc's appearance in Rome. 'All the might of Rome', 'so much gladness and rejoicing, dancing and delight at the taking of Caradoc prisoner'—these things are not played down. Yet, faced with Caradoc's dignity, and a speech 'in which the troubles of the world and the fickleness of human life were set out with such feeling', all were so affected that 'scarcely anyone was able to refrain from weeping and saying, "Lo, in every country brave men are reared"'. In that tension, between the picture of the Romans as unfeeling conquerors and the picture of them as a people of civilised instincts, Theophilus Evans captures something of the duality which is a feature of the portrayal of the Romans, and of the Roman conquest, in our literature.

CERI DAVIES

Grants and Awards

RESEARCH FUND

This fund exists for the encouragement of research within the field of the Association's interest. Its scope includes travel, fieldwork, excavation and associated scientific services, historical research, and other appropriate forms of assistance such as photography, photocopying, digitising and the preparation of drawings for publication. Awards are normally restricted to projects connected directly or indirectly with Wales and the Marches. Application forms may be obtained from the current General Secretary (name and address given opposite Contents page) or printed out from the Association's website (www.cambrians.org.uk). Completed forms and copies (preferably six) should be returned by mid October at the latest for determination by the Trustees at their meeting in early November. Late or new applications may be considered at the following Trustees' Meeting in February of the following year, but only if there is an under-allocation of funds.

The Association granted awards to the following during 2010:

Dr Jeffrey Davies and **Dr Toby Driver** received a grant of £1500 (administered by the Royal Commission on the Ancient and Historical Monuments of Wales) to fund a second season of excavation on a Roman villa site at Abermagwr, Ceredigion.

Margaret Dunn received a grant of £1000 on behalf of the North West Wales Dendrochronology Project 2009–12 for obtaining dendrochronological dates from the timbers of pre-1700 houses in Merioneth.

Dr Alan Lane received a grant of £350 towards radiocarbon dating of human bone from the 2004 excavation at Llangorse Crannog.

Anne Leaver and **Ian Stewart** received a grant of £500 for post-excavation work in preparation for publication of the late Geoff Mein's excavations at Trostrey.

Dr Geoffrey Wainwright received a grant of £500 for excavation at Carn Menyn, Preseli Mountains.

Revd David Williams received a grant of £400, towards travel expenses in visiting archive depositories in updating his work on Welsh Cistercians.

Dr John Llewellyn Williams received a grant of £300 towards the costs of drawing two Roman bronze skillets from Llanberis, Gwynedd in preparation for publication.

HEATHER JAMES

THE BLODWEN JERMAN PRIZES

Two prizes are offered in memory of Mrs Blodwen Jerman, to raise the profile of the Association and to encourage young people to become members.

Prize 1

This prize will be awarded annually for the best dissertation on the history or archaeology of Wales or the Marches, submitted during the previous two years in any higher education institution, whether in Wales or elsewhere, in successful fulfilment of the requirements of an undergraduate or master's degree. The first prize shall be a cheque for £150 and three year's free membership of the Association, which includes its journal. At the discretion of the judges, runners-up may be offered one or two year's free membership of the Association, including its journal. Further information and application forms can be obtained from the Association's website (www.cambrians.org.uk).

Prize 2

This prize, aimed at a secondary school age-group, is now being awarded as one of a number of sponsored prizes within the Welsh Heritage Schools Initiative (WHSI). Heritage is interpreted in its widest sense and competition entries can be presented as written material or in photographic or video form, or as an exhibition, or a model. Computer-based projects such as databases or websites or CDs or DVDs are also welcomed. Further information and application forms can be obtained from the WHSI website (www.whsi.org.uk).

REPORT ON THE BLODWEN JERMAN COMPETITION IN 2010

Four dissertations, from four different universities, were presented for the prize in December 2009. They were read and commented upon by a panel of three adjudicators: Professor Ralph Griffiths, Dr Peter Stead and Frances Lynch Llewellyn who acted as co-ordinator. The dissertations covered prehistory, Roman archaeology, medieval history and modern history and the lead adjudicator in each case was an expert in the particular period. The dissertations submitted were as follows:

Ben Davies BSc University of Worcester: 'Roman Fort environs in the Welsh Marches: a geophysical survey of Buckton Roman Fort and its immediate surroundings'.

Shaun Evans BA University of York: 'Owain Lawgoch and Sir Gregory Sais; the Hundred Years War and the loyalties of native Welsh society'.

Rachel Lesley Pick MA Swansea: 'A moral revolution? Reporting the Welsh experience of the Swinging Sixties'.

Nickolas James Timlin BA Lampeter University: 'Neolithic Gower new perspectives: a case study of two prehistoric landscapes: Cefn Bryn and Rhossili Down'.

The adjudicators unanimously recommended that the prize should be awarded to Ben Davies of the University of Worcester. His BSc dissertation focused on the archaeology of a small Roman fort at Buckton Herefordshire and it is a genuine contribution to knowledge in its exploration of the proposed *vicus* outside the fort through a very thorough geophysical survey of the fields surrounding it. His project had been extremely well thought out and prepared, the original field work had been carried out with great care and professionalism and the results had been interpreted with sense and maturity and were integrated into a well-informed discussion of the Roman history of the Marches and eastern Wales. The entire work is very impressive and a credit to his university and to the recently founded Department of Archaeology there.

FRANCES LYNCH LLEWELLYN

Financial Statements 2010

The following financial statements are taken from the published *Trustees Report and Financial Statements for the Year Ended 31 December 2010*, approved on the 24 September 2011.

STATEMENT OF FINANCIAL ACTIVITIES FOR THE YEAR ENDED 31 DECEMBER 2010

	Restricted funds 2010 £	Unrestricted funds 2010 £	Total funds 2010 £	<i>Total funds 2009 £</i>
Incoming Resources				
Incoming Resources from generated funds:				
Voluntary income	–	15,735	15,735	<i>17,442</i>
Activities for generating funds	–	42,842	42,842	<i>10,001</i>
Investment income	91	11,546	11,637	<i>10,186</i>
Total Incoming Resources	<u>91</u>	<u>70,123</u>	<u>70,214</u>	<u><i>37,629</i></u>
Resources Expended				
Charitable activities	–	61,120	61,120	<i>26,051</i>
Governance costs	–	3,601	3,601	<i>3,032</i>
Total Resources Expended	<u>–</u>	<u>64,721</u>	<u>64,721</u>	<u><i>29,083</i></u>
Net Incoming Resources before revaluations	91	5,402	5,493	<i>8,546</i>
Gains and losses on revaluations of investment assets	<u>13</u>	<u>3,815</u>	<u>3,828</u>	<u><i>(2,725)</i></u>
Net movement in funds for the year	104	9,217	9,321	<i>5,821</i>
Total funds at 1 January 2010	<u>4,895</u>	<u>273,543</u>	<u>278,438</u>	<u><i>272,617</i></u>
Total Funds at 31 December 2010	<u><u>4,999</u></u>	<u><u>282,760</u></u>	<u><u>287,759</u></u>	<u><u><i>278,438</i></u></u>

BALANCE SHEET AS AT 31 DECEMBER 2010

	2010 £	2009 £
Fixed Assets		
Investments	219,896	<i>216,068</i>
Current Assets		
Cash in hand	67,863	<i>62,370</i>
Total Assets less Current Liabilities	<u>287,759</u>	<u><i>278,438</i></u>
Charity Funds		
Restricted Funds	4,999	<i>4,895</i>
Unrestricted Funds	282,760	<i>273,543</i>
Total Funds	<u>287,759</u>	<u><i>278,438</i></u>

The Cambrian Archaeological Association, 2010–11 Cymdeithas Hynafiathau Cymru, 2010–11

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The Association's Library

The library of exchange transactions from corresponding societies is housed at the National Library and Gallery of Wales, Cardiff, by kind permission of the Director. (A list of corresponding societies is given towards the end of the List of Members.) These are available for consultation (Tuesday to Friday, closed on public holidays), or can be borrowed by post for a period of one month, on the understanding that the borrower will refund the museum for the outward postage and pay the return postage. Requests for access to the exchange transactions should be addressed to: The Hon. Librarian, CAA Library, National Museum and Gallery of Wales, Cathays Park, Cardiff, CF10 3NP.

Publications for Sale

The Association currently holds stock of the publications listed below. Further details of availability and costs including postage and packing can be obtained from the current Membership Secretary (name and address given opposite Contents page). The Association publishes a Newsletter which is distributed to members at the beginning of each year. Additional copies may be obtained from the Membership Secretary. Members possessing unwanted copies of the Association's publications in good condition are invited to donate them to the book stock, to be included in items offered for sale. Out-of-print volumes may thus become available to others seeking to obtain them.

Archaeologia Cambrensis ISSN 0306-6924

Copies of recent volumes are available but the Association now holds few copies of the journal before 1964.

Indexes

The index to *Archaeologia Cambrensis 1847–1900* is out of print but is available for consultation in many libraries.

Index to Archaeologia Cambrensis 1901–1960, compiled by T. Rowland Powell, with lists and notes by Donald Moore, 1976. Pp. xxi + 313. Soft cover £6, bound in blue cloth £9 + £3.50 p&p.

Index to Archaeologia Cambrensis 1961–1980, compiled by Helen Emanuel Davies, with lists and notes by Donald Moore, 2004. Pp. xxxviii + 1753. Soft cover £15 + £3.50 p&p.

Index to Archaeologia Cambrensis 1981–2000, compiled by Elizabeth Cook, with lists and notes by Donald Moore and a contribution by H. P. Gwynne Morgan, 2008. Pp. 1 + 330. ISBN 0-947846-09-3. Price: soft cover £18.50 + £3.50 p&p, bound £22 + p&p.

Programme booklets of Annual Summer Meetings

Glasgow (1968); Vale of Usk (1970); South Brecknock (1974); Winchester (1975); South Pembrokeshire (1976); Aberystwyth, South Montgomeryshire and North Radnorshire (1977); Gwent and the Forest of Dean (1978); Lleyn and Snowdonia (1979); Swansea, Gower and West Glamorgan (1980); Chester (1981); Cumbria and the Lake District (1982); Vale of Glamorgan (1983); Anglesey (1984); Old Carmarthenshire (1985); Avon (1986); Hereford (1987); Llandudno: The Cantref of Rhos (1989); North and West Brecknock (1990); Dolgellau (1991); Gwent (1994); North-West Brittany (1996); Jersey (1997); Aberystwyth (1997); York (1998); Galway (1999); Swansea (2000); Forest of Dean (2001); Caernarfon and Lleyn (2002); Milton Keynes (2003); Rouen (2004); Bala (2005); Chester (2006); Carmarthen (2007); Conwy Valley (2008); South Wales Valleys (2009); Canterbury (2010); Vale of Glamorgan (2010), Gascony (2011); Tenby (2011); Anglesey (2012); Birmingham (2012)

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